



SOPHOCLES

THE PLAYS AND FRAGMENTS.

PART II.

THE OEDIPUS COLONEUS.

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SOPHOCLES

THE PLAYS AND FRAGMENTS

WITH CRITICAL NOTES, COMMENTARY, AND
TRANSLATION IN ENGLISH PROSE,

BY

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PART II.

THE OEDIPUS COLONEUS.

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PREFACE.

IT will be a sufficient reward for much thought and labour if this edition is accepted by competent critics as throwing some new light on a play of great and varied beauty. The reception given to the *Oedipus Tyrannus* has been an encouragement to believe that not a few scholars, both at home and abroad, are in sympathy with one distinctive aim which is proposed to the present edition of Sophocles. That aim is thoroughness of interpretation, in regard alike to the form and to the matter. Such exegesis is in no way opposed to the proper use of conjectural emendation, but seeks to control conjecture by a clear apprehension of the author's meaning and by a critical appreciation of his language. Rash conjecture constantly arises from defective understanding.

The *Oedipus Coloneus* has its share of textual problems, as the following pages will show. But, for the modern student, it is more especially a play which demands exegesis. There are two reasons for this. One is the nature of the fable. The other is the circumstance that, of all extant Greek tragedies, this is the most intimately Attic in thought and feeling. Both these characteristics are illustrated by the Introduction and the Commentary.

A notice of the works which have been chiefly consulted will be found at page liv.

The present edition has been revised.

My best thanks are again due to the staff of the Cambridge University Press.

CAMBRIDGE,
September, 1899.

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INTRODUCTION.

§ I. At the close of the *Oedipus Tyrannus* the situation is briefly this. By the fact of the guilt which has been brought home to him Oedipus is tacitly considered to have forfeited the throne. His two sons being still young boys, their maternal uncle, Creon, succeeds to the direction of affairs. The self-blinded Oedipus, in his first agony of horror and despair, beseeches Creon to send him away from Thebes. Let him no longer pollute it by his presence: let him perish in the wilds of Cithaeron, as his parents would have had it. Creon replies that he cannot assume the responsibility of acceding to the wish of Oedipus: the oracle at Delphi must be consulted. If Apollo says that Oedipus is to be sent away from Thebes, then it shall be done.

Sophocles supposes a long interval—some twenty years, perhaps—between the two dramas of which Oedipus is the hero. As the exile himself says, ‘Tis little to uplift old age, when youth was ruined.’ We have to make out the events of this interval, as best we can, from stray hints in the *Coloneus*¹.

¹ The Greek title of the play is Οἰδίπος ἐπὶ Κολωνῷ,—the prep. meaning ‘at,’ as in such phrases as ἐπ’ ἑσχάρῃ (*Od.* 7. 160), ἐπὶ θύραις, etc. It is cited by the authors of the Arguments as ὁ ἐπὶ Κολωνῷ Οἰδίπος (pp. 3 ff.). The earlier play was doubtless called simply Οἰδίπος by Sophocles,—Τύραννος having been a later addition (cp. *O. T.* p. 4): but the second play required a distinguishing epithet, and the words ἐπὶ Κολωνῷ must be ascribed to the poet himself.

The traditional Latin title, ‘Oedipus Coloneus,’ is from Cic. *De Sen.* 7 § 21, where it occurs in the accus., *Oedipum Coloneum*. Did Cicero intend *Coloneum* to represent Κολώνειον or Κολωνέα? In other words, ought we to pronounce ‘Colōnēus’ or ‘Colōnēūs’?

i. In favour of the former view, which seems much the more probable, we may observe two points. (i) In *De Fin.* 5. 1 § 3 Cicero writes: ‘Nam me ipsum

The promise with which Creon pacified Oedipus at the end of the *Tyrannus* does not appear to have been fulfilled. The oracle was not consulted as to whether Oedipus should remain at Thebes. He remained there; and, as the lapse of time softened his anguish, the blind and discrowned sufferer learned to love the seclusion of the house in which he had once reigned so brilliantly. Creon continued to act as regent. But at last a change took place in the disposition of the Thebans, or at least in Creon's. A feeling grew up that Thebes was harbouring a defilement, and it was decided to expel Oedipus. There is no
 Expulsion of Oedipus.

huc modo venientem convertebat ad sese *Coloneus ille locus*, cuius incola Sophocles ob oculos obversabatur; quem scis quam admirer, quamque eo deleter.' There, *locus Coloneus*, as a periphrasis for *Colonus*, represents τόπος Κολώνειος, not τόπος Κολωνεύς. (ii) Κολωνεύς (properly, a demesman of Colonus, *Corp. Inscr.* 172. 42) would not have been appropriate in the title of this play, since it would have implied that Oedipus had been resident at Colonus. In the Γλαῦκος Ποτνίες of Aeschylus (Nauck, *Trag. Fragm.* 34—41) Glaucus was supposed to have had a fixed abode at Potniae. On the other hand, *Coloneus*, as = Κολώνειος, might well have been used by Cicero to express the same sense as ἐπὶ Κολωνῷ (which would have been more closely rendered by *ad Colonum*),—'at Colonus,' 'connected with it.' The Greek adjectives in *eis* which Cicero transliterates usually answer to names of persons, not of places (as *De Fin.* 2. 7 § 20 *Aristippeo*; *ib.* § 22 *Epicurea*); but here he could hardly have used *Colonensis*, which would have suggested a native or inhabitant of the place.

2. While decidedly preferring the view just stated, I must, however, also notice what can fairly be said in favour of the other view,—that by *Coloneum* Cicero meant Κολωνέα. (i) In *Tusc. Disp.* 5. 12 § 34 he has *Zeno Citieus* = *Kirieis* (for which Gellius uses *Citienis*): in *De Div.* 2. 42 § 88 *Scylax Halicarnasseus* = Ἀλικαρνασσεύς (for which Livy uses *Halicarnassensis*, and Tacitus *Halicarnassius*);—as similarly, he sometimes retains Greek forms in *τῆς* or *ιάτης* (*De Nat.* 1. 23 § 63 *Abderites Protagoras*: *ib.* § 29 *Diogenes Apolloniates*). Hence, the nomin. *Oedipus Coloneus*, if it had occurred in Cicero, might well have stood for Οἰδίπους Κολωνεύς. (ii) With regard to the accus. of Latin adjectives taken from Greek forms in *eis*, cp. Cic. *ad Att.* 7. 3 § 10, 'Venio ad Piraeaa; in quo magis reprehendendus sum, quod homo Romanus Piraea scripserim, non Piraeum (sic enim omnes nostri locuti sunt).' It may, indeed, be said that, if he wrote *Piraeaa*, he might also have ventured on *Colonea*: but more weight seems due to the other fact,—that, if he had represented Κολωνέα by *Coloneum* he would have been warranted by Roman usage. It is just possible, then, that by *Coloneum* Cicero meant Κολωνέα, though it seems much more likely that he meant Κολώνειος. [The form Κολώνειος does not seem to be actually extant in Greek. In the scholia on vv. 60, 65 of the play the men of Colonus are called Κολωνιάται, probably a corruption of Κολωνῖται. The latter term was applied by Hypereides to the artisans frequenting the Colonus Agoraeus (Pollux 7. 132), and is miswritten Κολωνᾶται in Harpocration.]

mention of an oracle as the cause ; indeed, the idea of a divine mandate is incompatible with the tenor of the story, since Oedipus could not then have charged the whole blame on Thebes. One circumstance of his expulsion was bitter to him above all the rest. His two sons, who had now reached manhood, said not a word in arrest of his doom.

But his two daughters were nobly loyal. Antigone went forth from Thebes with her blind father,—his sole attendant,—and thenceforth shared the privations of his lot, which could now be only that of a wandering mendicant. Ismene stayed at Thebes, but it was in order to watch the course of events there in her father's interest. We hear of one occasion, at least, on which she risked a secret journey for the purpose of acquainting him with certain oracles which had just been received. The incident marks the uneasy feeling with which the Thebans still regarded the blind exile, and their unwillingness that he should share such light on his own destiny as they could obtain from Apollo.

Oedipus had now grown old in his destitute wanderings, when a sacred mission sent from Thebes to Delphi brought back an oracle concerning him which excited a lively interest in the minds of his former subjects. It was to the effect that the welfare of Thebes depended on Oedipus, not merely while he lived, but also after his death. The Thebans now conceived the desire of establishing Oedipus somewhere just beyond their border. In this way they thought that they would have him under their control, while at the same time they would avoid the humiliation of confessing themselves wrong, and receiving him back to dwell among them. Their main object was that, on his death, they might secure the guardianship of his grave.

The new oracle obviously made an opportunity for the sons of Oedipus at Thebes, if they were true to their banished father. They could urge that Apollo, by this latest utterance, had condoned any pollution that might still be supposed to attach to the person of Oedipus, and had virtually authorised his recall to his ancient realm. Thebes could not be defiled by the presence of a man whom the god had declared to be the arbiter of its fortunes.

Unhappily, the sons—Polyneices and Eteocles—were no longer in a mood to hear the dictates of filial piety. When they had first reached manhood, they had been oppressed by a sense of the curse on their family, and the taint on their own birth. They had wished to spare Thebes the contamination of their rule; they had been desirous that the regent,—their uncle Creon,—should become king. But presently,—‘moved by some god, and by a sinful mind,’—compelled by the inexorable Fury of their house,—they renounced these intentions of wise self-denial. Not only were they fired with the passion for power, but they fell to striving with each other for the sole power. Eteocles, the younger¹ brother, managed to win over the citizens. The elder brother, Polyneices, was driven out of Thebes. He went to Argos, where he married the daughter of king Adrastus. All the most renowned warriors of the Peloponnesus became his allies, and he made ready to lead a great host against Thebes. But, while the mightiest chieftains were marshalling their followers in his cause, the voices of prophecy warned him that the issue of his mortal feud depended on the blind and aged beggar whom, years before, he had coldly seen thrust out from house and home. That side would prevail which Oedipus should join.

The strife
between
the sons.

Analysis
of the play.

I. Pro-
logue:
1—116.

§ 2. This is the moment at which our play begins. The action falls into six principal divisions or chapters, marked off, as usual, by choral lyrics.

The scene, which remains the same throughout the play, is at Colonus, about a mile and a quarter north-west of Athens. We are in front of a grove sacred to the Furies,—here worshipped under a propitiatory name, as the Eumenides or Kindly Powers. While the snow still lingers on distant hills (v. 1060), the song of many nightingales is already heard from the thick covert of this grove in the Attic plain; we seem to breathe the air of a bright, calm day at the beginning of April².

¹ See note on v. 375.

² The dates of the nightingale's arrival in Attica, for the years indicated, are thus given by Dr Krüper, the best authority on the birds of Greece ('Griechische Jahrzeiten' for 1875, Heft III., p. 243):—March 29 (1867), April 13 (1873), April 6 (1874). The dates for several other localities in the Hellenic countries (Acarnania—

The blind Oedipus, led by Antigone, enters on the left hand of the spectator. He is in the squalid garb of a beggar-man,—carrying a wallet, wherein to put alms (v. 1262); the wind plays with his unkempt white hair; the wounds by which, in the prime of manhood, he had destroyed his sight, have left ghastly traces on the worn face; but there is a certain nobleness in his look and bearing which tempers the beholder's sense of pity or repulsion. The old man is tired with a long day's journey; they have heard from people whom they met on the way that they are near Athens, but they do not know the name of the spot at which they have halted. Antigone seats her father on a rock which is just within the limits of the sacred grove. As she is about to go in search of information, a man belonging to Colonus appears. Oedipus is beginning to accost him, when the stranger cuts his words short by a peremptory command to come off the sacred ground. ‘To whom is it sacred?’ Oedipus asks. To the Eumenides, is the reply. On hearing that name, Oedipus invokes the grace of those goddesses, and declares that he will never leave the rest which he has found. He begs the stranger to summon Theseus, the king of Athens, ‘that by a small service he may find a great gain.’ The stranger, who is struck by the noble mien of the blind old man, says that he will go and consult the people of Colonus; and meanwhile he tells Oedipus to stay where he is.

Left alone with Antigone, Oedipus utters a solemn and very beautiful prayer to the Eumenides, which discloses the motive of his refusal to leave the sacred ground. In his early manhood, when he inquired at Delphi concerning his parentage, Apollo predicted the calamities which awaited him; but also promised

Parnassus—Thessalonica—Olympia—Smyrna), as recorded by the same observer for two years in each case, all range between March 27 and April 15. For this reference I am indebted to Professor Alfred Newton, F.R.S., of Cambridge. The male birds (who alone sing) arrive some days before the females, as is usually the case with migratory birds, and sing as soon as they come. Thus it is interesting to notice that the period of the year at which the nightingale's song would first be heard in Attica coincides closely with the celebration of the Great Dionysia, in the last days of March and the first days of April (C. Hermann *Gr. Ant.* II. 59. 6). If the play was produced at that festival, the allusions to the nightingale (vv. 18, 671) would have been felt as specially appropriate to the season.

him rest, so soon as he should reach '*a seat of the Awful Goddesses.*' There he should close his troubled life; and along with the release, he should have this reward,—power to benefit the folk who sheltered him, and to hurt the folk who had cast him out. And when his end was near, there should be a sign from the sky. Apollo and the Eumenides themselves have led him to this grove: he prays the goddesses to receive him, and to give him peace.

Hardly has his prayer been spoken, when Antigone hears footsteps approaching, and retires with her father into the covert of the grove.

Parodos: 117—253. The elders of Colonus, who form the Chorus, now enter the orchestra. They have heard that a wanderer has entered the grove, and are in eager search for the perpetrator of so daring an impiety. Oedipus, led by Antigone, suddenly discovers himself. His appearance is greeted with a cry of horror from the Chorus; but horror gradually yields to pity for his blindness, his age, and his misery. They insist, however, on his coming out of the sacred grove. If he is to speak to them, it must be on lawful ground. Before he consents, he exacts a pledge that he shall not be removed from the ground outside of the grove. They promise this. Antigone then guides him to a seat beyond the sacred precinct. The Chorus now ask him who he is. He implores them to spare the question; but their curiosity has been aroused. They extort an answer. No sooner has the name OEDIPUS passed his lips, than his voice is drowned in a shout of execration. They call upon him to leave Attica instantly. He won their promise by a fraud, and it is void. They refuse to hear him. Antigone makes an imploring appeal.

II. First episode: 254—667. In answer to her appeal, the Chorus say that they pity both father and daughter, but fear the gods still more; the wanderers must go.

Oedipus now speaks with powerful eloquence, tinged at first with bitter scorn. Is this the traditional compassion of Athens for the oppressed? They have lured him from his sanctuary, and now they are driving him out of their country,—for fear of what? Simply of his name. He is free from moral guilt. He

brings a blessing for Athens. What it is, he will reveal when their king arrives.—The Chorus agree to await the decision of Theseus. He will come speedily, they are sure, when he hears the name of Oedipus.

At this moment, Antigone descries the approach of her sister Ismene, who has come from Thebes with tidings for her father. Ismene tells him of the fierce strife which has broken out between her brothers,—and how Polyneices has gone to Argos. Then she mentions the new oracle which the Thebans have just received,—that their welfare depends on him, in life and death. Creon will soon come, she adds, in the hope of enticing him back.

Oedipus asks whether *his sons* knew of this oracle. ‘Yes,’ she reluctantly answers. At that answer, the measure of his bitterness is full : he breaks into a prayer that the gods may hear him, and make this new strife fatal to both brothers alike. And then, turning to the Chorus, he assures them that he is destined to be a deliverer of Attica : for his mind is now made up ; he has no longer any doubt where his blessing, or his curse, is to descend. The Chorus, in reply, instruct him how a proper atonement may be made to the Eumenides for his trespass on their precinct ; and Ismene goes to perform the prescribed rites in a more distant part of the grove.

Here follows a lyric dialogue between the Chorus and (Kommos: Oedipus. They question him on his past deeds, and he pathetically asserts his moral innocence. 510—548.)

Theseus now enters, on the spectator’s right hand, as coming from Athens. Addressing Oedipus as ‘son of Laïus,’ he assures him, with generous courtesy, of protection and sympathy ; he has himself known what it is to be an exile. Oedipus explains his desire. He craves to be protected in Attica while he lives, and to be buried there when he is dead. He has certain benefits to bestow in return ; but these will not be felt until after his decease. He fears that his sons will seek to remove him to Thebes. If Theseus promises to protect him, it must be at the risk of a struggle. Theseus gives the promise. He publicly adopts Oedipus as a citizen. He then leaves the scene.

Oedipus having now been formally placed under the protection of Athens, the Chorus appropriately celebrate the land

First stasimon: 668—719.

which has become his home. Beginning with Colonus, they pass to themes of honour for Attica at large,—the olive, created by Athena and guarded by Zeus,—the horses and horsemanship of the land, gifts of Poseidon,—and his other gift, the empire of the sea. Of all the choral songs in extant Greek drama, this short ode is perhaps the most widely famous; a distinction partly due, no doubt, to the charm of the subject, and especially to the manifest glow of a personal sentiment in the verses which describe Colonus; but, apart from this, the intrinsic poetical beauty is of the highest and rarest order¹.

III.
Second
episode:
720—
1043.

As the choral praises cease, Antigone exclaims that the moment has come for proving that Athens deserves them. Creon enters, with an escort of guards.

His speech, addressed at first to the Chorus, is short, and skilfully conceived. They will not suppose that an old man like himself has been sent to commit an act of violence against a powerful State. No; he comes on behalf of Thebes, to plead with his aged kinsman, whose present wandering life is truly painful for everybody concerned. The honour of the city and of the family is involved. Oedipus should express his gratitude to Athens, and then return to a decent privacy ‘in the house of his fathers.’

With a burst of scathing indignation, Oedipus replies. They want him now; but they thrust him out when he was longing to stay. ‘In the house of his fathers!’ No, that is not their design. They intend to plant him somewhere just beyond their border, for their own purposes. ‘That portion is not for thee,’ he tells Creon, ‘but this,—my curse upon your land, ever abiding therein;—and for my sons, this heritage—room enough in my realm, wherein—to die.’

Failing to move him, Creon drops the semblance of persuasion. He bluntly announces that he already holds one hostage;

¹ Dr Heinrich Schmidt, in his *Compositionslehre*, has selected this First Stasimon as a typical masterpiece of ancient choral composition, and has shown by a thorough analysis (pp. 428—432) how perfect is the construction, alike from a metrical and from a properly lyric or musical point of view. ‘Da ist keine einzige Note unnütz,’ he concludes; ‘jeder Vers, jeder Satz, jeder Takt in dem schönsten rhythmischen Connexe.’

—Ismene, who had gone to perform the rites in the grove, has been captured by his guards;—and he will soon have a second. He lays his hand upon Antigone. Another moment, and his attendants drag her from the scene. He is himself on the point of seizing Oedipus, when Theseus enters,—having been startled by the outcry, while engaged in a sacrifice at the neighbouring altar of Poseidon.

On hearing what has happened, Theseus first sends a message to Poseidon's altar, directing the Athenians who were present at the sacrifice to start in pursuit of Creon's guards and the captured maidens.—Then, turning to Creon, he upbraids him with his lawless act, and tells him that he shall not leave Attica until the maidens are restored. Creon, with ready effrontery, replies that, in attempting to remove a polluted wretch from Attic soil, he was only doing what the Areiopagus itself would have wished to do; if his manner was somewhat rough, the violence of Oedipus was a provocation. This speech draws from Oedipus an eloquent vindication of his life, which is more than a mere repetition of the defence which he had already made to the Chorus. Here he brings out with vivid force the helplessness of man against fate, and the hypocrisy of his accuser.—Theseus now calls on Creon to lead the way, and show him where the captured maidens are,—adding a hint, characteristically Greek, that no help from Attic accomplices shall avail him. Creon sulkily submits,—with a muttered menace of what he will do when he reaches home. *Exeunt* Theseus and his attendants, with Creon, on the spectator's left.

The Chorus imagine themselves at the scene of the coming Second stasimon: fray, and predict the speedy triumph of the rescuers,—invoking ^{1044—} the gods of the land to help. A beautiful trait of this ode is ^{1095.} the reference to the 'torch-lit strand' of Eleusis, and to the mysteries which the initiated poet held in devout reverence.

At the close of their chant, the Chorus give Oedipus the IV. Third welcome news that they see his daughters approaching, escorted ^{episode:} ^{1096—} by Theseus and his followers. The first words of Antigone to ^{1210.} her blind father express the wish that some wonder-working god could enable him to see their brave deliverer; and then, with much truth to nature, father and daughters are allowed to

forget for a while that anyone else is present. When at last Oedipus turns to thank Theseus, his words are eminently noble, and also touching. His impulse is to salute his benefactor by kissing his cheek, but it is quickly checked by the thought that this is not for him; no, nor can he permit it, if Theseus would. The line drawn by fate, the line which parts him and his from human fellowship, is rendered only more sacred by gratitude.

At this point we may note, in passing, a detail of dramatic economy. The story of the rescue would have been material for a brilliant speech, either by Theseus, or, before his entrance, by a messenger. But the poet's sense of fitness would not allow him to adorn an accident of the plot at the cost of curtailing an essential part,—viz., the later scene with Polyneices, which must have been greatly abridged if a narrative had been admitted here. So, when Antigone is questioned by her father as to the circumstances of the rescue, she refers him to Theseus; and Theseus says that it is needless for *him* to vaunt his own deeds, since Oedipus can hear them at leisure from his daughters.

There is a matter, Theseus adds, on which he should like to consult Oedipus. A stranger, it seems, has placed himself as a suppliant at the altar of Poseidon. This happened while they were all away at the rescue, and no one knows anything about the man. He is not from Thebes, but he declares that he is a kinsman of Oedipus, and prays for a few words with him. It is only guessed whence he comes; can Oedipus have any relations at Argos? Oedipus remembers what Ismene told him; he knows who it is; and he implores Theseus to spare him the torture of hearing *that* voice. But Antigone's entreaties prevail. Theseus leaves the scene, in order to let the suppliant know that the interview will be granted.

Third
stasimon:
1211—
1248.

The choral ode which fills the pause glances forward rather than backward, though it is suggested by the presage of some new vexation for Oedipus. It serves to turn our thoughts towards the approaching end.—Not to be born is best of all; the next best thing is to die as soon as possible. And the extreme of folly is the desire to outlive life's joys. Behold yon aged and afflicted stranger,—lashed by the waves of trouble from east and

west, from south and north! But there is one deliverer, who come to all at last.

Polyneices now enters,—not attended, like Creon, by guards, V. Fourth but alone. He is shedding tears; he begins by uttering the episode: deepest pity for his father's plight, and the bitterest self-reproach.—Oedipus, with averted head, makes no reply.—Polyneices appeals to his sisters; will they plead for him? Antigone advises him to state in his own words the object of his visit.—Then Polyneices sets forth his petition. His Argive allies are already gathered before Thebes. He has come as a suppliant to Oedipus, for himself, and for his friends too. Oracles say that victory will be with the side for which Oedipus may declare. Eteocles, in his pride at Thebes, is mocking father and brother alike. ‘If thou assist me, I will soon scatter his power, and will stablish thee in thine own house, and stablish myself, when I have cast him out by force.’

Oedipus now breaks silence; but it is in order to let the *Chorus* know why he does so. His son, he reminds them, has been sent to them by their king.—Then, suddenly turning on Polyneices, he delivers an appalling curse, dooming both his sons to die at Thebes by each other's hands. In concentrated force of tragic passion this passage has few rivals. The great scene is closed by a short dialogue between Polyneices and his elder sister,—one of the delicate links between this play and the poet's earlier *Antigone*. She implores him to abandon his fatal enterprise. But he is not to be dissuaded; he only asks that, if he falls, she and Ismene will give him burial rites; he disengages himself from their embrace, and goes forth, under the shadow of the curse.

A lyric passage now follows, which affords a moment of relief to the strained feelings of the spectators, and also serves (Kommos: 1447—1499.) (like a similar passage before, vv. 510—548) to separate the two principal situations comprised in this chapter of the drama.—The Chorus are commenting on the dread doom which they have just heard pronounced, when they are startled by the sound of thunder. As peal follows peal, and lightnings glare from the darkened sky, the terror-stricken elders of Colonus utter broken prayers to averting gods. But for Oedipus the

storm has another meaning; it has filled him with a strange eagerness. He prays Antigone to summon Theseus.

As Theseus had left the scene in order to communicate with the suppliant at Poseidon's altar, no breach of probability is involved in his timely re-appearance. Oedipus announces that, by sure signs, he knows his hour to have come. Unaided by human hand, he will now show the way to the spot where his life must be closed. When he arrives there, to Theseus alone will be revealed the place appointed for his grave. At the approach of death, Theseus shall impart the secret to his heir alone; and, so, from age to age, that sacred knowledge shall descend in the line of the Attic kings. While the secret is religiously guarded, the grave of Oedipus shall protect Attica against invading foemen; Thebes shall be powerless to harm her.—‘And now let us set forth, for the divine summons urges me.’ As Oedipus utters these words, Theseus and his daughters become aware of a change; the blind eyes are still dark, but the moral conditions of blindness have been annulled; no sense of dependence remains, no trace of hesitation or timidity; like one inspired, the blind man eagerly beckons them on; and so, followed by them, he finally passes from the view of the spectators.

This final exit of Oedipus is magnificently conceived. As the idea of a spiritual illumination is one which pervades the play, so it is fitting that, in the last moment of his presence with us, the inward vision should be manifested in its highest clearness and power. It is needless to point out what a splendid opportunity this scene would give to an actor,—in the modern theatre not less than in the ancient. It shows the genius of a great poet combined with that instinct for dramatic climax which is seldom unerring unless guided by a practical knowledge of the stage.

Fourth
stasimon:
1556—
1578.

The elders of Colonus are now alone; they have looked their last on Oedipus; and they know that the time of his end has come. The strain of their chant is in harmony with this moment of suspense and stillness. It is a choral litany for the soul which is passing from earth. May the Powers of the unseen world be gracious; may no dread apparition vex the path to the fields below.

A Messenger, one of the attendants of Theseus, relates what VI. Ex-
befell after Oedipus, followed by his daughters and the king, —^{odos: 1579.}
arrived at the spot where he was destined to depart. Theseus
was then left alone with him, and to Theseus alone of mortals
the manner of his passing is known.

The daughters enter. After the first utterances of grief, one (*Kommos:*
feeling is seen to be foremost in Antigone's mind,—the longing ^{1670—}_{1750.})
to see her father's grave. She cannot bear the thought that it
should lack a tribute from her hands. Ismene vainly represents
that their father's own command makes such a wish unlawful,—
impossible. Theseus arrives, and to him Antigone urges her
desire. In gentle and solemn words he reminds her of the
pledge which he had given to Oedipus. She acquiesces; and
now prays that she and Ismene may be sent to Thebes: perhaps
they may yet be in time to avert death from their brothers.
Theseus consents; and the elders of Colonus say farewell to the
Theban maidens in words which speak of submission to the
gods: ‘Cease lamentation, lift it up no more; for verily these
things stand fast.’

§ 3. In the *Oedipus Tyrannus* a man is crushed by the dis- Relation
covery that, without knowing it, he has committed two crimes, ^{of the} *Coloneus*
parricide and incest. At the moment of discovery he can feel to the
nothing but the double stain: he cries out that ‘he has become ^{Tyrannus.}
most hateful to the gods.’ He has, indeed, broken divine laws,
and the divine Power has punished him by bringing his deeds
to light. This Power does not, in the first instance, regard the
intention, but the fact. It does not matter that his unconscious
sins were due to the agency of an inherited curse, and that he
is morally innocent. He has sinned, and he must suffer.

In the *Oedipus Coloneus* we meet with this man again, after
the lapse of several years. In a religious aspect he still rests
under the stain, and he knows this. But, in the course of time,
he has mentally risen to a point of view from which he can
survey his own past more clearly. Consciousness of the stain is
now subordinate to another feeling, which in his first despair had
not availed to console him. He has gained a firm grasp, not to
be lost, on the fact of his moral innocence. He remembers the

word of Apollo long ago, which coupled the prediction of his woes with a promise of final rest and reward ; and he believes that his moral innocence is recognised by the Power which punished him. Thinking, then, on the two great facts of his life, his defilement and his innocence, he has come to look upon himself as neither pure nor yet guilty, but as a person set apart by the gods to illustrate their will,—as sacred. Hence that apparently strange contrast which belongs to the heart of the *Oedipus Coloneus*. He declines to pollute his benefactor, Theseus, by his touch,—describing himself as one with whom ‘all stain of sin hath made its dwelling’ (1133). Yet, with equal truth and sincerity, he can assure the Athenians that he has come to them ‘as one sacred and pious,’—the suppliant of the Eumenides, the disciple of Apollo (287).

In the *Oedipus Tyrannus*, when the king pronounces a ban on the unknown murderer of Laius, he charges his subjects that no one shall make that man ‘partner of his prayer or sacrifice, or serve him with the lustral rite’ (239 f.). Ceremonial purity thus becomes a prominent idea at an early point in the *Tyrannus*; and rightly so; for that play turns on acts as such. In the *Oedipus Coloneus* we have a description of the ritual to be observed in the grove of the Eumenides ; but, as if to mark the difference of spirit between the two plays, it is followed by the striking words of Oedipus, when he suggests that a daughter shall officiate in his stead :—‘I think that one soul suffices to pay this debt for ten thousand, if it come with good-will to the shrine’ (497). When eternal laws are broken by men, the gods punish the breach, whether wilful or involuntary ; but their ultimate judgment depends on the intent. That thought is dominant in the *Oedipus Coloneus*. The contrast between physical blindness and inward vision is an under-note, in harmony with the higher distinction between the form of conduct and its spirit.

The
Oedipus
of this
play.

§ 4. The Oedipus whom we find at Colonus utters not a word of self-reproach, except on one point ; he regrets the excess of the former self-reproach which stung him into blinding himself. He has done nothing else that calls for repentance ; he has been the passive instrument of destiny. It would be a mistake to

aim at bringing the play more into harmony with modern sentiment by suffusing it in a mild and almost Christian radiance, as though Oedipus had been softened, chastened, morally purified by suffering. Suffering has, indeed, taught him endurance ($\sigmaτέργειν$), and some degree of caution ; he is also exalted in mind by a new sense of power ; but he has not been softened. Anger, ‘which was ever his bane,’ blazes up in him as fiercely as ever ; Creon rebukes him for it ; his friends are only too painfully conscious of it. The unrestrained anger of an old man may easily be a very pitiful and deplorable spectacle ; in order to be that, it need only be lost to justice and to generosity, to reason and to taste ; but it requires the touch of a powerful dramatist to deal successfully with a subject so dangerously near to comedy, and to make a choleric old man tragic ; Shakspeare has done it, with pathos of incomparable grasp and range ; Sophocles, in a more limited way, has done it too. Throughout the scene with Polyneices there is a malign sublimity in the anger of the aged Oedipus ; it is profoundly in the spirit of the antique, and we imply a different standard if we condemn it as vindictive. The Erinyes has no mercy for sins against kindred ; the man cannot pardon, because the Erinyes acts through him. Oedipus at Colonus is a sacred person, but this character depends on his relation to the gods, and not on any inward holiness developed in him by a discipline of pain. Probably the chief danger which the *Oedipus Coloneus* runs with modern readers is from the sense of repulsion apt to be excited by this inexorable resentment of Oedipus towards his sons. It is not so when Lear cries—

‘No, you unnatural hags,
I will have such revenges on you both,
That all the world shall—I will do such things,—
What they are yet, I know not; but they shall be
The terrors of the earth. You think I’ll weep;
No, I’ll not weep.’

Sophocles has left it possible for *us* to abhor the implacable father more than the heartless children. The ancient Greek spectator, however, would have been less likely to experience such a revulsion of sympathy. Nearer to the conditions imagined,

he would more quickly feel all that was implied in the attitude of the sons at the moment when Oedipus was expelled from Thebes ; his religious sense would demand a nemesis, while his ethical code would not require forgiveness of wrongs ; and, lastly, he would feel that the implacability of Oedipus was itself a manifestation of the Fury which pursued the house.

The divine amend. § 5. On the part of the gods there is nothing that can properly be called tenderness¹ for Oedipus ; we should not convey a true impression if we spoke of him as attaining to final pardon and peace, in the full sense which a Christian would attach to those words. The gods, who have vexed Oedipus from youth to age, make this amend to him,—that just before his death he is recognised by men as a mysteriously sacred person, who has the power to bequeath a blessing and a malison. They further provide that his departure out of his wretched life shall be painless, and such as to distinguish him from other men. But their attitude towards him is not that of a Providence which chastises men in love, for their good. They are the inscrutable powers who have had their will of a mortal. If such honour as they concede to him at the last is indeed the completion of a kindly purpose, it is announced only as the end of an arbitrary doom. If it is the crown of a salutary, though bitter, education, it appears only as the final justice (1567) prescribed by a divine sense of measure. In the foreground of the *Oedipus Coloneus* a weary wanderer is arriving at his goal ; but the drama is only half appreciated if we neglect the action which occupies the background. While the old man finds rest, the hereditary curse on his family continues its work. At the very moment when he passes away, the Fury is busy with his sons. The total impression made by the play as a work of art depends essentially on the manner in which the scene of sacred peace at Colonus is brought into relief against the dark fortunes of Polyneices and Eteocles.

The curse on the sons. § 6. Here it becomes important to notice an innovation made by Sophocles. In the epic version of the story, as also in the versions adopted by Aeschylus and Euripides, Oedipus cursed his sons at Thebes, before the strife had broken out between

¹ *εὐφρόνιος* in 1662, and *χαρός* in 1752, refer merely to the painless death.

them¹. He doomed them to divide their heritage with the sword. Their subsequent quarrel was the direct consequence of their father's curse. But, according to Sophocles, the curse had nothing to do with the quarrel. The strife which broke out between the sons was inspired by the evil genius of their race, and by their own sinful thoughts². At that time Oedipus had uttered no imprecation. His curse was pronounced, *after* the breach between them, because they had preferred their selfish ambitions to the opportunity of recalling their father (421)³. Long before, when he was driven from Thebes (441), he had felt their apathy to be heartless ; but he had uttered no curse then. There is a twofold dramatic advantage in the modification thus introduced by Sophocles. First, the two sons no longer appear as helpless victims of fate ; they have incurred moral blame, and are just objects of the paternal anger. Secondly, when Polyneices—on the eve of combat with his brother—appeals to Oedipus, the outraged father still holds the weapon with which to smite him. The curse descends at the supreme crisis, and with more terrible effect because it has been delayed.

§ 7. The secondary persons, like the hero, are best interpreted by the play itself ; but one or two traits may be briefly noticed. The two scenes in which the removal of Oedipus is attempted are contrasted not merely in outward circumstance—Creon relying on armed force, while Polyneices is a solitary suppliant—but also in regard to the characters of the two visitors. It is idle to look for the Creon of the *Tyrannus* in the Creon of the *Coloneus*: they are different men, and Sophocles has not cared to preserve even a semblance of identity. The Creon of the *Tyrannus* is marked by strong self-respect, and is essentially kind-hearted, though undemonstrative ; the Creon of this play is a heartless and hypocritical villain. A well-meaning but wrong-headed martinet, such as the Creon of the *Antigone*, is a conceivable development of the *Tyrannus* Creon, but at least stands on a much higher level than the Creon of the *Coloneus*. Polyneices is cold-hearted, selfish, and of somewhat coarse fibre, but he is sincere and straightforward ; in the conversation with

¹ See Introduction to the *Oedipus Tyrannus*, pp. xvi and xix.

² See vv. 371, 421, 1299.

³ See note on v. 1375.

Antigone he evinces real dignity and fortitude. In the part of Theseus, which might so easily have been commonplace, Sophocles has shown a fine touch ; this typical Athenian is more than a walking king ; he is a soldier bred in the school of adversity, loyal to gods and men, perfect in courtesy, but stern at need. Comparing the representation of the two sisters in the *Antigone* with that given in this play, we may remark the tact with which the poet has abstained here from tingeing the character of Ismene with anything like selfish timidity. At the end of the play, where the more passionate nature of the heroic Antigone manifests itself, Ismene is the sister whose calm common-sense is not overpowered by grief ; but she grieves sincerely and remains, as she has been throughout, entirely loyal.

Attitude
of the
Chorus.

A word should be added on the conduct of the Chorus in regard to Oedipus. Before they know who he is, they regard him with horror as the man who has profaned the grove ; but their feeling quickly changes to compassion on perceiving that he is blind, aged, and miserable. Then they learn his name, and wish to expel him because they conceive his presence to be a defilement. They next relent, not simply because he says that he brings benefits for Athens,—though they take account of that fact, which is itself a proof that he is at peace with the gods,—but primarily because he is able to assure them that he is ‘sacred and pious’ (287). They then leave the matter to Theseus. Thus these elders of Colonus represent the conflict of two feelings which the situation might be supposed to arouse in the minds of ordinary Athenians,—fear of the gods, and compassion for human suffering,—the two qualities which Oedipus recognises as distinctly Athenian (260 n.).

The Oedi-
pus-myth
at Colo-
nus.

§ 8. The connection of Oedipus with Colonus was no invention of Sophocles. He found the local legend existing, and only gave it such a form as should harmonise it with his own treatment of the first chapter in the Oedipus-myth. It is unnecessary to suppose that, when he composed the *Oedipus Tyrannus*, he contemplated an *Oedipus at Colonus*. As a drama, the former is complete in itself ; it is only as an expression of the myth that it is supplemented by the latter.

But why, it may be asked, should the King of Thebes have been connected by an ancient legend with this particular place in Attica? The primary link was a cult of the Eumenides at Colonus, which must have been still older than the association of Oedipus with that spot. This cult was itself connected, as the play indicates, with the existence at or near Colonus of a rift or cavernous opening in the ground, supposed to communicate with the under-world. The worship of the Eumenides at Colonus was identical in spirit with their worship at the Areiopagus, where a similar ‘descent to Hades’ was the physical origin. The ancient rigour which required that bloodshed, whether deliberate or not, should be expiated by blood, was expressed by the older idea of the Erinyes, the implacable pursuers. The metamorphosis of the Erinyes into the Eumenides corresponds with a later and milder sense that bloodshed is compatible with varying degrees of guilt, ranging from premeditated murder to homicide in self-defence or by accident. Athenian legend claimed that this transformation of the Avengers took place in Attica, and that the institution of the court on the Areiopagus marked the moment. The claim was a mythical expression of qualities which history attests in the Athenian character, and of which the Athenians themselves were conscious as distinguishing them from other Greeks. It was Athenian to temper the letter of the law with considerations of equity (*τούπιεικές*) ; to use clemency ; to feel compassion (*αιδώς*) for unmerited misfortune ; to shelter the oppressed ; to restrict the sphere of violence ; and to sacrifice,—where no other Greeks did,—at the altar of Persuasion¹. This character is signally impressed on the *Oedipus Coloneus*, and is personified in Theseus. The first session of the tribunal on the Hill of Ares was, in Attic story, the first occasion on which this humane character asserted itself against a hitherto inflexible precedent. Orestes slew his mother to avenge his father, whom she had slain ; and the Erinyes demanded his blood. He is tried, and acquitted,—but not by the Erinyes ; by Athene and her Athenian court. The Erinyes are the accusers, and Apollo is counsel for the prisoner. Then it is,—after the acquittal of Orestes,—that Athene’s gentle pleading

¹ Isocr. or. 15 § 249.

effects a change in the defeated Avengers¹. They cease to be the Erinyes: they become the ‘Benign’ or ‘Majestic’ goddesses (‘Eumenides,’ ‘Semnae’), and are installed, as guardian deities of Attica, in a shrine beneath the Areiopagus. Henceforth they are symbols of the spirit which presided over the Attic criminal law of homicide (*φόνος*),—so remarkable for its combination of the unbending religious view, in which bloodshed was always a pollution, with a finely graduated scale of moral guilt, and with ample provision for the exercise of clemency.

Oedipus was a passive Orestes,—like him, the instrument of an inherited destiny, but, unlike him, a sufferer, not a doer; for his involuntary acts, as he could justly say, were in reality sufferings rather than deeds. The Eumenides of Colonus could not refuse to admit his plea, commended to them, as it was, by Apollo. His was a typical case for the display of their gentler attributes. And, as Greek religion was prone to associate the cult of deities with that of mortals in whom their power had been shown, it was natural that the Eumenides and Oedipus should be honoured at the same place. A chapel which Pausanias saw at Colonus was dedicated jointly to Oedipus and Adrastus, —a further illustration of this point. For Adrastus was another example of inevitable destiny tempered by divine equity; he shared in the Argive disasters at Thebes; but he was personally innocent; and, alone of the chiefs, he survived.

The grave
of Oedi-
pus.

§ 9. The grave of Oedipus in Attic ground is to form a perpetual safeguard for Attica against invaders. It is interesting to observe ancient traces of an exactly opposite feeling with regard to his resting-place. According to a Boeotian legend², Oedipus died at Thebes, and his friends wished to bury him

¹ In the recent performance of the *Eumenides* by members of the University of Cambridge a beautiful feature was the expression of this gradual change. Dr Stanford’s music for the successive choral songs from v. 778 onwards interpreted each step of the transition from fierce rage to gentleness; and the acting of the Chorus was in unison with it throughout. We saw, and heard, the Erinyes becoming the Eumenides.

² Schol. on *O. C.* 91, quoting Lysimachus of Alexandria, in the 13th book of his Θηβαϊκά. This Lysimachus, best known as the author of a prose *Nόστοι*, lived probably about 25 B.C. See Müller, *Fragm. Hist.* III. 334.

there; but the Thebans refused permission. His friends then carried the body to 'a place in Boeotia called Ceos,' and there interred it. But 'certain misfortunes' presently befell the people of Ceos, and they requested the friends of Oedipus to remove him. The friends next carried him to Eteonus, a place near the frontier between Boeotia and Attica, and buried him by night, without knowing that the ground which they chose for that purpose was sacred to Demeter. The matter having become known, the people of Eteonus sent to Delphi, and asked what they were to do. Apollo replied that they must not 'disturb the suppliant of the goddess' (Demeter). Oedipus was therefore allowed to rest in peace, and the place of his burial was thenceforth called the *Oedipodeum*. We see how this Boeotian dread of his grave, as a bane to the place afflicted with it, answers to the older conception of the Erinyes; just as the Attic view, that his grave is a blessing, is in unison with the character of the Eumenides. It is only when the buried Oedipus has become associated with a *benevolent* Chthonian power,—namely, with Demeter,—that he ceases to be terrible.

§ 10. In the Attic view, 'the suppliant of the Benign Goddesses' Oedipus at Colonus had not only become, like them, a beneficent agency, ^{and} Attica. but had also been adopted into an Attic citizenship outlasting death. Sophocles expresses this feeling by the passage in which Theseus proclaims his formal acceptance of the new Athenian (631). The permanent identification of Oedipus with Attica is strikingly illustrated by a passage of the rhetor Aristeides, about 170 A.D.¹ He is referring to the men of olden time who fell in battle for Greece; the souls of those men, he says, have become guardian spirits of the land; 'aye, and protect the country no less surely than *Oedipus who sleeps at Colonus*, or any whose grave, in any other part of the land, is believed to be for the weal of the living.' We remember how, by command

¹ In the oration *ὑπὲρ τῶν τεττάρων*, p. 284: κἀκενούς (those who fell for Greece), πλὴν ὅσον οὐ δαιμονας ἀλλὰ δαιμονίους καλῶν, θαρρούντως ἀν̄ ἔχοις λέγεων ὑποχθονίους τυλὸς φύλακας καὶ σωτῆρας τῶν Ἑλλήνων, ἀλεξικάκους καὶ πάντα ἀγαθόν· καὶ ρύεσθαι γε τὴν χώραν οὐ χείρον ἡ τὸν ἐν Κολωνῷ κείμενον Οἰδίπουν, ἡ εἴτις ἀλλοθί που τῆς χώρας ἐν καιρῷ τοῖς ἔσως κείσθαι πεπίστενται. καὶ τοσούτῳ μοι δοκοῦσι τὸν Σόλωνα παρεβεῖν τὸν ἀρχηγέτην ὥσθ' ὁ μὲν ἐν τῇ Σαλαμῖνι σπαρεὶς φύλάττειν τὴν νῆσον Ἀθηναῖοι δοκεῖ, οἱ δὲ ὑπὲρ ἦ διετάχθησαν πεσόντες διετήρησαν πᾶσαν τὴν Ἀττικήν.

of oracles, the relics of Theseus were brought from Scyros to Athens, and those of Orestes from Tegea to Sparta,—victory in war being specially named, in the latter instance, as dependent on the local presence of such relics. So, too, the grave of the Argive Eurystheus in Attica was to be a blessing for the land (*Eur. Her.* 1032). Nor did this belief relate merely to the great heroes of mythology; a similar power was sometimes ascribed to the graves of historical men. Thus, as we learn from Aristeides, the tomb of Solon in Salamis was popularly regarded as securing the possession of that island to Athens.

Topo-
graphy.

Colonus
Hippius.

§ 11. The topography of the play, in its larger aspects, is illustrated by the accompanying map¹. The knoll of whitish earth known as Colonus Hippius, which gave its name to the deme or township of Colonus², was about a mile and a quarter N.W.N. from the Dipylon gate of Athens. The epithet Hippius belonged to the god Poseidon, as horse-creating and horse-taming (see on 715); it was given to this place because Poseidon Hippius was worshipped there, and served to distinguish this extramural Colonus from the Colonus Agoraeus, or ‘Market Hill,’ within the walls of Athens³. In the absence of a distinguishing epithet, ‘Colonus’ would usually mean Colonus Hippius; Thucydides calls it simply Colonus, and describes it as ‘a sanctuary (*ἱερόν*) of Poseidon.’ His mention of it occurs in connection with the oligarchical conspiracy of 411 B.C., when Peisander and his associates chose Colonus, instead of the Pnyx, as the place of meeting for the Assembly which established the government of the Four Hundred. It is a fair, though not a necessary, inference from the historian’s words that the assembly was held *within* the sacred precinct of Poseidon, with the double advantage

¹ Reduced, by permission, from part of Plate II. in the ‘Atlas von Athen: im Auftrage des Kaiserlich Deutschen Archäologischen Instituts herausgegeben von E. Curtius und J. A. Kaupert’ (Berlin, 1878. Dietrich Reimer).

² The familiarity of the word *κολωνός* was no impediment to the Greek love of a personal myth; and the hero Colonus, the legendary founder of the township (*ἀρχηγός*, v. 60) was called *ἱππότης* in honour of the local god.—Similar names of places were Colonè in Messenia, Colonæ in Thessaly and Phocis; while higher eminences suggested such names as Acragas (Sicily) or Aipeia (Messenia): cp. Tozer, *Geo. of Greece*, p. 357.

³ In the district of Melitè (see map): cp. below, p. 5.



To face p. XXX

J. & C. F. CLAY

COLONUS AND ITS NEIGHBOURHOOD,
with some of the ancient roads.

for the oligarchs of limiting the numbers and of precluding forcible interruption¹. The altar of Poseidon in this precinct is not visible to the spectators of our play, but is supposed to be near. When Pausanias visited Colonus (*c.* 180 A.D.), he saw an altar of Poseidon Hippius and Athene Hippia. A grove and a temple of Poseidon had formerly existed there, but had perished long before the date of his visit. He found, too, that divine honours were paid at Colonus to Peirithous and Theseus, to Oedipus and Adrastus: there were perhaps two shrines or chapels (*ἡρῷα*), one for each pair of heroes². He does not mention the grove of the Eumenides, which, like that of Poseidon, had doubtless been destroyed at an earlier period.

About a quarter of a mile N.E.N. of the Colonus Hippius rises a second mound, identified by E. Curtius and others with the 'hill of Demeter Euchloüs' (1600). When Oedipus stood at the spot where he finally disappeared, this hill was 'in full view' (*προσόψιος*). Traces of an ancient building exist at its southern edge. Similar traces exist at the N.W. edge of the Colonus Hippius. If, as is likely, these ancient buildings were connected with religious purposes, it is possible that the specially sacred region of the ancient Colonus lay between the two mounds³.

§ 12. The grove of the Eumenides may have been on the N. Probable site of the grove.
or N.E. side of the Colonus Hippius. But the only condition

¹ Thuc. 8. 67 ξυνέκληγσαν τὴν ἐκκλησίαν ἐς τὸν Κολωνόν (ἔστι δὲ ιερὸν Ποσειδῶνος ἔξω τῆς πόλεως, ἀπέχον σταδίους μάλιστα δέκα).—Grote (viii. 47) renders *ιερόν* 'temple,' but it seems rather to denote the whole precinct sacred to Poseidon. Prof. Curtius (III. 438, Eng. tr.) supposes the ecclesia to be held on the knoll of Colonus, near (and not within) the sanctuary,—understanding *ξυνέκληγσαν* to denote an enclosure made for the occasion, partly to limit the numbers, partly 'on account of the proximity of the enemy's army' (at Deceleia). Grote refers *ξυνέκληγσαν* to some stratagem used by the oligarchs. I should rather refer it simply to the limit imposed by the *ιερόν* itself. Thucydides, as his words show, here identifies Colonus with the *ιερόν*. The temenos of Poseidon having been chosen as the place for the ecclesia, the *περίστια* would be carried round its boundary; after which no person outside of that lustral line would be considered as participating in the assembly. A choice of place which necessarily restricted the numbers might properly be described by *ξυνέκληγσαν*.—Cp. n. on 1491.

² His use of the singular is ambiguous, owing to its place in the sentence: *ἡρῷον δὲ Πειρίθου καὶ Θησέως Οἰδίποδός τε καὶ Ἀδράστου* (I. 30. 4).

³ The present aspect of Colonus is thus described by an accomplished scholar, Mr George Wotherspoon (Longmans' Magazine, Feb. 1884):—

A sug-
gestion.

fixed by the play fails to be precise, viz. that a road, passing by Colonus to Athens, skirted the grove,—the inner or most sacred part of the grove being on the side furthest from the road. The roads marked on our map are the ancient roads¹. It will be observed that one of them passes between Colonus Hippius and the hill of Demeter Euchloüs, going in the direction of Athens. There is no reason why the wandering Oedipus should not be conceived as entering Attica from the N.W.; *i.e.*, as having passed into the Attic plain round the N. end of Aegaleos. And, in that case, the road in question might well represent the route by which Sophocles, familiar with the local details of Colonus in his own day, imagined Oedipus as arriving. Then Oedipus, moving towards Athens, would have the grove of the Eumenides on his right hand²; if, as we were supposing, this grove was on the N. side of the Colonus Hippius. The part of the grove furthest from him (*τούκεῦθεν ἀλσούς 505*) would thus be near the remains of the ancient building at the N.W. edge. When Ismene is sent to

Was this the noble dwelling-place he sings,
 Fair-steeded glistening land, which once t' adorn
 Gold-reinèd Aphroditè did not scorn,
 And where blithe Bacchus kept his revellings?

 Oh, Time and Change ! Of all those goodly things,
 Of coverts green by nightingales forlorn
 Lov'd well; of flow'r-bright fields, from morn to morn
 New-water'd by Cephissus' sleepless springs,

 What now survives? This stone-capt mound, the plain
 Sterile and bare, these meagre groves of shade,
 Pale hedges, the scant stream unfed by rain:
 No more? The genius of the place replied,
 ' Still blooms inspirèd Art tho' Nature fade:
 The memory of Colonus hath not died.'

The ‘stone-capt mound’ is the Colonus Hippius, on which are the monuments of Otfried Müller and Lenormant. If Colonus itself has thus lost its ancient charms, at least the views from it in every direction are very fine; especially so is the view of the Acropolis.

¹ On these, see the letter-press by Prof. Curtius to the ‘Atlas von Athen,’ pp. 14 f.

² It is scarcely necessary to say that no objection, or topographical inference of any kind, can be drawn from the conventional arrangement of the Greek stage by which Oedipus (as coming from the country) would enter on the spectator's left, and therefore have the scenic grove on his left.

that part of the grove, she is told that there is a guardian of the place (*ἐποικος* 506), who can supply her with anything needful for the rites.

In this play the sanctities of Colonus are closely associated with those of the neighbouring Academy. To the latter belonged the altar of Prometheus (56, see map), the altar of the Muses (691), and the altar of Zeus Morios (705). The side-channel of Cephisus shown in the map may serve to illustrate the word *νομάδες* in v. 687,—which alludes to a system of irrigation, practised in ancient as in modern times, by artificial canals.

§ 13. When Oedipus knows that his end is near, he leads his friends to a place called the *καταρράκτης ὁδός*, the ‘sheer threshold,’ ^{ράκτης}_{ὁδός}. ‘bound by brazen steps to earth’s roots.’ There can be no doubt that this ‘threshold’ denotes a natural fissure or chasm, supposed to be the commencement of a passage leading down to the nether world. Such a chasm exists at the foot of the Areopagus, where Pausanias saw a tomb of Oedipus in the precinct of the Eumenides. Near this, at the s.w. angle of the Acropolis, was a shrine of Demeter Chloë¹. Are we to suppose, then, that Sophocles alludes to the chasm at the Areopagus, and that ‘the hill of Demeter Euchlouës’ means this shrine of Demeter Chloë on the slope of the Acropolis? This view²—which the coincidence might reasonably suggest—seems to present insuperable difficulties. At v. 643 Theseus asks Oedipus whether he will come to Athens or stay at Colonus. He replies that he will stay at Colonus, because it is the scene appointed for his victory over his foes (646). But the victory was to take place at his grave (411); which the poet therefore supposed to be at or near Colonus,—not at Athens. If, then, in the time of Sophocles an Areopagus-legend already claimed the grave of Oedipus,

¹ Schol. on *O. C.* 1600 Εὐχλόου Δήμητρος ιερόν ἐστι πρὸς τῇ ἀκροπόλει: quoting the *Μαρικᾶς* of Eupolis, ἀλλ' εὐθὺ πόλεως εἴμι. θύσαι γάρ με δεῖ | κριός Χλόη Δήμητρι. If the scholiast is right as to the situation of the temple, Eupolis used *πόλεως* in the sense of ‘acropolis,’ as Athenians still used it in the time of Thucydides (2. 15).

² It is beautifully and persuasively stated in Wordsworth’s *Athens and Attica*, ch. xxx. (p. 203, 4th ed.). The author holds that the poet, embarrassed by the rival claims of the Areopagus and Colonus, intended to suggest the former without definitely excluding the latter.

the poet disregarded it. And, when the grave was to be associated with Colonus, it would be strange to send Oedipus so far for the purpose of vanishing at the Areiopagus. The brevity of the choral ode which separates the final exit of Oedipus (1555) from the entrance of the Messenger (1579) implies, as does the whole context, that Oedipus passed away somewhere near the grove—not at a distance of more than a mile and a half, as the other theory requires. Then the phrase Εὐχλόον Δήμητρος πάγος (1600) applies to the knoll far more naturally than to a shrine at the foot of the Acropolis. Referring to a tomb of Oedipus which he saw in the precinct of the Furies at the Areiopagus, Pausanias says:—‘On inquiry, I found that the bones had been brought from Thebes. As to the version of the death of Oedipus given by Sophocles, Homer did not permit me to think it credible’¹ (since the *Iliad* buries Oedipus at Thebes). Thus Pausanias, at least, understood Sophocles to mean that the grave was somewhere near Colonus. It did not occur to him that the Colonus-myth as to the grave could be harmonised with the Areiopagus-myth. Sophocles adopts the Colonus-myth unreservedly; nor can I believe that he intended, by any deliberate vagueness, to leave his hearers free to think of the Areiopagus. The chasm called the καταρράκτης ὁδός must be imagined, then, as not very distant from the grove. No such chasm is visible at the present day in the neighbourhood of Colonus. But this fact is insufficient to prove that no appearance of the kind can have existed there in antiquity².

¹ I. 28. 7 ἔστι δὲ καὶ ἐντὸς τοῦ περιβόλου μνῆμα Οἰδίποδος. πολυπραγμονῶν δὲ εὖρισκον τὰ δοτᾶ ἐκ Θηβῶν κομισθέντα· τὰ γὰρ ἐσ τὸν θάνατον Σοφοκλεῖ πεποιημένα τὸν Οἰδίποδος “Ομηρος οὐδὲ εἴᾳ μοι δόξαι πιστά, etc. He refers to *Il.* 23. 679 f. See my Introd. to the *O. T.*, p. xiv.

² Prof. T. M^cK. Hughes, Woodwardian Professor of Geology in the University of Cambridge, kindly permits me to quote his answer to a question of mine on this point. His remarks refer to the general conditions of such phenomena in Greece at large, and must be taken as subject to the possibility that special conditions in the neighbourhood of Colonus may be adverse to the processes described; though I am not aware of any reason for thinking that such is the case.

‘It is quite possible that a chasm, such as is common in the limestone rocks of Greece, might become first choked, so as no longer to allow the passage of the winter’s flood, and then overgrown and levelled, so that there might be no trace of it visible on the surface. The water from the high ground during winter rains

§ 14. Sophocles accurately defines the position of the ‘sheer threshold’ by naming certain objects near it, familiar, evidently, to the people of the place, though unknown to us¹. Here it was that Oedipus disappeared. But the place of his ‘sacred tomb’ (1545) was to be a secret, known only to Theseus. The tomb, then, was not at the spot where he disappeared, since that spot was known to all. The poet’s conception appears to have been of this kind. At the moment when Oedipus passed away, in the mystic vision which left Theseus dazzled, it was revealed to the king of Athens where the mortal remains of Oedipus would be found. The soul of Oedipus went down to Hades, whether ushered by a conducting god, or miraculously drawn to the embrace of the spirits below (1661); the tenantless body left on earth was wafted by a supernatural agency to the secret tomb appointed for it. As in the *Iliad* the corpse of Sarpedon is borne from Troy to Lycia by ‘the twin-brothers, Sleep and Death,’ so divine hands were to minister here. When Theseus rejoins the desolate daughters, he already knows where the tomb is, though he is not at liberty to divulge the place (1763).

§ 15. The ground on which the grove of the Eumenides at Co-
Ionus stands is called ‘the Brazen Threshold, the stay of Athens’, *χαλκοῦς ὁδός*.
(57). How is this name related to that of the spot at which Oedipus disappeared,—‘the sheer threshold’ (1590)? One view is that the same spot is meant in both cases. We have then to suppose that in verses 1—116 (the ‘prologue’) the scene is laid at the *καταρράκτης ὁδός*, ‘the sheer threshold’; and that at v. 117 the scene changes to another side of the grove, where the rest of the action takes place. This supposition is, however, extremely improbable, and derives no support from any stage arrangements

rushes down the slopes until it reaches the jointed limestone rock. It filters slowly at first into the fissures. But the water, especially when it contains (as most surface water does) a little acid, dissolves the sides of the fissure, and soon admits sand and pebbles, the mechanical action of which hurries on the work of opening out a great chasm, which swallows up the winter’s torrent, and becomes a katavothron.

‘But during the summer no water runs in, and, even without an earthquake shock, such a chasm may get choked. The waters which cannot find their way through then stand in holes, and deposit their mud. There would be for some time a pond above, but that would at last get filled, and all trace of the chasm be lost.’

¹ See on vv. 1593—1595.

which the opening scene implies. Rather the ‘Brazen Threshold’ of v. 57 was a name derived from the particular spot which is called the ‘sheer threshold,’ and applied in a larger sense to the immediately adjacent region, including the ground on which the grove stood. The epithet ‘brazen’ properly belonged to the actual chasm or ‘threshold,—the notion being that a flight of brazen steps connected the upper world with the Homeric ‘brazen threshold’ of Hades. In its larger application to the neighbouring ground, ‘brazen’ was a poetical equivalent for ‘rocky,’ and this ground was called the ‘stay’ or ‘support’ (*ἔρεισμα*) of Athens, partly in the physical sense of ‘firm basis,’ partly also with the notion that the land had a safeguard in the benevolence of those powers to whose nether realm the ‘threshold’ led.

Evidence
from
Istros.

This view is more than a conjecture; it can be supported by ancient authority. Istros, a native of Cyrene, was first the slave, then the disciple and friend, of the Alexandrian poet Callimachus; he lived, then, about 240 B.C., or less than 170 years after the death of Sophocles¹. He is reckoned among the authors of ‘Attides,’ having written, among other things, a work entitled ‘Αττικά, in at least sixteen books. In the later Alexandrian age he was one of the chief authorities on Attic topography; and he is quoted six times in the ancient scholia on the *Oedipus Coloneus*. One of these quotations has not (so far as I know) been noticed in its bearing on the point now under discussion; it does not occur in the scholium on v. 57, but on 1059, in connection with another subject (‘the snowy rock’). It would appear that in the first book of his Αττικά Istros sketched an itinerary of Attica, marking off certain stages or distances. Along with some other words, the scholiast quotes these:—ἀπὸ δὲ τούτου ἡώς Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον· ὅθεν πρὸς τὸν Κηφισὸν ἡώς τῆς μυστικῆς εἰσόδου εἰς Ἐλευσίνα. We do not know to what ἀπὸ τούτου referred: but the context is clear. Two distances are here indicated: (1) one is from the point meant by τοῦτο, ‘along the Brazen Threshold, as it is called,’ to Colonus: (2) the second is from Colonus ‘in the direction of the Cephisus, as far as the road by which the Initiated approach Eleusis,—i.e., as far

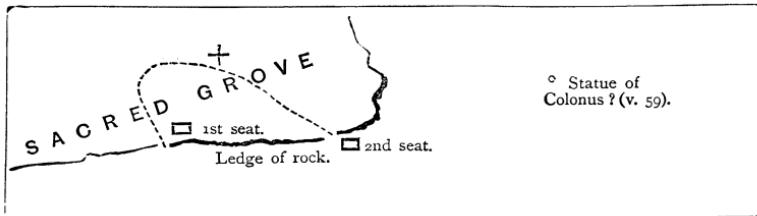
¹ Müller, *Fragm. Hist.* I., lxxxv., 418.

as the point at which the Sacred Way crosses the Cephisus (see map). A third stage is then introduced by the words, *ἀπὸ ταύτης δὲ (sc. τῆς εἰσόδου) βαδιζόντων εἰς Ἐλευσίνα*, etc. Thus the course of the second stage is from N.E. to S.W.; and the third stage continues the progress westward. Hence it would be natural to infer that the unknown point meant by *τοῦτο*, from which one set out ‘along the Brazen Threshold,’ was somewhere to the E. or N.E. of Colonus. At any rate, wherever that point was, the question with which we are chiefly concerned is settled by this passage. The ‘Brazen Threshold’ was not merely the name of a definite spot. It was the name given to a whole strip of ground, or region, ‘along which’ the wayfarer proceeded to Colonus. And this perfectly agrees with the manner in which Sophocles refers to it (v. 57).

§ 16. In order to understand the opening part of the play (as far as v. 201), it is necessary to form some distinct notion of the stage arrangements. It is of comparatively little moment that we cannot pretend to say exactly how far the aids of scenery and carpentry were actually employed when the play was first produced at Athens. Without knowing this, we can still make out all that is needful for a clear comprehension of the text. First, it is evident that the back-scene (the palace-front of so many plays) must here have been supposed to represent a landscape of some sort,—whether the acropolis of Athens was shown in the distance, or not. Secondly, the sacred grove on the stage must have been so contrived that Oedipus could retire into its covert, and then show himself (138) as if in an opening or glade, along which Antigone gradually leads him until he is beyond the precinct. If one of the doors in the back-scene had been used for the exit of Oedipus into the grove, then it would at least have been necessary to show, within the door, a tolerably deep vista. It seems more likely that the doors of the back-scene were not used at all in this play. I give a diagram to show how the action as far as v. 201 might be managed¹.

¹ I was glad to find that the view expressed by this diagram approved itself to a critic who is peculiarly well qualified to judge,—Mr J. W. Clark, formerly Fellow of Trin. Coll., Cambridge.

Antigone leads in her blind father on the spectators' left. She places him on a seat of natural rock (the '1st seat' in the



1st seat of Oedipus,—a rock just within the grove (verse 19).—2nd seat (v. 195), outside the grove, on a low ledge of rock (v. 192). + marks the point at which Oedipus discovers himself to the Chorus (v. 138), by stepping forward into an open glade of the grove. His gradual advance in verses 173—191 is from this point to the 2nd seat.

diagram). This rock is just within the bounds of the grove; which evidently was not surrounded by a fence of any kind, ingress and egress being free. When the Chorus approach, Antigone and her father hide in the grove, following the left of the two dotted lines (113). When Oedipus discloses himself to the Chorus (138), he is well within the grove. Assured of safety, he is gradually led forward by Antigone (173—191), along the right-hand dotted line. At the limit of the grove, in this part, there is a low ledge of natural rock, forming a sort of threshold. When he has set foot on this ledge of rock,—being now just outside the grove,—he is told to halt (192). A low seat of natural rock,—the outer edge (*ἀκρού*) of the rocky threshold,—is now close to him. He has only to take a step sideways (*λέχριος*) to reach it. Guided by Antigone, he moves to it, and she places him on it (the '2nd seat' in the diagram: v. 201).

The Attic
plays of
Euripides.

§ 17. Not only the local colour but the Athenian sentiment of the *Coloneus* naturally suggests a comparison, or a contrast, with some plays of Euripides. It may be said that the especially Attic plays of the latter fall under two classes. First, there are the pieces in which he indirectly links his fable with the origin of Attic institutions, religious or civil, though the action does not pass in Attica; thus the *Ion*,—of which the scene is at Delphi,—bears on the origin of the Attic tribes; the *Iphigenia in Tauris* refers to the cult of Artemis as practised in Attica at Halae and

Brauron. Then there are the more directly Athenian plays,—the *Supplices*, where Theseus takes the part of the Argive king Adrastus, and compels the Thebans to allow the burial of the Argives slain at Thebes; the *Heracleidae*, where the son of Theseus protects the children of Heracles,—as Theseus himself, in the *Hercules Furens* (of which the scene is at Thebes), had induced their father to seek an asylum at Athens. If the Attic elements in the *Oedipus Coloneus* are compared with those of the plays just mentioned, the difference is easily felt. In the first of the two Euripidean groups, the tone of the Attic traits is anti-quarian; in the second, it tends to be political,—*i.e.*, we meet with allusions, more or less palpable, to the relations of Athens with Argos or with Thebes at certain moments of the Peloponnesian war. The *Oedipus Coloneus* has many references to local usages,—in particular, the minute description of the rites observed in the grove of the Eumenides; it is a reflex of contemporary Attic life, in so far as it is a faithful expression of qualities which actually distinguished the Athens of Sophocles in public action, at home and abroad. But the poet is an artist working in a purely ideal spirit; and the proof of his complete success is the unobtrusive harmony of the local touches with all the rest. In ^{The *Eumenides*.} this respect the *Oedipus Coloneus* might properly be compared with the *Eumenides*,—with which it has the further affinity of subject already noticed above. Yet there is a difference. Contemporary events affecting the Areiopagus were vividly present to the mind of Aeschylus. He had a political sympathy, if not a political purpose, which might easily have marred the ideal beauty of a lesser poet's creation. Prudently bold, he deprived it of all power to do this by the direct simplicity with which he expressed it (*Eum.* 693—701). The *Oedipus Coloneus* contains perhaps one verse in which we might surmise that the poet was thinking of his own days (1537); but it does not contain a word which could be interpreted as directly alluding to them.

§ 18. The general voice of ancient tradition attributed the *Oedipus Coloneus* to the latest years of Sophocles, who is said to have died at the age of ninety, either at the beginning of 405 B.C., <sup>The
Coloneus
ascribed
to the
poet's last
years.</sup>

or in the latter half of 406 B.C. According to the author of the second Greek argument to the play (p. 4), it was brought out, after the poet's death, by his grandson and namesake, Sophocles, the son of Ariston, in the archonship of Micon, Ol. 94. 3 (402 B.C.). The ancient belief is expressed by the well-known story for which Cicero is our earliest authority:—

'Sophocles wrote tragedies to extreme old age; and as, owing to this pursuit, he was thought to neglect his property, he was brought by his sons before a court of law, in order that the judges might declare him incapable of managing his affairs,—as Roman law withdraws the control of an estate from the incompetent head of a family. Then, they say, the old man recited to the judges the play on which he was engaged, and which he had last written,—the *Oedipus Coloneus*; and asked whether that poem was suggestive of imbecility. Having recited it, he was acquitted by the verdict of the court¹'.

The story
of the
recitation
—not im-
possible.

Plutarch specifies the part recited,—viz. the first stasimon, —which by an oversight he calls the parodos,—quoting vv. 668 —673, and adding that Sophocles was escorted from the court with applauding shouts, as from a theatre in which he had triumphed. The story should not be too hastily rejected because, in a modern estimate, it may seem melodramatic or absurd. There was nothing impossible in the incident supposed. The legal phrase used by the Greek authorities is correct, describing an action which could be, and sometimes was, brought by Athenian sons against their fathers². As to the recitation, a jury of some hundreds of citizens in an Athenian law-court formed a body to which such a *coup de théâtre* could

¹ Cic. *Cato ma. seu De Sen.* 7. 22. The phrase, 'eam fabulam quam in manibus habebat et proxime scripserat,' admits of a doubt. I understand it to mean that he had lately finished the play, but had not yet brought it out; it was still 'in his hands' for revision and last touches. This seems better than to give the words a literal sense, 'which he was then carrying in his hands.' Schneidewin (*Allgemeine Einleitung*, p. 13), in quoting the passage, omits the words, *et proxime scripserat*, whether accidentally, or regarding them as interpolated.—The story occurs also in Plut. *Mor.* 785 B; Lucian *Macrob.* 24; Apuleius *De Magia* 298; Valerius Maximus I. 7. 12; and the anonymous Life of Sophocles.

² Plut. *Mor.* 785 B ὑπὸ παιῶν παρανολας δίκην φεύγων: Lucian *Macrob.* 24 ὑπὸ Ιοφῶντος τοῦ νέος...παρανολας κρινόμενος. Cp. Xeni. *Mem.* I. 2. 49 κατὰ νόμου ἔξειναι παρανολας ἐλέντι καὶ τὸν πατέρα δῆσαι. Ar. *Nub.* 844 σύμοι, τί δράσω παραφρονοῦντος τοῦ πατρός; | πότερα παρανολας αὐτὸν εἰσαγαγὼν ἔλω;

be addressed with great effect. The general spirit of Greek forensic oratory makes it quite intelligible that a celebrated dramatist should have vindicated his sanity in the manner supposed. The true ground for doubt is of another kind. It appears that an arraignment of the aged Sophocles, by his son Iophon, before a court of his clansmen (*phratores*), had furnished a scene to a contemporary comedy¹; and it is highly probable that the comic poet's invention—founded possibly on gossip about differences between Sophocles and his sons —was the origin of the story. This inference is slightly confirmed by the words which, according to one account, Sophocles used in the law-court: *εἰ μέν εἴμι Σοφοκλῆς, οὐ παραφρονῶ· εἰ δὲ παραφρονῶ, οὐκ εἴμι Σοφοκλῆς.* That has the ring of the Old Comedy². The words are quoted in the anonymous Life of Sophocles as being recorded by Satyrus, a Peripatetic who lived about 200 B.C., and left a collection of biographies.

¹ The passage which shows this is in the anonymous *Bίος*;—φέρεται δὲ καὶ παρὰ πολλοῖς ἡ πρὸς τὸν νῦν Ἰοφῶντα γενούμενη αὐτῷ δίκη ποτε. ἔχων γὰρ ἐκ μὲν Νικοστράτης Ἰοφῶντα, ἐκ δὲ Θεώριδος Σικυωνίας Ἀρίστωνα, τὸν ἐκ τούτου γενόμενον παιδία Σοφοκλέα πλέον ἔστεργεν. καὶ ποτε ἐν δράματι εἰσήγαγε τὸν Ἰοφῶντα αὐτῷ φθονοῦντα καὶ πρὸς τοὺς φράτορας ἐγκαλοῦντα τῷ πατρὶ ὡς ὑπὸ γήρως παραφρονοῦντα· οἱ δὲ τῷ Ἰοφῶντι ἐπετιμησαν. Σάτυρος δὲ φησι αὐτὸν εἰπεῖν· εἰ μέν εἴμι Σοφοκλῆς, οὐ παραφρονῶ· εἰ δὲ παραφρονῶ, οὐκ εἴμι Σοφοκλῆς· καὶ τότε τὸν Οἰδίποδα ἀναγρῶνται.

In the sentence, *καὶ ποτε...εἰσήγαγε*, the name of a comic poet, who was the subject to *εἰσήγαγε*, has evidently been lost. Some would supply *Δεύκων*, one of whose plays was entitled *Φράτορες*. Hermann conjectured, *καὶ ποτε Ἀριστοφάνης ἐν Δράμασι*,—Aristophanes having written a play called *Δράματα*, or rather two, unless the *Δράματα* ἡ *Κένταυρος* and *Δράματα* ἡ *Νίοβος* were only different editions of the same. Whoever the comic poet was, his purpose towards Sophocles was benevolent, as the *phratores* censured Iophon. This tone, at least, is quite consistent with the conjecture that the poet was Aristophanes (cp. *Ran.* 79).

Just after the death of Sophocles, Phrynicus wrote of him as one whose happiness had been unclouded to the very end—*καλῶς δ' ἐτελεύτησ'*, *οὐδὲν ὑπομείνας κακόν*. There is some force in Schneidewin's remark that this would be strange if the poet's last days had been troubled by such a scandal as the supposed trial.

² I need scarcely point out how easily the words could be made into a pair of comic trimeters, e.g. *εἰ μέν Σοφοκλέης εἴμι, παραφρονῶ μὲν οὐ· | εἰ δὲ αὐτὸν παραφρονῶ, Σοφοκλέης οὐκ εἴμι* ἐγώ. This would fit into a burlesque forensic speech, in the style of the new rhetoric, which the comedy may have put into the mouth of Sophocles. As though, in a modern comedy, the pedagogue should say,—'If I am Doctor X., I am not fallible; if I am fallible, I am not Doctor X.'

His work appears to have been of a superficial character, and uncritical¹. The incident of the trial, as he found it in a comedy of the time of Sophocles, would doubtless have found easy acceptance at his hands. From Satyrus, directly or indirectly, the story was probably derived by Cicero and later writers.

Internal
evidence
—sup-
posed
political
bearings.

§ 19. It must now be asked how far the internal evidence of the play supports the belief that it belongs to the poet's latest years. Lachmann, maintaining the singular view that the *Oedipus Coloneus* was 'political through and through' ('durch und durch politisch'), held that it was composed just before the beginning of the Peloponnesian war, with the purpose of kindling Athenian patriotism. Another conjecture is that the play was prepared for the Great Dionysia of 411 B.C., just after the Government of Four Hundred had been established by the assembly held at Colonus; that Colonus Hippius may have been 'in some special sense the Knights' Quarter'; that hence the play would commend itself to a class of men among whom the new oligarchy had found most of its adherents; and that, after the fall of the Four Hundred, political considerations prevented a reproduction of the play, until, after the poet's death, it was revived in 402 B.C.² This is an ingenious view, but not (to my apprehension) a probable one. That the play would have been especially popular with the Athenian Knights need not be doubted; but it is another thing to suppose that the composition of the play had regard to their political sympathies in 411 B.C. In a time of public excitement any drama bearing on the past of one's country is pretty sure to furnish some words that will seem fraught with a present meaning. We may grant that such a meaning would sometimes, perhaps, have been found by an Athenian spectator of this play, and also that the poet's mind, when he wrote it, was not insensible to the influence of contemporary events. But it seems not the less true to affirm that, from the first verse to the last, in great things and in small, the play is purely a work of ideal art.

Character
of the
composi-
tion.

§ 20. Another species of internal evidence has been sought in the character of the dramatic composition. It has been held

¹ The literary vestiges of this Satyrus will be found in Müller, *Fragn. Hist.* III. 159 ff.

² Prof. L. Campbell, *Sophocles*, vol. I. 276 ff.

that the *Oedipus Coloneus* shares certain traits with the *Philoctetes*, the other play which tradition assigns to the latest years of Sophocles. One such trait is the larger scope given to scenic effects which appeal to the eye and the ear,—such as the pitiable garb of Oedipus, the personal violence of Creon, the scenery of Colonus, the thunder-storm. Another is the change from a severer type of tragedy, which concentrates the interest on a single issue—as in the *Tyrannus*—to a type which admits the relief of secondary interests,—such as the cult at Colonus, the rescue of the maidens, the glory of Athens, the fortunes of Thebes. A third trait of similar significance has been recognised in the contemplative tendency of the play, which leaves the spectator at leisure to meditate on questions other than those which are solved by a stroke of dramatic action,—such as the religious and the moral aspects of the hero's acts, or the probable effect of his pleas on the Athenian mind¹. Akin to this tendency is the choice of subjects like those of the *Coloneus* and the *Philoctetes*, which end with a reconciliation, not with a disaster. And here there is an analogy with some of the latest of Shakspeare's plays,—the *Winter's Tale*, *Tempest*, and *Cymbeline*,—which end, as Prof. Dowden says, with 'a resolution of the dissonance, a reconciliation'².

It may at once be conceded that the traits above mentioned are present in the *Coloneus*, and that they are among those which distinguish it from the *Tyrannus*. The *Coloneus* is indeed more picturesque, more tolerant of a distributed interest, more meditative; and its end is peace. But it is less easy to decide how far these traits are due to the subject itself, and how far they can safely be regarded as distinctive of the poet's latest period. Let us suppose for a moment that external evidence had assigned the *Coloneus* to the earlier years of Sophocles. It would not then, perhaps, seem less reasonable to suggest that these same traits are characteristic of youth. Here, it might be said, we find the openness of a youthful imagination to impressions of the senses; its preference of variety to intensity, in the absence of that matured and virile sternness of dramatic purpose which can

¹ See Campbell, I. 259 ff.

² *Shakspere—His Mind and Art*, p. 406.

concentrate the thoughts on a single issue; its affinity to such themes as temper the darker view of human destiny with some gladness and some hope. In saying this, I do not mean to suggest that the latter view of the traits in question is actually more correct than the former, but merely to illustrate the facility with which considerations of this nature can be turned to the support of opposite hypotheses.

Rhetoric. Another feature of the play which has been supposed to indicate the close of the fifth century B.C. is the prominence of the rhetorical element in certain places, especially in the scenes with Creon and Polyneices. We should recollect, however, that the *Ajax* is generally allowed to be one of the earlier plays, and that the scenes there between Teucer and the Atreidae show the taste for rhetorical discussion quite as strongly as any part of the *Coloneus*. Rhetoric should be distinguished from rhetorical dialectic. Subtleties of the kind which appear in some plays of Euripides are really marks of date, as showing new tendencies of thought. But the natural rhetoric of debate, such as we find it in the *Ajax* and the *Coloneus*, was as congenial to Greeks in the days of Homer as in the days of Protagoras.

Conclusion. § 21. Our conclusion may be as follows. There is no reason to question the external evidence which refers the *Oedipus Coloneus* to the latest years of Sophocles. But no corroboration of it can be derived from the internal evidence, except in one general aspect and one detail,—viz. the choice of an Attic subject, and the employment of a fourth actor. The Attic plays of Euripides, mentioned above, belong to the latter part of the Peloponnesian war, which naturally tended to a concentration of home sympathies. An Attic theme was the most interesting that a dramatist could choose; and he was doing a good work, if, by recalling the past glories of Athens, he could inspire new courage in her sons. If Attica was to furnish a subject, the author of the *Oedipus Tyrannus* had no need to look beyond his native Colonus; and it is conceivable that this general influence of the time should have decided the choice. In three scenes of the play, four actors are on the stage together. This innovation may be allowed as indicating the latest period of Sophocles¹.

¹ A discussion of this point will be found below, in the note on the *Dramatis Personae*, p. 7.

MANUSCRIPTS. EDITIONS AND COMMENTARIES.

§ 1. SINCE the first volume of this edition appeared, an autotype facsimile of the best and oldest ms. of Sophocles,—the Laurentian ms.,<sup>The Laurentian
MS. (L).</sup> of the early eleventh century,—has been published by the London Society for the Promotion of Hellenic Studies. The defects of such a production are only those which are inseparable from every photographic process, and amount to this, that photography cannot render all the more delicate gradations of light and shade. Yet even here there is sometimes a gain to the student through the intensifying of faint strokes, as when in *Tr.* 1106, *av[θη]δείς*, the erased letters *θη* become more legible in the photograph than they are in the ms. On the other hand such a photograph will, with the rarest exceptions, tell the student everything that he could learn from the ms. itself. Erasures are not among the exceptions, for they are almost invariably traceable in a good photograph. In this facsimile they are seen as clearly as in the original. It is often difficult or impossible for the collator of a ms. to foresee exactly every detail of which he may afterwards require a record; and it is obviously an inestimable advantage to have permanent access to a copy which not merely excludes clerical error, but is in all respects an exact duplicate. In 1882 I collated the Laurentian ms. at Florence, and I have now used the facsimile during several months of minute work on the text of this play, in the course of which I have had occasion to test it in every line, and in almost every word. Having had this experience, I can say with confidence that, in my opinion, the autotype facsimile is, for an editor's purposes, equivalent to the ms. It may be not unseasonable to say so much, since in some quarters a prejudice appears still to exist against the photographic reproduction of entire mss., on the ground that, while the process is costly, the result can never be an adequate substitute for the original. It will often, doubtless, be inadequate for the palaeographer's purposes;

though the publications of the Palaeographic Society sufficiently attest the value of photography in aid of that study. But for the scholar, whose object is to know exactly what a given ms. contains or indicates, the substitute—supposing the photograph to be well done—will in most cases be entirely adequate. It is surely desirable to effect so easy an insurance against fire on the irreplaceable treasures which are lodged in many libraries of Europe.

In the first part of the Introduction issued along with the facsimile, the chief results of a palaeographical examination of the ms. have been set forth by Mr E. M. Thompson, Keeper of Manuscripts and Egerton Librarian in the British Museum. Some of these claim notice here, as having a direct interest for the study of the text. (1) The belief that the ms. belongs to the early part of the 11th century is confirmed by a fact to which Mr Thompson draws attention—the vacillation between the over-line and under-line system of writing. In the ninth century set or formal minuscule (as distinguished from cursive) became the regular book-hand, and was written above the line. In the tenth century a new mode began to come in, by which the letters were written under the line, as if hanging from it. Towards the end of the tenth century the two systems were in concurrent use, sometimes appearing in different quires of the same ms. The Laurentian ms. belongs to this period of transition. Later in the eleventh century the under-line system superseded the other. The ms. was the production of a regular workshop or scriptorium at Byzantium. As in other classical mss. of the same period, the minuscule characters are more cursive, *i.e.* nearer to the small-letter hand of ordinary life,—than in the contemporary biblical or liturgical mss., which, being destined for public use, required a more exact and uniform style. In the handwriting of the text the chief peculiarity is merely an exaggeration of a tendency common to all Greek minuscule writing,—viz. to write more closely those letters which are linked by strokes of the pen, and to space out the letters which are formed independently. [This tendency often disregards even the division of words: *e.g.* *O. C.* 739 εὶ σπλεῖ στον. Cp. 1309 πρ ο στρ ο παί ον: and 443 cr. n.] (2) The ms. from which the Laurentian was copied was probably minuscule, and not much older. Mr Thompson refers to *O.T.* 896, where L has πονεῖν ἦ τοῖς θεοῖς in the text, this being a corruption of a gloss πανηγυρίζειν τοῖς θεοῖς. Such a misreading would have been easy in set minuscule (with ζ'' for ζειν), but impossible in uncials. (3) From a palaeographical point of view, some of the corrupt readings in L seem impossible to explain by a misreading either of minuscule or of formal

uncial letters. They perhaps date from the more cursive uncial which is found on papyri and ostraka of the second and third centuries A.D., and which was used as early as the second century B.C. In *Ai.* 28, where L has $\tau\rho\epsilon\pi\epsilon\iota$ instead of the true $\nu\epsilon\mu\epsilon\iota$, the change of ν into $\tau\rho$ could be thus explained. (4) The fifteen quires of the Sophocles are ruled in a way which shows that they were prepared to receive scholia, though the scribe did not himself enter any. He varies the number of verses on a page in a manner which ‘betokens either more than ordinary liberty of action or the guidance of another person.’ This person was presumably the same who entered the ancient scholia—viz. the first corrector of the ms., usually designated as the ‘diorthotes,’ or as ‘S.’ The corrections of the scribe seem, in some cases at least, to have been made immediately under the eye of this diorthotes, who generally reserved to himself the work of supplying omitted verses in the margin. (5) The writing of the scribe, or first hand, is generally easy to distinguish from that of the diorthotes. In writing the scholia, the diorthotes uses a mixture of minuscule and uncial (‘half-uncial’). But his supplements or corrections of the text often exhibit a more purely minuscule style, probably for the sake of greater uniformity with the first hand. When there is a doubt between the two hands, this is the source of it. (6) In the 12th and 13th centuries at least three different hands added some notes. Other notes, marginal or superscript, (especially in the *Trachiniae*,) have been referred to the 14th, 15th, or 16th century. These later hands can almost always be distinguished from the diorthotes, but very often cannot be certainly distinguished from each other: nor is it of much consequence to do so, as the matter which they added is usually worthless.

§ 2. The plan which I follow in reporting the readings of the Mode of Laurentian ms. is different from that of Prof. Campbell. It is desirable reporting L. that this difference should be understood, especially as it might sometimes lead to the inference that our reports are at variance where, in fact, they substantially agree. Two examples from this play will suffice.

O. C. 1362 σὺ γάρ με μόχθω etc. Here the Laur. ms. has $\mu\acute{o}\chi\theta\omega$ (sic). But after ω there has been an erasure of one or two letters, from which only tiny specks remain; the erasure, and the specks, can be seen in the autotype facsimile (113 a) as plainly as in the ms. It is possible, but far from certain, that these letters were $\omega\sigma$, and that $\mu\acute{o}\chi\theta\omega$ has been made from $\mu\acute{o}\chi\theta\omega\sigma$. I report these facts thus:—‘ $\mu\acute{o}\chi\theta\omega$ L (sic), with an erasure of one or two letters after ω : perhaps it was $\mu\acute{o}\chi\theta\omega\sigma$.’ Prof. Campbell reports thus:—‘ $\mu\acute{o}\chi\theta\omega]$ $\mu\acute{o}\chi\theta\omega\sigma$ (or

$\mu\acute{o}\chi\thetao\sigma$) L. $\mu\acute{o}\chi\theta\omega$ C²? By C² he denotes the diorthotes, as by C¹ he denotes corrections of the first hand by itself. Thus his note imports: ‘The first hand wrote $\mu\acute{o}\chi\thetao\sigma$ (or $\mu\acute{o}\chi\thetao\sigma$). The diorthotes made this into $\mu\acute{o}\chi\theta\omega$.’

O. C. 1537 $\tau\grave{a}$ $\thetae\iota'$ $\acute{a}\phi\acute{e}\iota's$ τis etc. Here the Laur. ms. has $\acute{a}\phi\acute{e}\iota\sigma$. The letters ϵi , written in the usual contraction, are in a blot, some erasure having been made, though no other letter is now traceable. (The facsimile shows this, p. 115 a.) I report these facts thus:—‘ $\acute{a}\phi\acute{e}\iota s$] L has ϵi in an erasure (from $\eta?$).’ Prof. Campbell thus:—‘ $\acute{a}\phi\acute{e}\iota s$] $\acute{a}\phi\acute{e}\iota\sigma$ L. $\acute{a}\phi\acute{e}\iota\sigma$ C².’ (*sic.*) That is:—‘The first hand wrote $\acute{a}\phi\acute{e}\iota\sigma$. The diorthotes made this into $\acute{a}\phi\acute{e}\iota\sigma$.’

Thus by ‘L’ Prof. Campbell denotes either (1) that which the first hand originally wrote,—where this is certain, and no trace of correction appears: or (2) when a correction has been made, that which the first hand *may be conjectured* (however doubtfully) to have originally written; as in both the examples given above.

By ‘L’ I mean always the reading which the Laur. ms. now has. If there is reason to think that this reading has been altered from some other, I state this; adding, where there are sufficient grounds, whether the alteration has been made by the first hand,—by the diorthotes (‘S’),—or by a later hand.

In regard to the hands later than the diorthotes, Prof. Campbell uses C³, C⁴, C⁵ for hands of the 12th cent.; C⁶ for the 13th or 14th; C⁷ for the 14th or 15th; C⁸ for the 15th or 16th. I do not, as a rule, attempt to distinguish the later hands with this precision, believing (and here I am supported by Mr Thompson’s authority) that the distinction must often be very doubtful; and further that, if it were always possible, it would not often be important, seeing how small is the value which can be attached to most of these later corrections. I distinguish, as a rule, only (1) L, (2) S, (3) later hands,—with a rough indication of probable date, if, in a particular case, it seems at once safe and desirable.

Other
MSS.

§ 3. In the second part of the Introduction to the facsimile of L I have concisely stated some reasons for holding that L is not the sole source of our MSS., though it is far the best, and may properly be described as the basis of textual criticism for Sophocles. This play was one of those which were less often copied, and in no one of the seven, perhaps, is the superiority of L more apparent. Among the other MSS. of this play which possess comparative importance, two groups may be broadly distinguished. One group consists of those MSS. which, so

far as this play is concerned, are in nearer general agreement with L. Of these the chief is A, cod. 2712 in the National Library at Paris (13th cent.). At the head of the other group is B, cod. 2787 *ib.* (ascribed to the 15th cent.); and within this second group, again, a special character belongs to T (cod. 2711, *ib.*, 15th cent.), as representing the recension of Demetrius Triclinius (14th cent.). These mss. I have myself collated.

The readings of six other mss. are recorded by Elmsley in his edition of this play; though, as he truly says, their aid is here of little moment to those who have the testimony of the four named above, L, A, B, and T. Of these six, four may be referred to my first group, and two to the second.

To the first, or L, group belong the following:—(1) F, cod. 2886 in the National Library at Paris (late 15th cent.), derived immediately from L. It usually adopts the corrections of the diorthotes. (2) R, cod. 34 in the Riccardian Library at Florence. [It has sometimes been ascribed to the 14th cent.; but is pronounced to be of the 16th by Mr P. N. Papageorgius, in his tractate ‘*Codex Laurentianus von Sophokles und eine neue Kollation im Scholientexte*,’ Leipzig, Teubner, 1883.] This ms. is nearly akin to A. (3) R², cod. 77 *ib.* (usually said to be of the 15th cent., but, according to Papageorgius, *L c.*, not older than the 17th). This breaks off at the end of v. 853. (4) L², cod. 31. 10 in the Laurentian Library at Florence (14th cent.), characterised by Elmsley, not without reason, as ‘mendosissimus.’

To the second, or B, group belong the following:—(5) Vat., cod. Pal. 287 in the Vatican Library (14th cent.). (6) Farn., cod. II. F. 34 in the National Library at Naples (15th cent.). It is in nearest agreement with T, having the readings of Triclinius. Of these mss., Elmsley had himself collated R, R², L²: for F, he refers to a collation by Faehsi, and for Vat., to one by Amati. I do not know whether he had himself inspected Farn.

It was a question for me whether, in this edition, his report of these six minor mss. should be given. I decided to give it, since, though their readings have little or no independent worth for the text of the play, they at least serve to illustrate the relations which exist between different mss. or groups of mss. Whatever does this, is so far a contribution to our means for the study of Sophocles generally, and in this instance it could be secured without appreciable sacrifice of space. In a few places there are references to V², cod. 467 in the Library of St Mark’s at Venice (probably of the 14th cent.), which belongs to the second group, being nearly akin to Vat.; also to V³, cod. 616 *ib.*

(14th cent.), which belongs to the first group: these are from my own notes.

Supposed interpolations.

§ 4. It is allowed on all hands that our traditional texts of the Attic dramatists have been interpolated, here and there, with some alien verses or parts of verses. The text of Sophocles has certainly not been wholly exempt from such intrusions, though it has suffered much less than that of Euripides. This play furnishes some examples in a corrupt part of the last kommos (see, e.g., on 1715 f., 1747). Verse 438, again, is erroneously repeated in L after v. 769,—showing how a misleading recollection of a similar context could operate. But there has been a tendency in much of recent criticism to suspect, to bracket, or to expel verses, as spurious, on grounds which are often wholly inadequate, and are sometimes even absurd. In this play upwards of ninety verses have been thus suspected or condemned by different critics,—without counting that part of the last kommos (1689—1747) in which it is certain that the text has been disturbed. It is instructive to consider this list.

28 and 29 made into one verse, thus—ἀλλ' ἐστὶ μήν πέλας γὰρ ἄνδρα νῦν ὁρῶ—because Ant. ought not to say ‘*this man*’ (*τόνδε*), but ‘*a man*’ (Nauck).—75 and 76 made into one verse (Nauck). See cr. n.—83. Suspected as jejune (Nauck).—95. Rejected, because at 1474 Ant. does not seem to know that thunder was to be the sign (Wecklein).—237—257. Rejected by Meineke and Wecklein, in agreement with some ancient critics. See n. on 237—299—307. Rejected by Wecklein, Hirzel having condemned 301—304. See n. on 299—337—343. Rejected by Meineke, after A. Schöll, because (a) the reference to Egypt is unsuitable to Oedipus, (b) κατ' οἶκον οἰκουρέν—σφῆν closely followed by σφώ—and σύννομοι for ‘wives’—are suspicious.—552. Rejected by Nauck, because Theseus should not mention this solitary fact in the history of Oedipus, and ignore the rest.—610, 611. Rejected by Nauck, because the ‘decay of the earth’ has nothing to do with the inconstancy of human relationships.—614, 615. Rejected by Nauck as unworthy of Sophocles. Wecklein says, ‘The thought does not correspond with what precedes.’ See my n.—638—641. Rejected by Dindorf (Nauck having rejected 640 f.) as unsuitable, and oddly expressed.—743. Nauck would either reject this v., or fuse it with 744, on account of πλεῖστον κάκιστος.—793. Rejected by Nauck (after Lugebil) as a gloss.—890. Rejected by Nauck as not Sophoclean in expression.—919—923. Rejected by Badham (and by K. Fr. Hermann) because too complimentary to Thebes.—954, 955. Rejected by Nauck as unsuitable. Blaydes also brackets them with the remark: ‘These two verses are perhaps spurious. We could well spare them.’—980—987. Rejected by Oeri. Nauck suspects 982—984.—1011. Rejected by Nauck on account of κατασκήπτω. See my n.—1142. Suspected by Nauck on account of βάρος.—1189—1191. Rejected by Meineke, for the reasons stated, and answered, in my n.—1256. Rejected by Nauck as a weak interpolation.—1305—1307 (or else 1311, 1312). Rejected by Martin on the ground that both passages cannot be right.—1355. Suspected by Nauck as useless and

awkward.—1370—1372. Nauck says: ‘That the hand of an interpolator has been at work here, seemis to me certain; as to the original form of the words, let others decide.’—1394. Nauck (while proposing *τοῖς* for *καὶ*) suspects the whole verse.—1411—1413. Nauck would make the three vv. into two. See my cr. n.—1425. Suspected by Nauck (on account of the phrase *θάνατον ἐξ ἀμφοῖν*).—1435, 1436. Both verses are rejected by Enger; the second is suspected by Dindorf. See my cr. n.—1501. Rejected by Fr. G. Schmidt (who proposes *κανὸς* for *κοινὸς* in 1500).—1523. Rejected by Herwerden, because (1) *χῶρος κέκενθε* is a strange phrase, (2) *μῆτρε...μῆτρε* is pointless, (3) the verse is superfluous.—1626. Rejected by Lehrs (after Hermann), because (1) *πολλὰ πολλαχῆ* is strange; (2) the mysterious *τις* (1623) is called *θεός*,—a premature assumption. It should be reserved for *Oedipus* (1629) to make this identification.—1640. Rejected by Nauck on account of the phrase *τλάσας τὸ γεννάδον φέρειν* (*v.l. φέρει*: see my n.).—1768—1779. Rejected by Nauck. 1777—1779. Rejected by F. R. Ritter. See my n.

Prof. Wecklein, in his *Ars Sophoclis emendandi* (1869), rightly defends more than half of these verses, but condemns 95, 237—257, 301—304, 614 f., 862, 1190, 1626 (and 1716, which falls in that part of the last kommos which I leave out of the count). In his school-edition of the play (1880), however, he brackets 237—257, 299—307 (instead of 301—304), 614 f., 632—637 (from *ὅτου* to *τὴν τοῦδε* inclusive), 658—660, 830 f., 1190, 1436 (and phrases in the last kommos); but does not bracket 95, 862, or 1626; having perhaps reconsidered his objections to those verses.

I know not whether it is too much to hope that some reader of these pages will take the trouble to go through the above list of rejections or suspicions, and to consider them in the light of such aid as this edition seeks to offer towards the interpretation of the play. If any one will do that, he will form a fair idea of the manner in which a certain school of criticism, (chiefly German, but not without imitators elsewhere,) is disposed to deal with the texts of the Greek dramatists. When an interpolation is surmised or assumed, it is usually for one (or more) of the following reasons:—(1) because something in the language appears strange: (2) because the verse seems inconsistent with the immediate context, or with the character of the speaker: (3) because the verse seems inconsistent with something in another part of the play: (4) because it seems weak, or superfluous. In dealing with the first class of objections—those from language—the grammarian is on his own ground. In *Ajax* 840 f., for instance, it is a fair and definite plea against the authenticity of those verses that *τώς* is not elsewhere used by Sophocles (or ever by Euripides), and that *φιλίστων* is a form found nowhere else. But the second, third, and fourth classes of objections demand the exercise of other faculties,—literary taste, poetical feeling, accurate

perception of the author's meaning, insight into his style, sympathy with his spirit. Consider, for instance, why Nauck suspects two of the finest verses in a beautiful passage of this play (610 f.) :—

φθίνει μὲν ἵσχὺς γῆς, φθίνει δὲ σώματος,
Αγγύσκει δὲ πίστις, βλαστάνει δὲ ἀπιστία.

He ascribes them to an interpolator (*Philol.* iv. p. 191 f.) because only the second is pertinent; the decay of faith is in point; but what have we to do with the decay of earth or of the body? This is not a whit worse than very many of the examples in the above list. Could Sophocles come back and see his text, after all these expurgators had wreaked their will, he might echo the phrase of the worthy Acharnian, as he held up his ragged garment to the light; *ὦ Ζεῦ δύπτα.*

The detection of spurious work has come down from a past age as a traditional exercise for a scholar's acuteness. In Germany, where scholarship is a crowded profession, involving the severest competition, every competitor is naturally and rightly anxious to prove his originality; and, if the Greek drama is his subject, one of the time-honoured modes of doing this is to discover interpolations. Thenceforth he is a man with a view, and has earned a mention; he is the critic who holds that such or such verses are spurious. English copiers of this fashion are not wanting. It is, however, high time to recognise the fact that the principal classical texts are no longer such as they were found by the scholarship of the sixteenth, or even of the last century. They no longer teem with those rank overgrowths of corruption in which the earlier critics found such ample material. The purification of these texts, though still incomplete, has now reached such a point that, if any real advance is to be made, reserve and delicacy of judgment must be cultivated. Interpretation—of the spirit, as well as of the letter—has a twofold office to perform. It has to aid and control the process of emendation. It has also to defend the text against wanton defacement or mutilation.

Conjec-
tures.

§ 5. The use made of conjecture by editors or critics of the play will be found amply illustrated in the notes to this edition. Along with some admirable conjectures, by various scholars, which have been adopted or recorded, there are others which have been indicated rather because such notice appeared due to the eminence of their authors, or because they are instructive as illustrating tendencies in recent criticism. And here it may be permissible to observe, since the practice of classical composition has been subject in late years to some ignorant and silly

disparagement, that not a few of the conjectures which we sometimes see put forward are such as could not have been suggested, if their proposers had profited, even a little, by the discipline of Greek verse composition. It is earnestly to be hoped that the day will never come when that exercise,—duly reserved for those to whom it is congenial, —shall cease to have a place among the studies which belong to the English conception of classical scholarship. When cultivated sympathetically and maturely,—as a delight, not as a mechanical task,—the accomplishment is one which necessarily contributes not a little towards the formation of a correct feeling for the idiom of classical Greek poetry. In relation to the criticism of poetical texts, its positive merit is not so much that it sharpens a faculty of emendation as that it tends to keep verbal ingenuity under the restraints of good sense. But it has also another influence, and one which (especially in our time) is perhaps not less useful. It helps to educate an instinct which will usually refrain from change where no change is required.

The emendations which I propose in the text of this play are few; though I should not have found it difficult to increase their number a hundredfold, if I had conceived that the originality proper to an editor consists in re-writing his author. The following are adopted in the text:—121 δή after λεῦσσε.—355 μοι for μου.—541 ἐπωφελήσας for ἐπωφέλησα.—1113 κάναπνεύσατον for κάναπαύσατον.—1491 f. εἴτ' ἄκρα | περὶ γύαλ' for εἴτ' ἄκραν | ἐπιγύαλον.—Also these transpositions:—534 σαί τ' εὔσ' ἄρ' for σαι τ' ἄρ' εὐσίν.—1085 ίώ θεῶν πάνταρχε, παντόπτα Ζεῦν for ίώ Ζεῦν πάνταρχε θεῶν, | παντόπτα.—1462 μέγας, ἵδε, μάλ' ὅδ' ἐρείπεται | κτύπος ἀφατος διόβολος for ἵδε μάλα μέγας ἐρείπεται | κτύπος ἀφατος ὅδε διόβολος.—A few more emendations, not placed in the text, are suggested in the notes. Among these are:—243 τοῦδ' ἀμμόρου for τοῦ μόνου.—385 ὥστ' for ώς.—868 θεὸς for θεῶν.—896 οἰα καὶ for οἱα περ.—1192 αἰδοῦν νν for ἀλλ' αἰτόν.—1493 Ποσειδωνίαν for Ποσειδανίῳ. —1510 καὶ τῷ πέπεισαι for ἐν τῷ δὲ κεῖσαι.—1565 ἀν (or αὐ) τέρματ' ἀν πημάτων ἰκνούμενον for ἀν καὶ μάταν πημάτων ἰκνούμενων.—1604 εἰχ' ἔρωτος for εἰχε δρῶντος.—1702 οὐδ' ἐκεῖ ὧν for οὐδὲ γέρων.—The above list does not include 522 (text) ἡνεγκ' οὖν for ἡνεγκον, since, though the conjecture was made by me independently of Mr R. Whitelaw, the priority belongs to him; nor 153 (text) προσθήσει for προσθῆσεις, which, I find, had been proposed by Prof. J. P. Postgate (*Journ. of Phil.* vol. x. p. 90).

Editions,
Commentaries, etc.

§ 6. The edition of the *Oedipus Coloneus* by Elmsley (Oxford, 1823) is noteworthy as the earliest edition of any Sophoclean play in which L (the Laurentian manuscript) was systematically used. Indeed, for all practical purposes, it was the earliest in which L was used at all. It is probable that Bernard Junta, the editor of the second Juntine edition (Florence, 1547), derived some of his readings from L; but, if so, his use of it was slight and unintelligent¹. Elmsley, having collated L in 1820, had recognised its paramount value: 'sive antiquitatem speces, sive bonitatem, primus est.' In order to appreciate the importance of this acknowledgment, it is necessary to recollect what, in outline, the history of the text had been. The *editio princeps* of Sophocles, the Aldine (Venice, 1502), gave a text which, as a whole, is that of the Paris thirteenth-century ms., A. Adrian Turnebus, in his edition, (Paris, 1552—3,) adopted the Triclinian recension, represented by the Paris fifteenth-century ms., T. This Triclinian text prevailed in the later printed editions of Sophocles down to 1786. In that year Brunck published his first edition, reverting to the Aldine text as his basis, and placing A at the head of his mss. Thus of the four mss. mentioned above as principally useful for the *Oedipus Coloneus*,—L, A, B, T,—three correspond with periods of textual history. T represents the period from Turnebus to Brunck, 1553—1786; A, the period from Brunck to Elmsley, 1786—1823; L, the period since 1823.

Another interesting feature of Elmsley's edition is that it embodies what he judged best worth preserving in the work of previous commentators on this play, from Joachim Camerarius (1534) to J. F. Martin (1822). In the sixteenth century, after Camerarius, we have two editors who followed the text of Turnebus,—Henri Estienne (Stephanus, 1568) and William Canter (1579). The readings of Joseph Scaliger, to which John Burton sometimes refers, seem to have been found by the latter in a copy of Estienne's edition. The notes of H. Estienne are given entire,—'magis propter nominis auctoritatem quam quia magnam Sophocli lucem attulit.' So, again, Brunck's notes are given almost entire. The series of eighteenth-century commentators on this play, before Brunck, includes John James Reiske, John Burton, Benjamin Heath, Zachary Mudge, Samuel Musgrave, John Francis Vauvilliers². By 'Lond. A' and 'B' are denoted the anonymous

¹ See Introd. to the facsimile of the Laur. MS., p. 20, n. 3.

² Io. Iac. Reiske, *Aninādversiones ad Sophoclem* (Leipsic, 1743?).—Io. Burton, *Penthaloyle sive tragg. Graecarum delectus* (viz. Soph. O. T., O. C., Ant.; Eur. *Phoen.*; Aesch. *Theb.*), 1st ed. 1758, 2nd ed. (with additions by T. Burgess) 1779.—

editors of editions published in London in 1722 and 1747. Brunck's edition (Elmsley used the third, of 1788) forms a landmark. The printed texts before Brunck's are often designated collectively by Elmsley as the 'impressi ante Brunckium,'—including Musgrave's edition, since, though it was not published till 1800, Musgrave died in 1780. Porson, who was twenty-seven when Brunck's first edition appeared (1786), is represented by a few notes on this play published four years after his death in the *Adversaria* (1812), and by a few more which Kidd records. It is right to remember that these jottings, mostly made in youth, supply no measure of the resources which Porson's mature power could have brought to bear; yet here also some excellent suggestions are due to him (see, e.g., on 709 f. and 1773). In the nineteenth century we have F. H. Bothe, G. H. Schaefer, L. Doederlein, C. Reisig, and J. F. Martin¹,—thus bringing the catena of Elmsley's predecessors down to the year before that in which his own work appeared. His edition has a permanent historical interest for students of the *Oedipus Coloneus*.

With regard to the work which has been done on the play since Elmsley's time, it has been my aim to overlook nothing of importance which has appeared up to the present date (1885); but I am only too well aware how difficult it is to attain such an aim with completeness. Silence concerning a proposed reading or interpretation is not always, of course, to be interpreted as ignorance of it; for, in dealing with so large a body of material, one of an editor's most essential duties is that of selection. I have bestowed a good deal of labour, care and thought on this duty, and the result represents my best judgment on the materials known to me. If any omissions are pointed out, I shall be grateful for such criticism, and can promise that it shall be most

Benj. Heath, *Notae sive Lectiones* on Aesch., Soph., Eur., 1762.—Zachary Mudge (died 1769) did not himself publish anything on Sophocles, but communicated ms. notes to Heath, who embodied them, with the author's name, in his work. I am indebted to the Rev. W. D. Macray, of the Bodleian Library (whose note was kindly transmitted to me by the Librarian, Mr E. B. Nicholson), for pointing out the passage in Heath which shows this.—Samuel Musgrave died 1780; his ed. of Sophocles appeared at Oxford in 1800.—J. F. Vauvilliers published an ed. of Sophocles at Paris in 1781.

¹ F. H. Bothe's ed. of Soph. appeared in 1806, G. H. Schaefer's in 1810 (both at Leipsic).—Lud. Doederlein, *Obs. crit. in Soph. Oed. Col.* in the *Acta philologorum Monacens. Tom. I. (1812)* pp. 27—70.—Carol. Reisig. *Commentt. criticae in Soph. Oed. Col.* 2 voll. Jena, 1822—3.—J. F. Martin, ed. of Soph. for schools, 1st ed., Halle, 1790; 3rd ed., much enlarged, 1822.

carefully considered. Reference has been made, with varying degrees of frequency, to the complete editions of Sophocles (here named alphabetically) by Bergk, Blaydes, Campbell, Dindorf, Hartung, Hermann, Linwood, Nauck, Schneidewin, Tournier, Wunder. I have also used the new recension of Dindorf's text, in the Teubner series, by S. Mekler (Leipsic, 1885). Separate editions of this play by the following editors have also been consulted:—L. Bellermann (in the Woff-Bellermann ed., Leipsic, 1883): A. Meineke (Berlin, 1863): F. A. Paley (Cambridge, 1881): C. E. Palmer (Cambridge, 1860)¹: N. Wecklein (Munich, 1880). The views of many other scholars are noticed in connection with particular passages. I have found Wecklein's *Ars Sophoclis emendandi* (Würzburg, 1869) especially valuable in giving occasional references to scattered criticisms, in German periodicals or elsewhere, which might otherwise have escaped my notice; for the sporadic literature of the subject is diffused, often in very minute portions, through a large number of journals and tracts. Mr R. Whitelaw's excellent verse translation of Sophocles (London, Rivingtons, 1883) possesses the further merit, rare in a metrical rendering, of usually showing exactly how he takes the Greek, and thus has in some degree the value of a commentary,—supplemented, in a few cases, by short notes at the end.

¹ Described as ‘intended principally to explain and defend the text of the mss. as opposed to conjectural emendation.’ Many will sympathise (as I cordially do) with Mr C. E. Palmer's general object,—viz. to protest against excessive licence in such emendation. It is only to be regretted that he should have gone to the opposite extreme, in consequence of two pervading ideas. The first is that our MSS. have come down much purer, even in minute matters, than is really the case; e.g. in *O. C.* 541, where Hermann's πόλεος is certain, Mr Palmer keeps πόλεως, because our MSS. have it. His other general assumption is that the strict correspondence of strophe with antistrophe, and the strict observance of lyric metres generally, are figments of modern ‘metrolatry,’—the ancient poets having been, in fact, far more lax. This view is a necessary corollary of the former, since in our MSS. the lyrics are often corrupt. Thus in *O. C.* 547 he keeps ἀλλοις, against the dactylic metre, and also against the sense. Yet the notes, if somewhat too prolix, often interest even when they do not persuade.

METRICAL ANALYSIS.

THE scansion of the lyrics is given here as by Dr J. H. Heinrich Schmidt in his *Compositionslehre**, pp. lxx—cvii. For the greater convenience of readers, I print the metrical scheme over the Greek words, and, under each line of a strophe, the corresponding line of the antistrophe, in smaller type.

If a reader desires only to know what kind of lyric metre is used in each case, and how each verse is scanned, then he need not trouble himself with the diagrams subjoined to the scanned verses. Their meaning, which is simple, will be explained presently.

Ancient Greek metre is the arrangement of syllables according to Metre, ‘quantity,’ i.e., according as they are ‘short’ or ‘long.’ A ‘short’ syllable, as opposed to a ‘long,’ is that on which the voice dwells for a shorter time. In Greek verse the short syllable, \cup , is the unit of measure. Its musical equivalent is the quaver, , $\frac{1}{8}$ th of . The long syllable, $-$, has twice the value of \cup , being musically equal to .

Besides \cup and $-$, the only signs used for the lyrics of this play are the following:—

(1) \sqcup for $-$, when the value of $-$ is increased by *one half*, so that it is equal to $\cup\cup$, $-\cup$, or $\cup-$. And \sqcup for $-$, when the value of $-$ is *doubled*, so that it is equal to $-\cup\cup$, $\cup\cup-$, or $--$.

(2) $>$, to mark an ‘irrational syllable,’ i.e. one bearing a metrical value to which its proper time-value does not entitle it; viz. \cup for $-$, or $-$ for \cup . Thus $\tilde{\epsilon}\rho\gamma\omega\nu$ means that the word serves as a choree, $-\cup$, not as a spondee, $--$.

(3) $\sim\cup$, instead of $-\cup\cup$, when a dactyl (then called ‘cyclic’) serves for a choree, $-\cup$.

(4) ω , written over two short syllables (as $\pi\alpha\rho\acute{\alpha}$), when they have the value only of one short.

* The second volume of his work, ‘Die Kunstformen der Griechischen Poesie und ihre Bedeutung,’ of which the ‘Griechische Metrik’ forms the fourth volume.

The last syllable of a verse is common (*ἀδιάφορος, aneps*). Schmidt's practice is to mark it \cup or $-$ according to the metre: e.g. $\bar{\epsilon}\rho\gamma\ddot{\omega}v$, if the word represents a choree, or $\bar{\epsilon}\rho\gamma\ddot{a}$, if a spondee.

Pauses. At the end of a verse, \wedge marks a pause equal to \cup , and $\overline{\wedge}$ a pause equal to $-$.

The *anacrusis* of a verse (the part preliminary to its regular metre) is marked off by three dots placed vertically, :

Metres used in this play.

The kinds of metre used are few in number, though they occur in various combinations.

i. *Logaoedic*, or *prose-verse* (*λογαιδικός*), was the name given by ancient metrists to a kind of measure which seemed to them something intermediate between verse and prose, owing to its apparent irregularity. Its essential elements are the choree, $-\cup$, and the cyclic dactyl, metrically equivalent to a choree, $\sim\cup$. Take these words:—

Stréngthen our | hánds, thou | Lórd of | báttles.

This is a 'logaoedic' verse of 4 feet (or tetrapody). If 'Oh' were prefixed to 'strengthen,' it would represent an 'anacrusis,' or prelude to the regular measure. Such a verse was called 'Glyconic,' from a lyric poet Glycon, who used it. A dactyl comes first; then three chorees: $\sim\cup|-\cup|-\cup|-\cup$. But the dactyl might also stand *second*, as:

Lightly, | mérrily, | spéd the | mórnings:

or, *third*, as:

Lóst one, | footstep | néver retürnning.

According to the place of the dactyl, the verse was called a *First*, *Second*, or *Third* Glyconic.

In this play, the *Second* Glyconic (with anacrusis) is the main theme of the Parodos from 117 as far as 206 (omitting the anapaests); of the First Stasimon (668—719); and of the Third Stasimon from 1211 to 1248. It also occurs elsewhere in combination with other forms of logaoedic verse, shorter or longer. Of these other forms, the most important is the verse of 3 feet (or tripody), called 'Pherecratic' from Pherecrates, a poet of the Old Comedy. It is merely the Glyconic shortened by one foot, and is called 'First' or 'Second' according as the dactyl comes first or second: so that this is a 'First' Pherecratic,—

Hárk to the | cry resounding.

We have this combined with the Second Glyconic in the opening of the Fourth Stasimon (1556 ff.). Elsewhere in the play we find logaoedic verses twice as long as this, *i.e.* hexapodies. They are combined with the tetrapody, or Glyconic verse, in the epode to the Third Stasimon (1239 ff.), and with the tripody, or Pherecratic, in the kommos at vv. 510 ff.

2. *Dochmiacs* occur in vv. 833—843 = 876—886, and in parts of the kommos, 1447—1499. In the following line, let ‘*serfs*’ and ‘*wrongs*’ be pronounced with as much stress as the second syllable of ‘*rebel*’ and of ‘*resent*’ :—

Rebel! Serfs, rebél! | Resént wróngs so díre.

The first three words form one ‘dochmiac’ measure; the last four, another; and the whole line is a ‘dochmiac dimeter,’ written $\text{u} : - - \text{u} | - , \text{u} | - - \text{u} | - \wedge |$. The comma marks the usual caesura, which is preserved in our example. The elements of the dochmiac were thus the bacchius, $- - \text{u}$, equal to 5 shorts, and the (shortened) choree, $-$, equal to 2 shorts. It was a joining of odd and even. No other such combination of *unequal* measures was used by the Greeks. The name δόχμιος, ‘slanting,’ ‘oblique,’ expressed the resulting effect by a metaphor. It was as if the rhythm diverged sideways from the straight course. The varieties of the dochmiac arose chiefly from resolving one of the long syllables into two shorts; either with, or without, the further substitution of an ‘irrational’ long for a short in the anacrusis, or in the short syllable of the bacchius.

3. The *Ionic* verse of two feet (dipody) occurs in the Parodos (as v. 214 τέκνον, ὥμοι, τί γεγώνω;). The Ionic measure is $- - \text{u} \text{u}$. Without anacrusis ($\text{u} \text{u}$), it is called *ionicus a maiore*: with anacrusis, *ionicus a minore*. Here the Ionic dipody has anacrusis, and should be written $\text{u} \text{u} : - - \text{u} \text{u} | - - \wedge |$:

To the hill-tops, to the várleys.

4. Other measures used in the lyrics of this play are *dactylic* ($- \text{u} \text{u}$), *choreic* or *trochaic* ($- \text{u}$), *iambic* ($\text{u} -$), in various lengths. The only point which calls for notice is the use of the rapid dactylic *tetrapody* to express agitated entreaty (Parodos, 241 ff.). Anapaests of the ordinary type occur in the Parodos and at the close.

In the metrical schemes which are subjoined, the kind of metre used is stated at the beginning of each series of verses, and the scanning of every verse is shown.

Rhythm.
—The
diagrams.

Rhythm is measured movement. It is the part of rhythm to arrange the materials furnished by metre in such a way that the whole shall please the ear. The diagrams placed after the metrical schemes are given here, as by Dr Schmidt, in order to show how the verses are rhythmically put together. It is always possible, of course, to describe in words how a poetical couplet, stanza, or other series is constructed. But time is saved if, instead of verbal descriptions, we can use pictures, which show the structure at a glance. Dr Schmidt's diagrams are merely such pictures. They form a graphic short-hand, of a simple kind.

In the two verses,

Willows whiten, aspens quiver,
Little breezes dusk and shiver,

it is plain that each verse is one rhythmical whole. If we *wrote* the two verses as one verse, a complete rhythm would still end at the word 'quiver.' Each of these verses contains four chorees, —~, being a trochaic dimeter. The diagram to express these facts would be

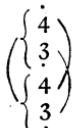
4
·
4
·

Each verse is here a rhythmical whole (or 'sentence') of 4 feet. And the first rhythmical sentence corresponds to the second. The dots mark the beginning and end of a verse. The curve marks the correspondence.

Again :

Now let us sing, long live the King, || and Gilpin, long live he; ||
And when he next doth ride abroad, || may I be there to see.]]

Whether these verses are written as two, or as four, it is equally evident that they contain four rhythmical wholes or 'sentences,' the 1st and 2nd answering respectively to the 3rd and 4th. The 1st and 3rd contain four feet each; the 2nd and 4th, three. The diagram for this would be



The curve on the left shows the correspondence of the two *groups*. The curves on the right show the correspondence of single 'sentences.'

All rhythmical periods belong to one or other of these two types. That is, the period is formed either by a *single* rhythmical sentence answering to another, as in the first example; or by a *group* answering

to another, as in the second. A period of the first kind is called by Schmidt ‘stichic’ (from *στίχος*, a verse) : of the second, ‘palinodic,’ because a group or series recurs.

The variations on these two simple types are easily understood. In a stanza like this,—

Moreover, something is or seems
That touches me with mystic gleams
Like glimpses of forgotten dreams,

each verse is one rhythmical whole. The period is ‘stichic,’ like the first example, only it is repeated ; and would be written

4
:
4
:
4
:

Similarly, a *group* of rhythmical sentences may recur more than once, making a repeated palinodic period. In some stanzas, again, the first verse answers to the fourth, the second to the third. When the order of correspondence is thus inverted, the period is antithetic. Such a period is seen in diagram II. for the First Strophe of the Parodos. There we have four groups of verses corresponding to each other in an inverted order, as the curves on the left show. Within these groups, single verses or parts of verses correspond in a regular order, as the curves on the right show.

If a rhythmical sentence introduces a rhythmical period without belonging to it, it is called a *προφδός*, prelude : or, if it closes it, an *ἐπφδός*, epode, or postlude. Similarly a prelude may be grouped round an isolated rhythmical sentence, which is then called the *μεσφδός*, ‘mesode.’ In the diagrams, a prelude or epode is marked by the abbreviation *πρ.* or *ἐπ.* A mesode does not need to be specially marked, since it can always be recognised by the simple fact that it forms the central point. (See First Stasimon, Second Strophe, diagrams I., II., III., V.)

I. Parodos, vv. 117—253.

FIRST STROPHE.—Logaoedic. The Second Glyconic (seen in v. 3) is the main theme.

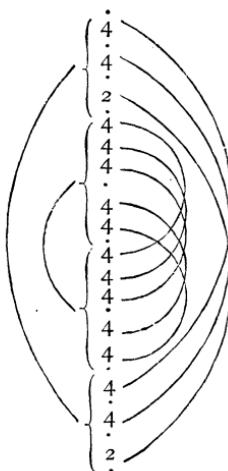
I., II., denote the *First* and *Second Rhythmic Periods*. The sign || marks the end of a *Rhythmic Sentence*;] marks that of a *Period*.

- I. 1. $\tilde{o} \rho : a \tau i s \alpha \rho | \eta \nu | \pi o u n v a i | \epsilon i \Lambda ||$
 $\epsilon : \eta \alpha \lambda a | \omega \nu | \omega \mu \mu a t | \omega \nu$
2. $\pi o u n k u r e i | \epsilon k t o p i | o s \sigma u \theta | \epsilon i s o | \pi a n t | \omega \nu \Lambda ||$
 $\alpha \rho a \kappa a | \eta \sigma \theta a \phi u t | \alpha l \mu i | o s \delta u s | a i | \omega \nu$
3. $\tilde{o} o : \pi a n t | \omega \nu a k o r | \epsilon s t a t | o s \Lambda]$
 $\mu a k r : a i | \omega \nu \theta o s \epsilon \pi | \epsilon i k a s | a i$
- II. 1. $\pi r o o s : \delta e r k | o u | \lambda e u s s e | \delta \eta \Lambda ||$
 $\alpha l l : o u | m a n | e n \gamma e m | o i$
2. $\pi r o o s : \pi e u \theta | o u | \pi a n t a \chi | \gamma \Lambda ||$
 $\pi r o o s : \theta \eta s | e i | \tau a s \delta a p | a s$
3. $\pi l a n : a t | a s \Lambda ||$
 $\pi e r : a s | \gamma a r$
4. $\pi l a n : a t | a s \tau i s o | \pi r e o \beta v u s | o u \delta || \epsilon \gamma \chi \omega r | o s \pi r o o s e \beta |$
 $\pi e r : a s | a l l i w a | \tau w \delta e v | a || \phi \theta e \gamma k t \psi | \mu \eta \pi r o o s e |$
 $\alpha \gamma a r | o u k || a n \pi o t | a s t i b e s | a l s o s | e s \Lambda ||$
 $\gamma s n a p | e i || \pi o i a | e n t i k a \theta | u \delta r o s | o u$
5. $\tau a n \delta a | m a i m a k e t | a u k o r | a u || a s t r e m o | m e n \lambda e y | e i u | k a i \Lambda ||$
 $k r a t \eta r | m e l i x i | \omega \nu \pi o t | \omega \nu || \rho e u m a t i | s u n t r e \chi | e i | t o$
6. $\pi a r a : \mu e i \beta o m | e o \theta a | \delta e r k t | \omega s a | \phi \omega n | \omega s a l o g | \omega s t o | \tau a s ||$
 $\xi e n e : \pi a m o r | e u \phi u \lambda | a \xi | a i m e t || a | \sigma t a \theta a p o | \beta a \theta i | \pi o l l$
 $\epsilon u f a m | o u \sigma t o m a | \phi r o n t i \delta | o s \Lambda ||$
 $a k e l | \epsilon u \theta o s e p | a t u | e i$

7. > $\overline{\text{L}}$ $\sim \text{v}$ $- \text{v}$ $\overline{\text{L}}$ $\gtrdot \text{v} \text{v}$ $- \text{v}$ $\overline{\text{L}}$ $-$
i εντ | ες τα δε | ννν τιν | ηκ || ειν λογος | ουδεν | αξ | ονθ Λ ||
κλν : eis | ω πολν | μοχθ α | λατ || α λογον | ει τιν | οισ | eis
8. ω $- >$ $\sim \text{v}$ $- \overline{\omega}$
ον εγ : ω λευστ | ων περι | παν ον | πω Λ ||
προς εμ : αν λεσχ | αν αβατ | ων απο | βας
9. ω $\sim \text{v}$ $- >$ $- >$ $-$
δυναμ : αι τεμεν | ος γνων | αι πον | μοι Λ ||
ινα : πασι νομ | ος φων | ει προσθ | εν δ
10. ω $\overline{\text{L}}$
ποτε : ναι | ει Λ ||
απερ : υκ | ου

I.
 $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 6 \\ \cdot \\ 4 \end{array}$

II.



SECOND STROPHE.—Logaoedic.

- I. $- >$ $\sim \text{v}$ $\overline{\text{L}}$ $\sim \text{v}$ $\overline{\text{L}}$ $\sim \text{v}$ $\overline{\text{L}}$ $\sim \text{v}$ $\overline{\text{L}}$ $-$
ον τοι | μηποτε | σ εκ || τωνδ εδραν | ων | ω γερον | ακ || οντα τις | αξ | ει Λ ||
αυτον | μηκετι | τουδ || αυτοπετρ | ον | βηματος | εξ || ω ποδα | κλν | γς
- II. 1. $\gtrdot - \omega - \text{v} \overline{\text{L}} -$
ετ : ονν ετι | βαινε | πορσ | ω Λ ||
οντ : ως αλις | ως ακ | ον | eis
2. $\gtrdot - \omega - \text{v} \overline{\text{L}} -$
ετ : i προβι | βαξε | κουρ | α Λ ||
η εσθ : ω λεχρι | ος γεπ | ακρ | ον
3. $> \sim \text{v} - \text{v} -$
πορσ : ω σν γαρ | αι | eis Λ ||
λα : ος βραχυς | οκλασ | ας

III. πάτερ εμ | ον τοδ εν | ησυχ | αι || ♫
 — — — ♪
 ιω μοι μοι ||
 βασ | ει βασιν | αρμοσ | αι Λ]]

The corresponding words of the strophe are lost. Those of the antistrophe, given above, are regarded by Schmidt as forming a single verse, which is interrupted by the cry of pain, *ιώ μοι μοι*, from Oedipus. For the sake of illustrating the metre, he conjecturally restores the words of the strophe, on the model of the antistrophe:—
 AN. κατάβα, ἡ πάτερ, εὐλάβησα θ'—ΟΙ. αἰαῖ αἰαῖ—AN. ἀγνῶν τέμενος κοράν. The sign ♪ shows that *ιώ μοι μοι* is a mere parenthesis, not counted in the metre of the verse.

IV. 1. υυυ | ~υ ~υ —υ | ↘ — > ~υ —υ —
 επεο | μαν επε | ωδ α | μανρ || φ κωλ | φ πατερ | φ σ αγ | ω Λ ||
 γεραν | ες χερα | σωμα | σον || προκλιν | ας φιλι | αν εμ | αν
 — > ~ | ↘ — 2. ωμοι | δυσφρονος | ατ | ας Λ]]

The words of the strophe are lost. Schmidt supplies ΟΙ. οίμοι τῷ κακοπότιμῳ.

V. 1. — > ~υ —υ —
 τολμα | ξενος επ | ι ξεν | ης Λ ||
 ω τλαμ | ων οτε | νν χαλ | φς

2. — > ~υ —υ —
 ω τλαμ | ων ο τι | και πολ | ις Λ ||
 ανδασ | ον τις ε | φυς βροτ | ων

3. υυυυυ | υυυυ —υ —
 τε : τροφεν α | φιλον απ | οστυγ | ειν Λ ||
 τις : ο πολυ | πονος αγ | ει τιν | αν

4. και το φιλ | ον σεβ | εσθ | αι Λ]
 σου πατριδ | εκ πυθ | οιμ | αν

I.	II.	III.	IV.	V.
3)	4	4)	4	4)
4	.	4	4	.
3	4	.	4 = ἑπτ.	4
.		3 = ἑπτ.	.	.
				4)
				4
				.
				4)
				4

After the Second Strophe follows the third system of Anapaests; 188 ἀγε νῦν —191 πολεμῶμεν. After the Second Antistrophe, from 207 (*ω ξένοι, ἀπόπτολις*) to the end of the Parodos, the correspondence of Strophe and Antistrophe ceases. The verses are ἀνομοιόστροφα. In some editions the term ἐπωδός is applied to them; but, as Schmidt points out (*Gr. Metrik* p. 451), this is erroneous, as the absence of unity is enough to show. The ἀνομοιόστροφα fall into six sections, each divided into rhythmical periods. The rhythms adopted in the successive sections are varied with masterly skill, according to the emotion which each part interprets.

ANOMOIOSTROPHA.

First Section.—Logaoedic.

1. ω : ξενοι απ | οπτολισ | αλλα | μη || τι τοδ απ | εννεπ | εις γερ | ον Λ ||
 2. μη : μη μ ανερ | γ τις | ειμι | μηδ || εξετασ | γς περ | α ματ | ευων]]

$$\left(\begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \end{array} \right)$$

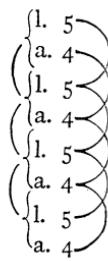
Second Section.—Ionic.

1. τι τοδ : αινα φυσις | αυδα τεκνον || ωμοι τι γε | γωνω Λ ||
 2. τινος : ει σπερματος | ω ξενε || φωνει πατρο | θεν Λ]]

$$\left(\begin{array}{c} 2 \\ 2 \\ 2 \\ 2 \end{array} \right)$$

Third Section.—Logaoedic.

1. ωμοι εγ | ω τι παθ | ω | τεκνον εμ | ον Λ ||
 2. λεγ επ : ειπερ επ | εσχατα | βαιν | εις Λ ||
 3. αλλ ερω | ον γαρ εχ | ω | κατακρυφ | αν Λ ||
 4. μακρα : μελλετον | αλλα ταχ | νν | ε Λ ||
 5. Δαιον | ιστε τιν | ω | ιον ι | ον Λ ||
 6. το τε : Δαβδακιδ | αν γενος | ω | Ζεν Λ ||
 7. αθλιον | Οιδιποδ | αν | συ γαρ οδ | ει Λ ||
 8. δεος : ισχετε | μηδεν οσ | ανδ | ω Λ]]



1. 5 = a logaoedic verse of 5 feet;
a. 4, an anapaestic verse of 4 feet.

Fourth Section.—Anapaestic.

1. ι : $\omega\omega$ | $\omega\delta\nu\sigma$ | $\mu\nu\rho\sigma\omega$ | $\omega\overline{\Lambda}$ ||

2. $\theta\nu\gamma\alpha t$: $\epsilon\rho\tau i\pi\omega t$ | $a\nu\tau i\kappa a$ | $\kappa\nu\rho\sigma$ | $\epsilon i\overline{\Lambda}$ ||

3. $\epsilon\xi$: $\omega\pi\rho\sigma$ | $\omega\beta a u v$ | $\epsilon\tau e\chi\omega\rho$ | $a s \overline{\Lambda}$ ||

4. $a\delta\upsilon\pi$: $\epsilon\sigma\chi\epsilon o$ | $\pi o\kappa a t a$ | $\theta\eta\sigma$ | $\epsilon i s \overline{\Lambda}$ ||



Fifth Section.—I. II. Dactylic. III. Logaoedic.

- I. $\overline{\text{υ}} \text{---} \text{υ} \text{---} \text{υ} \text{---} \text{υ}$
 οὐδενὶ | μοιριδὶ | α τισις | ερχεται ||

— $\text{υ} \text{---} \text{υ}$
 ων προπαθ | η το τιν | ειν $\overline{\Lambda}$ ||

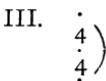
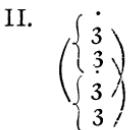
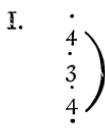
υ υ $\text{---} \text{υ} \text{---} \text{υ}$
 απατ : α δ απατ | αις ετερ | αις ετερ | α $\overline{\Lambda}$ ||

II. $\text{υ} \text{---} \text{υ}$
 παρα : βαλλομεν | α πονον | ον χαριν | αντιδο | ωσιν εχ | ειν $\overline{\Lambda}$ ||

υ υ $\text{---} \text{υ} \text{---} \text{υ}$
 συ δε : τωνδ εδραν | ων παλιν || εκτοπος | αυθις αφ | ορμος εμ | ας $\overline{\Lambda}$ ||

III. $\text{υ} \text{---} \text{υ}$
 χθονος : εκθορε | μη τι περ | α χρε | ος $\overline{\Lambda}$ ||

υ $\text{---} \text{υ} \text{---} \text{υ} \text{---} \text{υ}$
 εμ : α πολ | ει προσ | αψ | γης $\overline{\Lambda}$ ||



Sixth Section.—I. Dactylic. II. Logaoedic.

- I.

 1. ω̄ ξενοί | αιδ̄ | οφρον | εσ̄ Λ̄ ||
 2. αλλ̄ επ̄ | ει γερα | ον πατερ | α Λ̄ ||
 3. τονδ̄ εμον | ουκ ανε | τλατ εργ | ων Λ̄ ||
 4. ακοντ | ων αϊ | οντες | ανδαν ||
 5. αλλ̄ εμε | ταν μελε | αν ικετ | ενομεν ||
 6. ω̄ ξενοί | οικτ | ειραθ | α Λ̄ ||
 7. πατρος υπ | ερ του | μον μονου | αντομαι ||
 8. αντομαι | ουκ αλα | οις προσορ | ωμενα ||
 9. ομμα σον | ομμασιν | ως τις αφ | αιματος ||
 10. υμετερ | ον προφαν | εισα τον | αθλιον ||
 11. αιδους | κυρσαι εν | υμμι γαρ | ως θεψ
 12. κειμεθα | τλαμονες | αλλ̄ ιτε | νευσατε ||
 13. ταν αδοκ | ητ | ον χαρ | ων Λ̄ ||
 14. προσ σ ο τι | σοι φιλον | εκ σεθεν | αντομαι ||
 15. η τεκνον | η λεχος | η χρεος | η θεος]]

II.

 1. ον γαρ ιδ | οις αν αθρ | ων βροτ | ων Λ ||
 2. οστις αν | ει | θεος αγ | οι Λ ||
 3. εκφυγ | ειν δυν | αιτ | ο Λ ||

I. A dactylic series.

II. $\begin{array}{c} \cdot \\ 4 \\ 4 \\ \cdot \\ 4 \end{array}$

II. Kommos, vv. 510—548.

FIRST STROPHE.—Logaoedic.

- I. 1. δεινον | μεν το παλ | αι || κειμενον | η | δη κακον | ω || ξειν επεγ | ειρ | ειν Λ ||
ηνεγκ | ουν κακοτ | ατ || ω ξενοι | η | ηνεγκ αεκ | ων || μεν θεος | ιστ | ω
2. ομ : ως δ εραμ | αι πυθ | εσθ | αι Λ ||
τουτ : ων δ ανθ | αιρετον | ουδ | εν
- II. 1. τι : τουτ | ο Λ ||
αλλ : ες | τι
2. τας : δειλ | αι | ας απορ | ου φαν | εισ | ας Λ ||
κακ : α | μ ευν | α πολις | ουδεν | ιδρ | υν
3. αλγ : ηδονος | α ξυν | εστ | ας Λ ||
γαμ : ων ενε | δησεν | ατ | α
4. μη : προς ξενι | ας αν | οιξ | γη Λ ||
η : ματροθεν | ως ακ | ου | ω
5. τας : σας α πε | πονθ αν | αιδ | η Λ ||
δυσ : ωνυμα | λεκτρε | πλησ | ω
6. το : τοι πολυν | και | μηδαμα | ληγον ||
ω : μοι θανατ | ος | μεν ταδ ακ | ονειν
7. χρογξ : ω | ξειν | ορθον ακ | ουσμ ακ | ουσ | αι Λ ||
ω : ξειν | αντ | αι δε δυ | εξ εμ | ου | μεν
8. ω : μοι στερξ | ον ικετ | εν | ω Λ ||
πως : φης παιδ | ε δυο δ | ατ | α
9. φευ | φευ Λ ||
ω | Ζευ

10. > - > ~ ~ - ~ | πειθ : ου καγ | ω γαρ οσ | ον σν | προσ | χρηζ | εις Λ]
ματρ : ος κοιν | ας απε | βλαστον | ωδ | ιω | οι

I. .
3
4)
3
4 = ēπ.

II. .
2
{ 6
{ 4
4
4
4
4
{ 6
{ 4
2
6 = ēπ.

SECOND STROPHE.—Iambic.

I. 1. > - ~ ~ ~ | - ~ - , > - ~ ~ ~ | - ~ -
σαι τ : εισ αρ | απογον | οι τε | και κοιν || αι γε | πατρος α | δελφε | αι Λ ||
δυστ : ανε | τι γαρ ε | θου φον | ον τι | τοντο | τι δ εθελ | εις μαθ | ειν
2. ~ - ~ | δητα | μυρι | ων γ επ | ιστροφ | αι κακ | ων Λ]
πατρ : ος πα | παι | δευτερ | αν ε || παισας | επι νοσ | φ νοσ | ον

II. 1. ε : παθεις ε | παθον α | λαστ εχ | ειν Λ ||
ε : κανεις ε | κανον εχ | ει δε | μοι

2. ε : ρεξας | ουκ ε | ρεξα | τι γαρ ε | δεξαμ | ην Λ ||
τι : τοντο | προς δικ | ας τι | τι γαρ εγ | ω φρασ | ω

3. δωρον ο | μηποτ εγ | ω ταλα | καρδιος ||
και γαρ αν | ους εφον | ευσ εμ απ | αλεσαν

4. επ : ωφελ | ησας | πολεος | εξελ | εσθ | αι Λ]
νομ : φ δε | καθαρος | αιδρις | ες τοδ | ηλθ | ον

I. { 4
{ 4
{ 4
{ 4

II. { 4
{ 6
{ 4
{ 6

III. First Stasimon, vv. 668—719.

FIRST STROPHE (forming a single period).—Logaoedic, with the Second
Glyconic for main theme.

1. ευπίπτ | ον ρέει | τασδέ | χωρ | ας ικ | ον τα κρατ | ιστα | γας επ | αυλ | αλ ||
 θαλλει δ | ουρανι | as υπ | αχν | as ο | καλλιβοτρ | us κατ | ημαρ | α | ει
 ζ | ~ | ~ | ~ | ~ | ~ | ~ | ~ | ~ | ~ |

2. τον : αργ | ητα Κολ | ωνον | εινθ | α λιγ | εια μιν | υρετ | αι Λ ||
 ναρκ : ιστ | os μεγαλ | αιν θε | αιν | αρχαι | ον στεφαν | αμ ο | τε
 ζ | ~ | ~ | ~ | ~ | ~ | ~ | ~ | ~ |

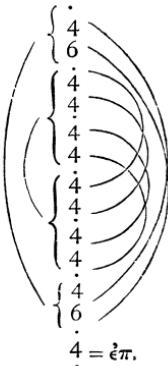
3. θαμ : ιξ | ουσα μαλ | ιστ α | ηδ | ων χλωρ | αις υπο | βαστ | αις Λ ||
 χρυσ : αυγ | ης κροκος | ουδ α | υπν | οι κρηην | αι μινυθ | ουσ | υ
 ζ | ~ | ~ | ~ | ~ | ~ | ~ | ~ | ~ |

4. τον : οιν | ωπτον εχ | ουσα | κισσ | ον και | ταν αβατ | ον θε | ον Λ ||
 Κηφ : ισ | ον νομαδ | es ρε | εθρ | ων αλλ | αιεν επ | ηματ | ι
 ζ | ~ | ~ | ~ | ~ | ~ | ~ | ~ | ~ |

5. φυλλαδα | μυριο | καρπον αν | ηλ | ιων αν | ηνεμ | ον τε | παντων ||
 ακυτοκ | ος πεδι | ων επι | νισσ | εται α | κηρατ | ω συν | ομβρω
 -> | ~ | ~ | ~ | ~ | ~ | ~ | ~ | ~ |

6. χειμων | ων υν ο | βακχι | ωτ | ας α | ει Διο | νυσσος | εμβατ | εν | ει Λ ||
 στερνουχ | ον χθονος | ουδε | Μουσ | αν χορ | οι νυν απ | εστυγ | ησαν | ουδ | α
 > | ~ | ~ | ~ | ~ | ~ | ~ | ~ | ~ |

7. θεαις : αμφιπολ | ων τιθ | ην | αις Λ ||
 χρυσ : ανιος | Αφροδ | ιτ | α



SECOND STROPHE.—Logaoedic,—the Second Glyconic being now varied by other logaoedic sentences, of 3, 6, or 2 feet. Note the contrast between the numerous small periods here, and the one great period of the First Strophe.

- I. $\sim > \sim \cup \sqcap \sim \cup \sqcap \sim \cup \sqcap -$
 $\epsilon\sigma\tau\iota\nu \delta | ou\nu \epsilon\gamma | \omega || \gamma\alpha\varsigma A\sigma i | as || ou\kappa \epsilon\pi\alpha\kappa | ou | \omega \wedge []$
 $a\lambda\lambda\nu \delta | au\nu \epsilon\chi | \omega || \mu\alpha\tau\rho\pi\omega l | ei || \tau\delta\epsilon \kappa\rat | i\sigma t | ou$
- II. $\sim > \sim \cup \sqcap \sim \cup \sqcap \sim \cup \sqcap \sim \cup \sqcap -$
 $ou\delta \epsilon\nu | \tau\alpha \mu\epsilon\gamma\alpha | \alpha || \Delta\omega\pi\delta\iota | na\sigma | \varphi \Pi\epsilon\lo\pi | os || \pi\omega\pi\omega\epsilon | \beta\lambda\alpha\sigma\tau | ou \wedge []$
 $\delta\omega\pi\omega | tou \mu\epsilon\gamma\alpha | ou || da\mu\mu\omega\varsigma | eu\pi | eu \chi\theta\omega\varsigma | au\chi | \eta\mu\mu \mu\epsilon\gamma | i\sigma t | ou$
- III. I. $> - \cup \sqcap - \cup \sqcap -$
 $\phi\pi\tau : \epsilon\upsilon\mu \alpha | \chi\epsilon\pi\mu | \omega\tau\omega\varsigma | au\tau\omega | \pi\omega\iota | ou \wedge []$
 $\epsilon\nu : \iota\pi\pi\omega\varsigma | \epsilon\nu | \pi\omega\lambda\omega\varsigma | \epsilon\upsilon\theta\alpha\lambda | a\sigma\sigma | ou$
2. $> - \cup - \cup - \cup -$
 $\epsilon\gamma\chi\epsilon : \omega\pi \phi\alpha\beta | \eta\mu\mu | \delta\alpha\iota | \omega\pi \wedge []$
 $\omega : \pi\omega\iota \kappa\rho\omega | ou \sigma\omega | \gamma\alpha\pi\pi\omega | eis$
3. $\sim \sim \cup \sqcap - \sim \sim \cup \sqcap -$
 $o : \tau\delta\epsilon | \theta\alpha\lambda\lambda | \epsilon\iota \mu\epsilon\gamma | i\sigma\tau\alpha | \chi\omega\pi | \alpha \wedge []$
 $\tau\omega\delta : \epsilon\upsilon\sigma\varsigma | au\chi | \eta\mu \alpha\pi | a\xi \Pi\omega\sigma | \epsilon\delta | au$
- IV. I. $- > \sim \cup \sqcap \sim \cup \sim \cup \sqcap -$
 $\gamma\lambda\alpha\kappa\varsigma | \pi\omega\delta\omega\tau\phi | ou | \phi\upsilon\lambda\lambda\omega\varsigma \epsilon\lambda | ai | as \wedge []$
 $\iota\pi\pi\omega\iota\omega | \omega \tau\omega \alpha\kappa | \epsilon\sigma\tau | \eta\mu\pi \chi\alpha\lambda | \omega | ou$
2. $> - \cup \sqcap \approx \cup - \cup \sqcap -$
 $\tau\omega\tau : \mu\epsilon\nu \tau\iota\varsigma | ou | \nu\epsilon\omega\pi\omega\varsigma | ou\delta\epsilon | \gamma\eta\mu | \alpha \wedge []$
 $\pi\omega\omega\tau : \alpha\sigma\iota | \tau\omega\iota | \delta\epsilon \kappa\tau\iota | as\alpha | \gamma\pi\iota | a\omega$
- V. $\sim \sim \sim \cup \sqcap \sim \sim \cup \sim \sim \cup \sim \sim \cup -$
 $\sigma\omega\pi\iota | \nu\omega\iota | \omega\pi\alpha\iota | \omega\pi\iota | \epsilon\iota \chi\epsilon\pi\iota | \pi\epsilon\pi\sigma | as\omega \alpha\iota | \gamma\alpha\pi | \alpha\iota\epsilon\pi\omega | \omega\pi \kappa\kappa\lambda | os \wedge []$
 $\alpha\delta | \epsilon\omega | \eta\pi\epsilon\tau\mu\omega | \epsilon\kappa || \pi\alpha\gamma\lambda\alpha\iota | a | \chi\epsilon\pi\iota \pi\omega | \alpha\pi\pi\omega\mu\epsilon\iota | a \pi\lambda\omega | a$
- VI. I. $- > \sim \cup - \cup -$
 $\lambda\epsilon\omega\pi\pi\omega\iota | \nu\pi\iota M\omega\pi\iota | ou \Delta\iota | os \wedge []$
 $\theta\pi\omega\pi\kappa\omega\iota | \tau\omega\pi \epsilon\kappa\omega\iota | \omega\mu\pi\omega\delta | \omega\pi$
2. $- > \sim \cup \sqcap -$
 $\chi\alpha \gamma\lambda\alpha\kappa\varsigma | \omega\pi\iota \Delta\theta | au | a \wedge []$
 $N\eta\pi\pi\delta | \omega\pi \alpha\kappa\omega\iota | ou\theta | os$
- I. $\overset{\cdot}{3} \Big) \quad II. \quad \overset{\cdot}{3} \Big) \quad III. \quad \overset{\cdot}{6} \Big) \quad IV. \quad \overset{\cdot}{6} \Big) \quad V. \quad \overset{\cdot}{4} \Big) \quad VI. \quad \overset{\cdot}{4} \Big)$

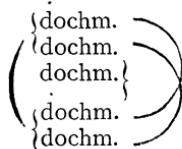
IV. Lyrics* in vv. 833—843=876—886.—Dochmiac.

- I. 1. $\overset{\wedge}{\text{u}}$ $\overset{\wedge}{\text{l}}$ $\overset{\wedge}{\text{u}}$ —
 i : $\omega \pi\text{o}\lambda$ | $\text{i}\varsigma \Lambda$ ||
 i : $\omega \tau\alpha\lambda$ | as
2. $\overset{\wedge}{\text{u}}$ — — $\overset{\wedge}{\text{u}}$ —, $\overset{\wedge}{\text{u}}$ — — $\overset{\wedge}{\text{u}}$ —, $\overset{\wedge}{\text{u}}$ $\overset{\wedge}{\text{u}}$ $\overset{\wedge}{\text{u}}$ — $\overset{\wedge}{\text{u}}$ —
 τι : $\delta\rho\dot{\eta}\varsigma \omega \xi\epsilon\nu$ | $\text{ou}\kappa \alpha\phi$ || $\eta\sigma\epsilon\iota\varsigma \tau\alpha\chi$ | $\epsilon\iota\varsigma \beta\alpha\sigma$ || $\alpha\nu\text{o}\nu \epsilon\iota \chi\epsilon\rho$ | $\omega\nu \Lambda$ ||
 οσ : $\text{ov} \lambda\eta\mu \epsilon\chi$ | $\omega\nu \alpha\phi$ || $\iota\kappa\text{o}\nu \xi\epsilon\nu$ | $\epsilon\iota \tau\alpha$ || $\delta\epsilon \delta\kappa\epsilon\iota\varsigma \tau\epsilon\lambda$ | $\epsilon\iota\omega$
3. $\overset{\wedge}{\text{u}}$ — — $\overset{\wedge}{\text{u}}$ —, $\overset{\wedge}{\text{u}}$ $\overset{\wedge}{\text{u}}$ $\overset{\wedge}{\text{u}}$ — $\overset{\wedge}{\text{u}}$ —
 ειργ : $\text{ou} \sigma\text{o}\nu \mu\epsilon\nu$ | $\text{ou} \tau\alpha$ || $\delta\epsilon \gamma\epsilon \mu\omega\mu\epsilon\nu$ | $\text{ou} \Lambda$ ||
 δοκ : $\omega \tau\alpha\delta \alpha\phi$ | $\text{ou}\kappa\epsilon\iota$ || $\iota \nu\epsilon\mu\omega \pi\text{o}\lambda$ | ω

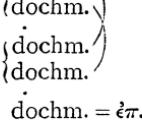
[Here follow four iambic trimeters, 837—840, =880—883.]

- II. 1. $\overset{\wedge}{\text{u}}$ — — $\overset{\wedge}{\text{u}}$ — $\overset{\wedge}{\text{u}}$ — — $\overset{\wedge}{\text{u}}$ —
 προ : $\beta\alpha\theta \omega\delta\epsilon$ | $\beta\alpha\tau\epsilon$ || $\beta\alpha\tau \epsilon\nu\tau\omega\pi$ | $\text{oi} \Lambda$ ||
 i : $\omega \pi\alpha\lambda\epsilon$ | $\omega s \iota$ || $\omega \gamma\alpha\pi \rho\text{o}$ | $\mu\text{o}\iota$
2. $\overset{\wedge}{\text{u}}$ $\overset{\wedge}{\text{u}}$ $\overset{\wedge}{\text{u}}$ — $\overset{\wedge}{\text{u}}$ —, $\overset{\wedge}{\text{u}}$ $\overset{\wedge}{\text{u}}$ $\overset{\wedge}{\text{u}}$ — $\overset{\wedge}{\text{u}}$ —
 πολ : $\text{i}\varsigma \epsilon\nu\alpha\pi\epsilon\tau$ | $\alpha\iota \pi\text{o}\lambda$ || $\text{i}\varsigma \epsilon\mu\alpha \sigma\theta\epsilon\nu$ | $\epsilon\iota \Lambda$ ||
 μολ : $\epsilon\tau\epsilon \sigma\nu \tau\alpha\chi$ | $\epsilon\iota \mu\text{o}\lambda$ || $\epsilon\tau \epsilon\pi\epsilon \pi\epsilon\pi$ | $\alpha\nu$
3. $\overset{\wedge}{\text{u}}$ — — $\overset{\wedge}{\text{u}}$ —
 προ : $\beta\alpha\theta \omega\delta\epsilon$ | $\mu\text{o}\iota \Lambda$ ||
 περ : $\omega\sigma \text{o}\delta\epsilon$ | $\delta\eta$

I. dochm. = $\pi\text{ρ}.$



II. dochm. = $\dot{\epsilon}\pi.$



* Schmidt calls this lyric passage simply ‘Wechselgesang.’ It is not a *κομμός* in the proper sense (cp. n. on 833).

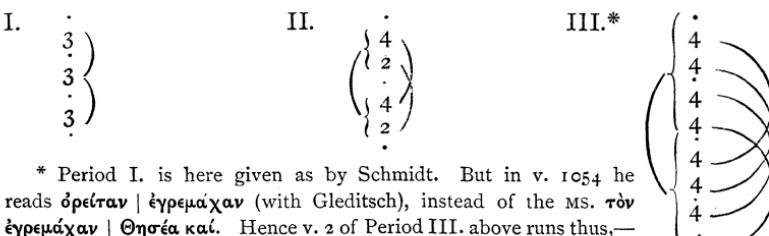
V. Second Stasimon, vv. 1044—1095.

FIRST STROPHE.—Dactylic.

- I. 1. ει : ην οθι | δαι | ων Λ ||
 η που τον εφ | εσπερ | ον
 2. ανδρ : ων ταχ επ | ιστροφ | αι Λ ||
 πετρ : as νιφαδ | os πελ | ωσ
 3. τον : χαλκοβο | av Αρ | η Λ]]
 Οι : ατδος | eis νομ | ον

II. 1. μειξ : ουσιν | η προς | Πυθι | αις η || λαμπτασιν | ακταις ||
 πωλ : οισιν | η ριμφ | αρματ | ois φευγ || οντες αμ | ιλλαις
 2. ον : ποτνι | αι | σεμνα τιθ | ηροντ || αι τελ | η Λ ||
 αλ : ωσετ | αι | δεινος ο | προσχωρ || ων Αρ | ης

III. 1. θνατ : οισιν | ων και | χρυσε | α || κληγς επ | ι γλωσσ | α βε | βακε ||
 δειν : α δε | Θησειδ | αν ακμ | α || πας γαρ | αστραπτ | ει χαλ | υος
 2. προσπολ | ων Ευ | μολπιδ | αν ενθ || οιμ | αι τον | εγρεμαχ | αν Λ ||
 πασα δ | ορματ | αι καθ | εισ αμ || πικτ | ηρι | α στομι | ων
 3. Θησεα | και | τας | διστολ || ους α | διμητας α | δελφ | ας Λ ||
 αμβασις | οι | ταν | ιππι || αν τι | μωσιν Αθ | αν | αν
 4. αυτ | αρκ | ει ταχ | εμμειξ || ειν βο | α | τουσδ ανα | χωρους ||
 και | τον | ποντι | ον γαι || α οχ | ον | Peas φιλον | υιον



* Period I. is here given as by Schmidt. But in v. 1054 he reads δρέπαν | ἐγρεμάχαν (with Gleditsch), instead of the MS. τὸν ἐγρεμάχαν | Θησέα κατ. Hence v. 2 of Period III. above runs thus,— προστόλ | ών Εὐ | μολπίδ | ἀν ἔθ || ουμά όρ | εῖταν, and, instead of giving two tetrapodies, gives only one, followed by a dipody; i.e. .4.2. instead of .4.4. Accordingly, instead of two Periods after the first, Schmidt has only one, reading our III. 3 thus: εγρεμάχ | ἀν τας | διστόλ | ούς α || διμήτας α | δελφάς ||, or .4.2. instead of our .4.4. His Period II. (=our II. and III.) then contains the series .4.2.4.2.4.4.=4.2.4.2.4.4.

SECOND STROPHE.—Dactylic.

- I. 1. $\overline{\text{ερδ}}$: ουσ | η μελλ | ουσιν | ως $\overline{\Lambda}$ ||
 : ω | θεων παντ | αρχε | παντ
 |
 2. προ | μνατ | αι τι | μοι $\overline{\Lambda}$ ||
 οπτ | α | Ζευ πορ | οις
 |
 3. γνωμ : α ταχ | αντ | ασ | ειν $\overline{\Lambda}$]]
 γας : τασδε | δαμ | ονχ | οις
- II. 1. ταν : δεινα | τλασαν | δεινα δ | ευρουσ || αν προσ | αυθαιμ | ων παθ | η $\overline{\Lambda}$ ||
 σθεν : ει 'πι | νικει | φ τον | ευαγρ || ον τελ | ει ωσ | αι λοχ | ον
 |
 2. τελ : ει τελ | ει | Ζευς τι κατ | αμαρ || μαντις | ειμι εσθλ | ων αγ | ωνων]]
 σεμν : α τε | παις Παλλας Αθ | ανα || και τον | αγρευτ | αν Δπ | ολλω
 |
 III. 1. ειθ α | ελλαι | α ταχ | υρρωστ || οι πελ | ειας ||
 και κασ | ιγνητ | αν πυκν | οστικτ || ων ο | παδον
 |
 2. αιθερι | αις νεφελ | αις κυρσ || αιμ αν | ωθ αγ | ωνων ||
 ωκυποδ | ων ελαφ | ων στεργ || ω διπλ | αις αρ | ωγας
 |
 3. αι : ωρ | ησ | ασα | τουμον || ομμ | α $\overline{\Lambda}$]]
 μολ : ειν | γα | ταδε | και πολ || ιτ | αις

I.
 4
 4
 4
 4
 .

II.
 4
 4
 4
 4
 .

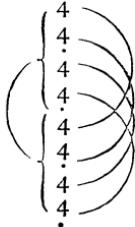
III.
 4
 2
 3
 3
 4
 2
 .

VI. Third Stasimon, vv. 1211—1248.

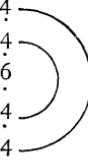
STROPHE.—Logaoedic, based on the Second Glyconic.

- I. 1. $\overline{->}\quad\sim\sim\quad-\sim\quad\overline{\text{L}}\quad-\overset{\geq}{\sim}\quad\sim\sim\quad-\sim\quad-$
 $\text{oστις} | \tau\text{ον πλεον} | \text{oσ μερ} | \text{oυσ} || \chi\rho\gamma\zeta\epsilon\iota | \tau\text{ον μετρι} | \text{oυ παρ} | \text{eis Λ} ||$
 $\mu\eta\ \phi\nu | \ ai\ \tau\text{ον}\ a | \ \pi\alpha\tau\alpha | \ \nu\kappa\ || \ \varphi\lambda\gamma | \ oν\ tο\ δ\ \epsilon\pi | \ eι\ \phi\alpha\ | \ \eta$
2. $\overline{->}\quad\sim\sim\quad-\sim\quad\overline{\text{L}}\quad-\sim\sim\quad-\sim\quad-$
 $\zeta\omega\epsilon\iota | \sigma\kappaαι\sigma\sigma\nu | \ a\text{ν φυλ} | \ a\sigma\sigma || \ o\wedge\ e\iota\ \epsilon\mu | \ o\iota\ k\alpha\tau\alpha | \ \delta\eta\lambda\oslash | \ e\sigma\tau\alpha ||$
 $\beta\eta\eta\eta\alpha | \ k\epsilon\iota\theta\epsilon\eta\ o\theta | \ e\eta\ p\epsilon\eta | \ \eta\kappa\ || \ e\iota\ p\o\lambda\eta | \ \delta\eta\eta\tau\epsilon\eta\eta | \ w\text{s ταχ} | \ i\sigma\tau\alpha$
3. $\overset{\geq}{\sim}\quad\overline{\text{L}}\quad-\sim\sim\quad-\sim\quad\overline{\text{L}}\quad-\overset{\geq}{\sim}\quad\sim\sim\quad-\sim\quad-$
 $e\pi : e\iota | \ p\o\lambda\lambda\ m\mu\eta | \ a\iota\ m\alpha\kappa\eta | \ a\iota || \ a\mu\eta\eta | \ a\iota\ k\alpha\tau\epsilon | \ \theta\eta\eta\tau\theta | \ \delta\eta\ \Lambda ||$
 $w\text{s} : e\eta\tau | \ a\eta\ t\eta\eta\eta | \ o\eta\ p\eta\eta | \ \eta\ || \ k\ou\phi\eta\eta | \ a\phi\eta\eta\eta | \ a\phi\eta\eta | \ o\eta$
4. $\overset{\geq}{\sim}\quad\overline{\text{L}}\quad-\sim\sim\quad-\sim\quad\overline{\text{L}}\quad-\sim\quad-\sim\quad-$
 $\lambda\eta\pi\eta : a\eta | \ e\gamma\eta\eta\eta\eta | \ w\eta\eta\eta | \ t\eta\eta\eta\eta || \ o\eta\eta\eta\eta\eta | \ o\eta\kappa\ a\eta\ i\eta\delta | \ o\eta\iota\ o | \ p\eta\eta\ \Lambda ||$
 $t\eta\eta\eta : \pi\lambda\gamma | \ a\ p\eta\eta | \ m\o\chi\theta\eta\eta | \ e\xi\ || \ w\eta\eta\eta | \ o\eta\ k\alpha\eta\eta | \ w\eta\ e\eta | \ i$
- II. 1. $\sim\quad-\sim\quad-\sim\quad-\sim\quad-$
 $o\iota : a\eta\ t\eta\eta | \ e\iota\ p\eta\eta | \ o\eta\ p\eta\eta | \ \eta\ \Lambda ||$
 $\phi\theta\eta\eta : o\eta\ s\eta\eta\eta | \ e\iota\ e\eta | \ i\eta\ m\alpha\eta | \ a\iota$
2. $-\sim\quad-\sim\quad\sim\quad\sim\quad-\sim$
 $\tau\text{ον δε} | \ o\eta\eta\eta\eta | \ o\delta\ e\eta\eta | \ k\ou\eta\eta\eta\eta ||$
 $k\alpha\eta\phi\eta\eta | \ o\iota\ t\eta\eta | \ t\eta\ k\alpha\eta\eta | \ m\eta\eta\eta\eta\eta\eta$
3. $\sim\sim\sim\quad-\sim\quad\sim\sim\quad\sim\sim\quad\overset{\geq}{\sim}\quad\sim\sim\quad-\sim$
 $i\sigma\eta\eta\eta\eta | \ e\sigma\eta\eta\eta\eta | \ A\ddot{\iota}\delta\eta\eta\eta\eta | \ o\eta\eta\eta\eta\eta | \ a\eta\eta\eta\eta\eta | \ a\eta\eta\eta\eta\eta ||$
 $e\pi\eta\eta\eta | \ l\eta\eta\eta\eta\eta | \ p\eta\eta\eta\eta\eta | \ a\eta\eta\eta\eta\eta | \ a\eta\eta\eta\eta\eta | \ m\eta\eta\eta\eta\eta$
4. $\overset{\infty}{\sim}\quad\overset{\infty}{\sim}\quad\overset{\infty}{\sim}\quad\overset{\infty}{\sim}\quad-\sim$
 $a\lambda\eta\eta\eta\eta | \ a\chi\eta\eta\eta\eta | \ a\eta\eta\eta\eta\eta | \ \eta\eta\eta\eta\eta ||$
 $\gamma\eta\eta\eta\eta | \ a\phi\eta\eta\eta\eta | \ i\eta\eta\eta\eta\eta | \ p\eta\eta\eta\eta\eta | \ p\eta\eta\eta\eta\eta$
5. $\sim\sim\sim\quad-\sim\quad\overline{\text{L}}\quad-$
 $\theta\eta\eta\eta\eta\eta | \ e\iota\ t\eta\eta\eta\eta | \ e\eta\eta\eta\eta\eta | \ a\eta\ \Lambda ||$
 $k\alpha\eta\eta\eta\eta\eta | \ w\eta\ \xi\eta\eta\eta\eta | \ o\eta\eta\eta\eta\eta | \ e\iota$

I.



II.



EPODE.—Logaoedic.

- I. i. $\text{εν} : \psi | \tau\lambda\mu | \omega\eta\delta | \eta\kappa\epsilon\gamma | \omega\mu\nu | \eta\sigma \wedge ||$
2. $\pi\alpha\nu\tau\theta | \epsilon\nu\beta\sigma\sigma | \epsilon\eta\sigma | \omega\tau\eta | \alpha\kappa\tau | \alpha\wedge]]$
- II. i. $\kappa\eta\mu\alpha\tau | \pi\lambda\eta\xi | \chi\epsilon\mu\epsilon\rho | \alpha\kappa\lambda\eta\eta | \epsilon\eta\tau | \alpha\wedge ||$
2. $\omega\eta\kappa\eta | \tau\eta\delta\epsilon\kappa\eta | \alpha\kappa\eta | \alpha\wedge ||$
3. $\delta\epsilon\eta\eta\eta | \kappa\eta\mu\alpha\tau | \alpha\gamma | \epsilon\eta\sigma \wedge ||$
4. $\alpha\tau | \alpha\eta\kappa\lambda\eta\eta | \eta\eta\sigma\eta\alpha | \epsilon\eta\xi\eta\eta | \eta\eta\sigma | \alpha\wedge]]*$
- III. i. $\alpha\eta\mu\eta\eta\alpha\pi | \alpha\epsilon\eta\eta | \eta\eta\delta\eta\sigma\mu | \alpha\eta\wedge ||$
2. $\alpha\eta\delta\eta\alpha\eta | \tau\epsilon\lambda\lambda | \eta\eta\tau | \eta\sigma\wedge ||$
3. $\alpha\eta\delta\eta\alpha\eta | \mu\epsilon\sigma\sigma | \alpha\eta\alpha\kappa\tau | \eta\eta\wedge ||$
4. $\alpha\eta\delta : \epsilon\eta\eta\eta\chi\eta | \alpha\eta\alpha\pi\eta | \Pi\epsilon\pi | \alpha\eta\wedge]]$
- | | | |
|----------------------------------------------------------|------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| I.
$\overset{\overset{\cdot}{6}}{\cdot})$
\cdot | II.
$\overset{\overset{\cdot}{6}}{\cdot})$
\cdot
$4)$
$4)$
6 | III.
$\left(\begin{array}{c} \overset{\cdot}{4} \\ \overset{\cdot}{4} \\ \overset{\cdot}{4} \\ \overset{\cdot}{4} \end{array} \right)$ |
|----------------------------------------------------------|------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|

* Schmidt inserts γ' after $\kappa\lambda\eta\epsilon\eta\eta\sigma\eta\eta$, when the verse reads

$> : \sim\sim | \sqcup | \sim\sim | \sim\sim | \sqcup | -\wedge]].$

**VII. Kommos, vv. 1447—1456=1462—1471: 1477—1485
= 1491—1499.**

FIRST STROPHE.—Iambic in periods I. and II. In III., v. 1 is dochmiac, v. 2 logaoedic (First Glyconic).

I. 1.	$\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ Λ
μεγ : as ιδε μαλοδ ερ ειπετ αι	
2.	$\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ Λ
κτυπ : os αφατ os δι οβολος es δ ακρ αν	
3.	$\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ Λ]]
δειμ νπ ηλθε κρατ os φοβ αν	
II. 1.	$\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$, $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ Λ
ε : πτηξα θυμον ουραν ιαγαρ αστραπ η φλεγ ει παλ ν	
2.	$\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$, $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ Λ]]
τι : μαν αφ ησ ει τελ os δε δοικα δ ον γαρ αλι ον	
III. 1.	$\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} - \\ \text{v} \end{array}$ Λ
αφ : ορμα ποτ ονδ αν εν ξυμφορ ασ	
2.	$\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ $\begin{array}{c} \text{v} \\ - \end{array}$ Λ]]
ω μεγας αιθηρ ω Ζεν Λ]]	
I.	$\begin{array}{c} \cdot \\ 4 = \pi\rho. \\ \cdot \\ 5 \\ \cdot \\ 5 \end{array}$
II.	$\left\{ \begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right\}$
III.	$\begin{array}{c} \cdot \\ \text{dochm.} \\ \cdot \\ 4 = \dot{\epsilon}\pi. \\ \cdot \end{array}$

SECOND STROPHE.—Dochmiac in periods I., II., IV.: iambic in III.

I. 1.	$\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ Λ
ι : α ιδον μαλ ανθισ αμφιστατ αι Λ	
ι : ω ω παι βαθ ειτ ακρ α	
2.	$\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ $\begin{array}{c} \text{v} \\ \text{v} \end{array}$ Λ]]
περ : ι γναλ εναλ ω	

	> u u - ˘ - ˘ u u - u -		
II. 1.	ιλ : αος ω δαιμ ων ιλ αος ει τι γα Λ		
	Ποσ : ειδωνι ϕ θε ϕ τυγχαν eis		
	> u u - u - u - - u -		
2.	ματ : ερι τυγχαν eis α φεγγες φερ ων Λ]]		
	βον : θυτον εστι αν αγ iξων ικ ou		
	u - - u - - u - - u, - u - - u -		
III.	εν : αισι ou δε σου τυχ οιμι μηδ α λαστον ανδρ ιδ ων Λ]]		
	ο : γαρ ξεν os σε και πολ ισμα και φιλ ovs επ αξι ou		
	u - - u - , u - - u -		
IV. 1.	α : κερδη χαρ iv μετ ασχοιμι πως Λ		
	δικ : αιαν χαρ iv παρ ασχειν παθ ων		
	> u u - > -		
2.	Ζευ : ανα σοι φων ω Λ]]		
	σπευσ : ou αισσ ων aξ		
I.	dochm. dochm. dochm. dochm.	II.	dochm. dochm. dochm. dochm.
))
			III. 4 4)
			IV. dochm. dochm. dochm.

VIII. Fourth Stasimon, vv. 1556—1578.

STROPHE.—Logaoedic (the tripody, or Pherecratic verse, in period I.; the tetrapody, or Glyconic, in II.).

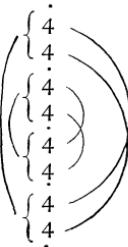
I.	~ u - u - u l ~ u - > l ~ u - u - u - u]
	ει θερια εστι μοι ταν αφαν η θε ou και σε λιτ αισ σεβ iξειν]]
	ω χθονι αι θε αι σωμα τ α νικατ ou θηρος ou εν πυλ αισ
II. 1.	~ u - u - > l - > - > - - ˘ -
	εννυχι ων αν aξ Αιδ ων εν Αιδ ωνεν λισσομ αι Λ
	ταισι πολ iξειν ois ενν ασθ αι κνυς εισθαι τ eξ αντρ ων
2.	~ u u * - u u u l ~ u - u - u -
	απονα μηδ επ i βαρν αχ ει ξενον eξανυσ αι μορ ϕ Λ
	αδαματ ou φυλ ακα παρ Αιδ ϕ λογος αεν εχ ει τον ω

* Schmidt reads μὴ ἐπίπονα, adding τὸν before ξενον: in the antistr., θλακα for φύλακα, adding δὴ before λόγος. This gives ˘ : ~~~ | ≈~ | ~~~ | l, || ~~~ | ~~~ | -~ | -Λ ||

- > $\underline{\text{L}}$ $\underline{\text{L}}$ - \sim $\underline{\text{L}}$, \sim \sim \sim \sim - \gtrless -
 3. *ταν* : παγ | κευθ | η κατ | ω νεκρ || ων πλακα | και Στυγι | ον δομ | ον Λ ||
Γας : παι | και | Ταρταρ | ον κατ || ευχομαι | εν καθαρ | φ βην | αι
- > - \sim $\underline{\text{L}}$ - \sim $\underline{\text{L}}$, - \sim - \sim - \sim -
 4. πολλ : ων γαρ | αν | και ματ | αν || πηματ | ων ικν | ουμεν | ων Λ ||
ορμ : ωμεν | ω | νερτερ | ας || τφ ξεν | φ νεκρ | ων πλακ | ας
- \sim - \sim $\underline{\text{L}}$ - \sim - \sim $\underline{\text{L}}$ -
 5. παλ : ω σφε | δαιμ | ων δικ | αιος | αιξ | οι Λ]]
σε : τοι κι | κλησκ | ω τον | αιεν | υπν | ον

I. .
 3)
 3)
 3)

II.



IX. Kommos, vv. 1670—1750.

FIRST STROPHE.—Choreic, in verses of 6 or of 4 chorees.

- > $\underline{\text{L}}$ $\underline{\text{L}}$ - \sim - \sim $\underline{\text{L}}$ -
 I. 1. αι : αι | φεν | εστιν | εστι | νων | δη Λ ||
ποθ : ος | τοι | και κακ | ων αρ | ην | τις
- ω - ω - ω - ω
 2. ον το μεν | αλλο δε | μη πατρος | εμφυτον ||*
και γαρ ο | μηδαμα | δη φιλον | ην φιλον

* ω, written over two short syllables, means that here they have the value of only one short; so that ον το μεν (for example) is to be regarded as a choree, -ω-, not as a cyclic dactyl, ~~~. Schmidt has illustrated this by Aesch. *Ag.* 991 θρῆνον Ἐρυνίος αὐτοδίδακτος ἔσωθεν, which similarly gives -ω | -ω | -ω | -ω | υ | -Λ ||. In reference to that passage, he remarks:—‘The heavy complaint of the Chorus, which breaks forth impetuously, is adequately expressed first by the strong ictus placed each time on -, and then by the quick movement of ω.’ (*Rhythmic and Metric*, p. 50,—the English translation of Dr Schmidt’s ‘Leitfaden,’ by Prof. J. W. White, of Harvard.)

3. α : λαστον | αιμα | δυσμορ | οιν στεν | αζ | ειν Λ ||
 ο : ποτε γε | και τον | εν χερ | οιν κατ | ειχ | ον

— ω — ω — ω — ω

4. ωτινι | τον πολυν | αλλοτε | μεν πονον ||
 ω πατερ | ω φιλος | ω τον α | ει κατα

— ω — ω — ω — ω — ω — ω

5. εμπεδον | ειχομεν | εν πυματ | ω δ αλογ | ιστα παρ | οισομεν ||
 γας σκοτον | ειμενος | ουδε γ εν | ερθ αφιλ | ητος ε | μοι ποτε

— ω — ω — ω — ω — ω — ω

6. ιδ : οντε | και παθ | ουσ | α Λ]]
 και : ταδε | μη κυρ | ησ | γς

— — — — — — — — — — — —

1. τι δ : εστιν | εστ | υ μεν | εικασ | αι φιλ | οι Λ ||
 ε : πραξεν | ε | πραξεν | οιον | ηθελ | εν

— — — — — — — — — — — —

2. βε : βηκεν | ως μαλ | ιστ αν | εν ποθ | ω λαβ | οις Λ]]
 το : πιον | ας ε | χρηζε | γας επ | ι ξεν | ας

— — — — — — — — — — — —

1. τι γαρ οτ | ω | μητ Αρ | ησ Λ ||
 εθανε | κοιτ | αν δ εχ | ει

— — — — — — — — — — — —

2. μητε | ποντος | αντε | κυρσεν ||
 νερθεν | ευσκι | αστον | αεν

— — — — — — — — — — — —

3. ασκοπ | οι δε | πλακες ε | μαρψαν ||
 ουδε | πενθος | ελιπ α | κλαυτον

— — — — — — — — — — — —

4. εν αφαν | ει | τινι μορ | ω | φερομεν | ον Λ ||
 ανα γαρ | ομμ | α σε τοδ | ω | πατερ εμ | ον

— — — — — — — — — — — —

1. ταλ : αινα | νων δ ο | λεθρι | α Λ ||
 στεν : ει δα | κρυνον | ουδ εχ | ω

— — — — — — — — — — — —

2. νυξ επ | ομμασ | ιν βε | βακε || πως γαρ | η τιν | απι | αν Λ ||
 πως με | χρη το | σον ταλ | αιναν || αφανισ | αι το | σονδ αχ | οσ

— — — — — — — — — — — —

3. γαν | η | ποντι | ον κλυδ || ων αλ | ωμεν | αι βι | ον Λ ||
 ω | μοι | γας επ | ι ξεν || ας θαν | ειν ε | χρηζες | αλλα

— — — — — — — — — — — —

4. δυσ : οιστον | εξομ | εν τροφ | αν Λ]]
 ερ : ηωσ | εθανες | ωδε | μοι

- V. 1. $\overline{\text{ou kata}} \mid \text{oīda} \mid \text{kata με} \mid \text{φονιος} \parallel \text{Aīd} \mid \text{as ελ} \mid \text{oi πατρ} \mid \text{i Λ} \parallel$
 $\omega \tauāl \mid \text{aiua} \mid \text{tis aρa} \mid \text{μe πoτmōs} \parallel \text{auθis} \mid \text{ωδ'}[\text{av}] \mid \text{oλβi} \mid \text{os}^*$
2. $\xi v n \theta a v \mid e i v \gamma e p \mid a i \mid \varphi \wedge \parallel \dagger$
[lost in antistrophe]
3. $\tau a l : \text{aiua} \mid \text{ws e} \mid \text{moiγ o} \mid \text{μeλλ} \parallel \text{ωv βiοs} \mid \text{ou βi} \mid \text{ωt} \mid \text{os Λ} \parallel$
 $\epsilon p : \text{aμmev} \mid \text{ei se t} \mid \text{ω φiλ} \mid \text{a} \parallel \text{tas πatros} \mid \text{ωδ eρ} \mid \text{ημ} \mid \text{as}$
- VII. I. $\omega \delta i δ u m \mid a \tau e k u \mid \omega v a p \mid i s t a \parallel \text{to φeρoν} \mid \epsilon k \theta e \mid \text{ou φeρ} \mid e i v \wedge \parallel$
 $\alpha ll \epsilon p e i \mid o \lambda \beta i \mid \text{ws γe} \mid \lambda u s e \parallel \text{to tēlos} \mid \omega φiλ \mid \text{ai βi} \mid \text{ou}$
2. $\mu \eta \delta \epsilon t \alpha y \mid a v \phi \lambda e y \mid e s \theta o v \mid o v \parallel \text{tou kata} \mid \mu e m p t \epsilon \mid \beta \eta \tau \mid o v \wedge \parallel$
 $\lambda \eta \gamma e t e \mid r o u d a x \mid o u s k a k \mid \omega v \mid \gamma a p \delta u s a l \mid \omega t o s \mid o u d \mid e i s$

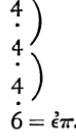
I.



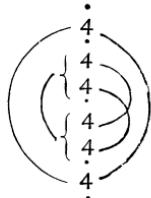
II.



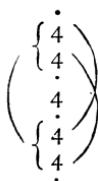
III.



IV.



V.



VI.



SECOND STROPHE.—Choreic.

- I. 1. $\pi a l : i v \phi i l \mid a s v \mid \theta a m e n \mid \omega s t i \mid \rho e \xi o m \mid e i v \wedge \parallel$
 $\phi i l : a i \tau r e s \mid \eta t e \mid \mu \delta e n \parallel a l l a \mid \pi o i \phi u g \mid \omega$
- > $\overline{\text{u u u}} \mid \overline{\text{u u}} \mid -$
2. $i : \mu e r o s \epsilon x \mid e i \mu e \mid t i s \wedge \parallel$
 $\kappa a i : \pi a r o s \alpha p \mid e f u g e \mid t i$
- > $\overline{\text{u u}} \mid - \mid - \mid -$

- II. I. $\tau a v : \chi \theta o n i o n \mid e s t i \mid a v i \delta \mid e i v \wedge \parallel$
 $\tau a : \sigma \phi \varphi n t o \mid \mu \eta \pi t \mid \nu e i v k a k \mid \omega s$

* [ἀνόλβιος] is conjecturally supplied by Schmidt. Cp. note on 1715.

† Schmidt omits $\xi v n \theta a v e i n \gamma e r a u \hat{\imath}$, but retains $\pi a t r i$. Periods V. and VI., as given above, then form only one period, the series being .4 4 .4 4 .= .4 4 .4 4 . See note on v. 1690.

2.	<i>τιν</i>	:	<i>ος πατρ</i>	<i> ος ταλ</i>	<i> αιν εγ</i>	<i> ω</i>	\wedge	
	<i>φρον</i>	:	<i>ω</i>	<i>τι</i>	<i> δηθ ο</i>	<i> περ νο</i>	<i> εις</i>	

3. θεμ : - ε | πως ταδ | εστι | μων Λ ||
 o : πως μολ | ουμεθ | ες δομ | ους
 - ε - ε | ε ε ε ε | - ε

III. I. ουχ ορ | ας τι | τοδ επε | πληξας ||
ουκ εχ | ω μη | δε γε μα | τευε

2. καὶ τοδ | ως τι | τοδε μαλ | αυθις ||
μογος εχ | ει και | παρος επ | ειχε

3.	αταφος	επιτνε	διχα τε	παντος
	τοτε μεν	απορη	τοτε δυπ	ερθεν

4.	αγε με	και τοτ	επεναρ	ιξόν]]
	μεγ αρα	πελαγος	ελαχετ	ον τη

— —						
αι	αι					
φευ	φευ					
—	υ	— υ	—	—		
I.	δυσταλ	αινα	που	δητ	Λ	
	ποι μολ	ωμεν	ω	Ζευ		

2.	<i>αυθις</i>	<i>ωδ ερ</i>	<i>ημοσ</i>	<i>απορος</i>
	<i>ελτιδ</i>	<i>ων γαλο</i>	<i>εσ τιν</i>	<i>ετι με</i>

3. αι : ωντα | τλαμον | εξ | ω
δαιμ : ων τα | ννγε | λανν | ει

$$\text{I.}^* \quad \begin{matrix} \cdot \\ 3 \end{matrix} \Big) \qquad \qquad \text{II.} \quad \begin{matrix} \cdot \\ 4 \end{matrix} \Big)$$

$$\mathbf{I}^* \begin{pmatrix} \cdot \\ 3 \\ 3 \\ \cdot \\ 3 \end{pmatrix} = \epsilon\pi.$$

$$\text{II.} \quad \begin{pmatrix} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{pmatrix}$$

III.

IV.† ·
 4)
 4)
 4 ·)
 4 ·)

* In Period I., v. 2, Schmidt adopts Gleditsch's expansion of the MS. text, ἵμερος ἔχει μέ <τις>. ΙΙ. *tis* <*οὖν*>, and in the antistrophe, *kai πάρος ἀπέφυγετον.* AN. <*τι δή;*>. Hence this verse becomes a tetrapody (instead of a triody, as above), and Periods I. and II., as given above, fall into one period with v. 1 as prelude, the series being .6.=*πρ.*, .4.4.=.4.4. In the note on 1739 f. will be found my reasons for preferring Hermann's reading *kai πάρος ἀπέφυγε.* AN. *τι*;

† Schmidt, with Gleditsch, reads a second *alai* in the strophe (v. 1734), and in the antistrophe *AN. val val.* XO. φεῦ φεῦ. This being included, the period becomes palinodic, the series being .4·4·=·4·4·.

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ

I.

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥΣ συνημμένος πώς ἐστι τῷ ΤΥΡΑΝΝΩΙ. τῆς γὰρ πατρίδος ἐκπεσὸν δὲ Οἰδίπους ηδὴ γεραῖος ὥν ἀφικνεῖται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἵσταν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ πυθόχρηστον, ὡς αὐτός φησι, χρησθὲν αὐτῷ παρὰ ταῖς σεμναῖς καλουμέναις θεᾶς μεταλ- 5 λάξαι τὸν βίον. τὸ μὲν οὖν πρώτον γέροντες ἐγχώριοι, ἐξ ὧν δὲ χορὸς συνέστηκε, πυθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παιῶν, καὶ τὴν γενησομένην ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν. ὃς καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν αὐτὸν εἰς τούπισω ἄπρακτος ἀπαλλάττεται. δὲ πρὸς τὸν Θησέα τοιελθὼν τὸν χρησμὸν οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεᾶς.

Τὸ δὲ δράμα τῶν θαυμαστῶν· δὲ καὶ ηδὴ γεγηρακὼς ὁ Σοφοκλῆς ἐποίησε, χαριζόμενος οὐ μόνον τῇ πατρίδι ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ. ἦν γὰρ Κολωνῆτην· ὅστε τὸν μὲν δῆμον ἐπίσημον ἀποδέξαι, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορθήτους ἔσεσθαι καὶ τῶν ἐχθρῶν αὐτοὺς 15 κρατήσειν ὑποτίθεται δὲ Οἰδίπους, προαναφωνῶν ὅτι διαστασιάσουσι πρὸς Θηβαίους ποτὲ καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον αὐτοῦ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππιῷ Κολωνῷ πρὸς τῷ ναῷ τῶν σεμνῶν. δὲ χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν. προλογίζει Οἰδίπους.

20

This Argument precedes the play in L (p. 96 A): the other three follow it (p. 118 A). 3 ἵσταν sc. αἱ θυγατέρες. For τῆς θυγατρὸς Brunck wrote μιᾶς τῶν θυγατέρων (the phrase found in Argum. iv. l. 2): Turnebus added αἱ θήλειαι after ἀρσένων. 4 πυθόχρηστον L. τὸ πυθόχρηστον A. 6 Instead of τὸ μὲν οὖν πρῶτον... συνέρχονται, A has merely τότε μὲν οὖν ἔρχονται. 9 γενησομένην Elmsley,

for γενομένην. ιο ἀγαγέν L. ἀπαγαγέν A, B. 14 Κολωνῆθεν B.
 Κολώνηθεν L, Κολωβόθεν A and Ald. Cp. Eustath. p. 351. ιο αρ. Elms.: δ' ὁ
 ἐκεῖθεν δημόσιος...κολώνηθεν ἐλέγετο φύναι, οὐ κολωβόθεν, ὡς δύμουσ δὲ κολωνὸν καὶ
 κολώνην είπεν, καὶ ἔκ κολωνοῦ καὶ κολώνηθεν. So Dem. or. 21 § 64 Φιλόστρατον
 ...τὸν Κολωνῆθεν.—ἀποδεῖξαι (*constituere*) L, rightly, I think: ἐπιδεῖξαι Elmsley,
 not from conjecture (as Dindorf and Blaydes say), but, as he states, from A.
 16 L adds καὶ before ὅτι. 18 ἵππιψ] ἵππειψ L.

II.

Τὸν ἐπὶ Κολωνῷ Οἰδίπονυ ἐπὶ τετελευτηκότι τῷ πάππῳ Σοφοκλῆς δὲ
 νῦνδος ἐδίδαξεν, νὺὸς ὧν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος, ὃς ἐστι τέταρτος
 ἀπὸ Καλλίου, ἐφ' οὐ φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφὲς δὲ
 τοῦτ' ἐστὶν ἐξ ὧν δὲ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει
 5 τοὺς τραγικοὺς ὑπὲρ γῆς, δὲ Φρύνιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς
 Βατράχοις, φησὶν οὕτως·

μάκαρ Σοφοκλέης, δις πολὺν χρόνον βιοὺς
 ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός,
 πολλὰς ποιήσας καὶ καλὰς τραγῳδίας·
 καλῶς δ' ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν.

10

ἐπὶ δὲ τῷ λεγομένῳ ἵππιψ Κολωνῷ τὸ δράμα κεῖται. ἐστι γὰρ καὶ ἔτερος
 Κολωνὸς ἀγοραῖος πρὸς τῷ Εὐρυστακέῳ, πρὸς φ' οἱ μισθαρνοῦντες προεστή-
 κεισαν, ὥστε καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδο-
 θῆναι

15

δψ' ἡλθες, ἀλλ' εἰς τὸν Κολωνὸν ἰεσο.

μνημονεύει τῶν δυεῦν Κολωνῶν Φερεκράτης ἐν Πετάλῃ διὰ τούτων·

οὗτος, πόθεν ἡλθες; Εἰς Κολωνὸν οἴμην,
 οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἵππέων.

2 δις ἐστι τέταρτος L. δις τέταρτος vulg. 5 τραγικοὺς is Clinton's con-
 jecture (*Fast. Hellen.* vol. II. p. xxxvi.) for στρατηγοὺς, L's reading. As Elmsley
 says, 'Non Aristophanes Ranis, sed Εὔπολις Δήμους, ἀνάγει τὸν στρατηγοὺς ὑπὲρ
 γῆς, nempe Miltiadem, Aristidem, Cimonem, Periclem.' The error was probably
 due to the scribe. 10 καλῶς δ'] καλῶς L: Hermann added δ'. 11 ἵππιψ]
 ἵππειψ L.

2 Μίκωνος] Micon was the ἄρχων ἐπώνυμος of Ol. 94, 3=402 B.C., Callias of Ol. 93,
 3=406 B.C. Between them came Alexias (405), Pythodorus (404, the Anarchy), and
 Euclides (403). The comedy of the *Frogs* was acted at the Lenaea of 405 B.C., i.e.
 about the beginning of Feb. (C. F. Herm. *Ant.* II. § 58), and Sophocles was then dead.
 Curtius (*Hist. Gr.* IV. 79 tr. Ward) and others date his death 405 B.C.; and, supposing
 him to have died at the beginning of the year, this suits the other data. He died in
 Ol. 93, 3 and in the archonship of Callias (Diod. 13. 103); but that Olympic year, and

that archonship, ran from July 406 B.C. to July 405 B.C. 5 *Μούσαις*] It is conjectured that the subject of the *Muses* was cognate to that of the *Frogs*,—a contest between two poets, with the Muses for judges (see Bothe, *Frag. Com.* p. 214). Aristophanes was first with the *Frogs*, Phrynicus second with the *Muses*, Plato comicus third with the *Cleophon*. 12 *Κολωνὸς ἀγοραῖος*] A low hill, with the ground about it, was known as ‘The *Colonus of the Agora*,’ or ‘*Market Hill*,’ because it lay just w.n.w. of the market-place in the Cerameicus, on the n.w. side of the Acropolis and nearly n. of the Areopagus. The ‘Market Hill’ was included in the larger district called Melitè. (See E. Curtius, text to the *Sieben Karten von Athen*, pp. 51 ff.) The locality about the hill formed a sort of labour-market, as labourers and artisans resorted thither to seek engagements. Hence it was called *Κολωνὸς ἀμισθίος* (schol. on Ar. *Av.* 998), or ὁ ἐργατικός (schol. on Aeschin. or. 1, § 125). For the other *Colonus* (ὁ ἵππιος), see the commentary on the play *ad init.* and vv. 55 f.

τῷ Εὐρυσακελῷ] A chapel or ἡράκον of Eurysaces, the son of Ajax, who

was said to have dwelt in this part of Athens after he and his brother Philaeus had bestowed Salamis on the Athenians. Pausanias does not mention the Eurysaceion, but Harpocration (*s.v.*) places it in the district Melitè to which the *Colonus Agoraeus* belonged. 13 *τὴν παρουσιὰν*] It is quoted by Pollux 7. 133, Photius p. 367, 6, etc. Meineke wished to read ἄλλως for ἀλλ' *eis*, and to render (understanding ἄν): ‘you have come too late, or else you would have gone to *Colonus*’—supposing that the *Colonus Agoraeus* was associated with festivities (?). But ἀλλ' *eis* is clearly right,

I think: *λεσσο* is pres. imper., not imperf. indic., and the sense is:—‘*You have come too late—nay, get you gone to the Colonus*’: i.e. ‘you have missed *this* job—you had better go and look out for another’ (alluding to the hiring of labourers at the ‘Market Hill’). 16 Pherecrates, one of the best poets of the Old Comedy, gained the prize first in 438 B.C. Πετάλη was the name of a woman; the plot is unknown. (*Frag. Com.* p. 107.)

III.

ΕΜΜΕΤΡΟΣ ΥΠΟΘΕΣΙΣ ΤΟΥ ΠΡΟΓΕΓΡΑΜΜΕΝΟΥ ΔΡΑΜΑΤΟΣ ΗΤΟΙ ΤΟΥ ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥ.

“Ιλυνθειν ἐκ Θήβης ἀλαὸν πόδα βακτρεύοντα
πατρὸς δμοῦ μητρὸς τλῆμονος Ἀντιγόνη
ἐς χθόνα Κεκροπίης καὶ τὰς Δήμητρος ἀρούρας,
σεμνῶν δὲ ιδρύθη στηκὸν ἐς ἀθανάτων.
ώς δὲ Κρέων Θήβηθεν ἔχων εἰσῆλθεν ἀπειλάς,
Θησεὺς ταῖς δσίαις ρύσατο χερσὶ βίᾳ.
Φοιβείων παρέχειν χρησμῶν φάτιν εἶπεν ἀληθῆ,
ἔνθεν ἄρ’ δέ πρέσβυς τόνδε κρατεύειν πόλεμον.
‘Αργόθεν ἥλθε θεῶν ἱκέτης κρατερὸς Πολυνείκης,
τῷ δὲ πατήρι στυγερᾶς ἔξαπέλασσεν ἀράς.
Μοῖραι γὰρ δυσάλικτοι ἐφ’ ἵππείοιο Κολωνοῦ
ἥγαγον τὸ ἀνδραπόδων πνεῦμα πολυχρόνιον.”

ώς δ' ἦν Αἰγείδης ἔφορος λογίων Ἐκάτοιο,
σειστμοῖς καὶ βρονταῖς ἦν ἀφανῆς ὁ γέρων.

ΕΜΜΕΤΡΟΣ] ἐμμέτρως L. 2 ὄμοῦ] ἀμοῦ L. 8 πόλεμον] πόλεμος L.

2 Join *μητρὸς τλ.* 'A., child of a hapless mother': ὄμοῦ not with these words (as if = 'like him'), but with οὐλυθεν. 8 ἔνθεν κ.τ.λ. The v. is corrupt, but the sense plain:—'Oed. said that he could cite a genuine decree of the Delphic oracle, that, on whichever side the old man (Oed. himself) should be, that side should prevail in war.' Possibly ἔνθ' ἐν δροις πρέσβυς, τῶνδε κρατεῖν πόλεμον. 12 ἀνδραπόδων πνεῦμα πολυχρόνιον conceals a corruption, perh. of something like ἄνδρα πήνων τέρμα πολυχρονίων. The style of these verses would even warrant the suggestion of πρέμνα or πρυμὰ (as = τέλη) for πνεῦμα. 13 'While Theseus was spectator of the decrees of Apollo' (cp. v. 1644).

IV.

ΣΑΛΟΥΣΤΙΟΥ ΥΠΟΘΕΣΙΣ.

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἵσμεν ἅπαντα τὰ ἐν τῷ ἔτέρῳ ΟΙΔΙΠΟΔΙ. πεπήρωται γὰρ καὶ ἀφίκται εἰς τὴν Ἀττικήν, ὁδηγούμενος ἐκ μᾶς τῶν θυγατέρων, Ἀντιγόνης. καὶ ἔστιν ἐν τῷ τεμένει τῶν σεμιών [Ἐρινύων], (ὅ ἔστιν ἐν τῷ καλουμένῳ ἱππίῳ Κολωνῷ, οὗτοι κληθέντι, ἐπεὶ καὶ Ποσειδῶνός ἔστιν ἕρον ἱππίον καὶ Προμηθέως, καὶ αὐτὸν οἱ ὄρεωκόμοι ἴστανται·) ἔστι γὰρ αὐτῷ πυθοχρηστον ἐνταῦθα δεῖν αὐτὸν ταφῆς τυχεῖν· οὐ μή ἔστιν ἔτέρῳ βέβηλος τόπος, αὐτόθι καθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως προέρχεται. ὄρᾳ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν ὅτι τις ἄρα τῷ χωρίῳ τούτῳ προσκάθηται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν τοῦ χοροῦ σχῆματι, μαθησόμενοι τὰ πάντα. πρώτος οὖν ἔστι καταλύων τὴν δόοιπορίαν καὶ τῇ θυγατρὶ διαλεγόμενος. ἀφατος δέ ἔστι καθόλου η ὥρονομία ἐν τῷ δράματι, ὡς οὐδὲν ἄλλῳ σχεδόν.

3 Ἐρινύων, which L gives, is bracketed by Elms. and edd. 4 ἱππίψ. 5 ἱππίον] ἱππεῖψ. 7 βέβηλος] βεβήλψ L. 8 ἀγγέλλων ὅτι ἄρα τῷ χωρίῳ τοῦτο προκάθηται L. B ἀπαγγελῶν, adding τις after ὅτι. 9 προσκάθηται A.

ΣΑΛΟΤΣΤΙΟΥ] A rhetorician of the 5th cent. A.D., of whom Suidas gives a short notice. A Syrian by birth, he lived first at Athens and then at Alexandria, where τῷ σοφιστικῷ βίῳ προσεῖχε. His argument to the *Antigone* is also extant. Among his other writings were commentaries on Demosthenes and Herodotus. 5 καὶ αὐτὸν οἱ ὄρεωκόμοι κ.τ.λ.: 'and there the muleteers take their station'—to be hired by people going from Athens into the country. As the writer knew Athens, this local touch is probably true for his days. He seems to add it as further illustrating the connection of Colonus with riding.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.	ΘΗΣΕΥΣ.
ΑΝΤΙΓΟΝΗ.	ΚΡΕΩΝ.
ΞΕΝΟΣ.	ΠΟΛΥΝΕΙΚΗΣ.
ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΤΕΡΟΝΤΩΝ.	ΑΓΓΕΛΟΣ.
ΙΣΜΗΝΗ.	

The Ἀττικοὶ γέροντες who form the Chorus belong to Colonus. The so-called ξένος is also of Colonus (cp. vv. 78, 297), and derives his traditional title in the Dramatis Personae merely from the fact that Oedipus addresses him as ὁ ξεῖνος (v. 33).

In some parts of this play four persons are on the stage at once ; viz. (1) vv. 1096—1210, Oedipus, Antigone, Ismene (mute), Theseus : (2) 1249—1446, Oed., Ant., Ism. (mute), Polyneices : (3) 1486—1555, Oed., Ant., Ism. (mute), Theseus. Two explanations of this fact are possible.

I. A fourth (regular) actor may have been employed. The cast might then have been as follows :—

1. *Protagonist.* Oedipus.
2. *Deuteragonist.* Antigone.
3. *Tritagonist.* Ismene. Creon.
4. *Fourth actor.* Stranger. Theseus. Polyneices. Messenger¹.

Müller (*History of Greek Literature*, vol. I. p. 403) thinks that a fourth actor was used. ‘The rich and intricate composition of this noble drama would have been impossible without this innovation. But even Sophocles himself does not appear to have dared to introduce it on the stage’—the play having been produced, after his death, by Sophocles the grandson (Argum. II. *ad init.*).

II. The part of Ismene may have been divided between one of the three regular actors and a ‘supernumerary,’ who was a ‘mute

¹ In order that the same actor should play the Messenger and Theseus, we must suppose that the Messenger leaves the stage in the interval between the entrance of the two sisters (1670) and the entrance of Theseus (1751). The alternative, with or without a fourth actor, is that the Protagonist should take the part of the Messenger as well as that of Oedipus. So in the *Ajax* the Protagonist played both Ajax and Teucer.

person' (*κωφὸν πρόσωπον*). On this view it is further necessary to divide the part of Theseus. The cast might then have been as follows :—

1. *Protagonist.* Oedipus. Ismene from 1670.
2. *Deuteragonist.* Stranger. Ismene to 509. Theseus, except in 887—1043. Creon. Polyneices. Messenger.
3. *Tritagonist.* Antigone. Theseus in 887—1043.
4. *Mute person.* Ismene 1096—1555.

This cast is adopted by Prof. N. Wecklein in his edition of the play (p. 8).

A slight modification of this second scheme is that suggested by W. Teuffel in *Rhein. Mus.* (new series) IX. 137, viz. that the 'super-numerary,' who played Ismene as a mute person from 1096 to 1555, also represented her from 1670 to the end. In the latter scene she has merely a few broken words towards the end of the lyric *κομμός* (1724 ff.). The phrase of Pollux (4. 110), *παραχορήγμα*¹ εὶ τέταρτος ὑποκριτῆς τι *παραφθέγξαιτο*, 'the term "parachoregema" was used if a fourth actor interposed at all with speech,' suggests a distinction between the 'super-numerary' who was strictly a *κωφὸν πρόσωπον*, and one who was allowed to speak a few incidental (*παρα-*) words,—such as those of Ismene in 1724—1734. This view has the merit of greater simplicity. The protagonist, then, will play Oedipus only—unless, indeed, he adds to it the part of the Messenger.

An analogous case occurs in Eur. *Andromache* 504—765,—a play which, though its date cannot be precisely fixed, was at least earlier than the *Oedipus at Colonus*. Andromache, her young son Molossus, Menelaus, and Peleus are on the stage together. Molossus has a few words to speak, though he remains silent after the entrance of Peleus. There is surely great improbability in Hermann's view that the boy who played Molossus was *strictly* a 'mute person,'—his part being spoken for him from a place of concealment by the actor who immediately afterwards played Peleus (see Paley, *Eur.* vol. II. p. 226). It is more natural to suppose that, in the case of Molossus as in that of Ismene,

¹ This word (from *παραχοργέω*) meant simply 'something furnished in supplement' to the ordinary provision by the choragus. The supplement might be a fourth actor (in addition to the regular three), or a body of 'supernumeraries' (like the suppliants in the *O. T. ad init.*) in addition to the regular Chorus. The term *παρασκήνιον* was probably applied to persons, unseen by the audience, who spoke or sang at the wings, or behind the scenes; cf. A. Müller, *Griech. Bühnenalterthümer*, p. 179.

the ‘supernumerary’ was allowed to speak the few words which alone were needed.

As to dividing the part of Theseus, we may agree with J. W. Donaldson (*Theatre of the Greeks*, p. 307, 8th ed.) that Müller overrates the objections. The mask, and other conditions of the Greek theatre, would go far to facilitate such an arrangement.

STRUCTURE OF THE PLAY.

1. πρόλογος, verses 1—116.
2. πάροδος, 117—253.

3. ἐπεισόδιον πρώτον, 254—667, divided into two parts by a κομμός 510—548.
4. στάσιμον πρώτον, 668—719.

5. ἐπεισόδιον δεύτερον, 720—1043 (with a kommos-like passage, 833—843 = 876—886).
6. στάσιμον δεύτερον, 1044—1095.

7. ἐπεισόδιον τρίτον, 1096—1210.
8. στάσιμον τρίτον, 1211—1248.

9. ἐπεισόδιον τέταρτον, 1249—1555, divided into two parts by a κομμός, 1447—1499.
10. στάσιμον τέταρτον, 1556—1578.

- II. οἰδος, 1579—1779, including a κομμός, 1670—1750.

The Parodos (vv. 117—253) passes at v. 138 into a *κομμός*: i.e. it is not merely the lyric chant with which the Chorus enters the orchestra, but becomes a lyric dialogue, in which Oedipus and Antigone take part with the Chorus. The essence of a *κομμός*, as defined by Aristotle (*Poet.* 12), was that the *lyric* strains of the chorus should alternate with the utterances of one or more of the actors. The *actor's* part in the *κομμός* might be *lyric*, as here in the Parodos and in the first *κομμός* (510—548); or it might preserve the ordinary metre of dialogue, as in the second *κομμός* (1447—1499), where the choral lyrics are interspersed with iambic trimeters spoken by Oedipus and Antigone.

ΟΙΔΙΠΟΤΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
χώρους ἀφίγμεθ' ή τίνων ἀνδρῶν πόλιν;
τίς τὸν πλανήτην Οἰδίπον καθ' ημέραν
τὴν νῦν σπαινιστοῦ δέξεται δωρήμασιν;
σμικρὸν μὲν ἔξαιτοῦντα, τοῦ σμικροῦ δὲ ἔπι
μείον φέροντα, καὶ τόδ' ἔξαρκον ἐμοί·
στέργειν γὰρ αἱ πάθαι με χώρονος ξυνῶν

5

L=cod. Laur. 32. 9 (first half of eleventh century). r=one or more of the later MSS. This symbol is used where a more particular statement is unnecessary. 'MSS.', after a reading, means that it is in all the MSS. known to the editor.

4 δωρήμασιν MSS., δωρήμασι Elmsley, Blaydes. At the end of a verse the νῦ ἐφελ-

Scene:—*At Colonus in Attica, a little more than a mile north-west of the acropolis of Athens. The back-scene shows the sacred grove of the Eumenides, luxuriant with ‘laurel, olive, vine’ (v. 17). Near the middle of the stage is seen a rock (v. 19), affording a seat which is supposed to be just within the bounds of the grove (v. 37). The hero Colonus is perhaps represented by a statue on the stage (59 τὸν δὲ, cf. 65).*

The blind OEDIPUS (conceived as coming into Attica from the W. or N.-W.) enters on the spectator's left, led by ANTIGONE. He is old and way-worn; the haggard face bears the traces of the self-inflicted wounds (δυσπρόσωπον, v. 286): the garb of both the wanderers betokens indigence and hardship (vv. 747 ff.; δυστεῖς στολάς, v. 1597). After replying to his first questions, his daughter leads him to the rocky seat (v. 19).

1—116 Prologue. Oedipus has sat down to rest, when a man of the place warns him that he is on holy ground. It is the grove of the Eumenides. At that word, Oedipus knows that he has found his destined goal; and, when the stranger has gone to summon the men of Colonus, invokes the goddesses.—Steps approach; Oedipus and his daughter hide themselves in the grove.

1 γέροντος. Sophocles marks the length of interval which he supposes between the *O. T.* and the *O. C.* by v. 395, γέροντα δὲ δρθοῦν φλαῦρον δε νέος

πέσῃ. In the *O. T.* Oedipus cannot be imagined as much above 40,—his two sons being then about 15 and 14, his two daughters about 13 and 12 respectively. It was ‘long’ after his fall when Creon drove him into exile (437, 441). It would satisfy the data of both plays to suppose that about 20 years in the life of Oedipus have elapsed between them.

Ἀντιγόνη. An anapaest can hold only the first place in a tragic trimeter, unless it is contained in a proper name, when it can hold any place except the sixth. Soph. has the name Ἀντιγόνη only four times in iambics. Here, in 1415, and in *Ant.* 11 the anapaest holds the fifth place; in *O. C.* 507, the 4th. But Eur. prefers the anapaest of Ἀντιγόνη in the 4th place: see *Ph.* 88, 757, 1264, 1323, 1465, 1636 (4th place) as against 58, 1476, 1588 (5th). The anapaest must be wholly in the proper name: hence Eur. *I. A.* 1570 ἔλεε δ', ω θηροκτόνῳ ‘Ἄρτεμι παῖ Διός was amended by Porson, ἔλεε δ', ω θηροκτόνῳ’ ‘Ἄρτεμις Διός.

2 χώρους, like *loca*, vaguely, ‘region’ (so *O. T.* 798): but sing. *χώρος* below (16, 37, 54), of a definite spot. Oed. already knows that they are near *Athens* (25), but it is time that the day's journey was ended (20); will this rural region—or town—supply their needs if they halt? The exordium has something of a Homeric tone,—due not merely to the form of the question (like that of Odysseus on awakening in Phaeacia, *Od.* 6. 119, and in Ithaca, *Od.* 13. 200 τέων αὐτε βροτῶν

OEDIPUS.

Daughter of the blind old man, to what region have we come, Antigone, or what city of men? Who will entertain the wandering Oedipus to-day with scanty gifts? Little crave I, and win yet less than that little, and therewith am content; for patience is the lesson of suffering, and of the years in our long κυστικόν is usually written, even when the next v. begins with a consonant. 5 σμικροῦ

εἰς γάιαν ἵκανω;, but also to the epic phrase ἀνδρῶν πόλιν (*Il.* 17. 737 etc.).

3 πλανήτην: cp. Eur. *Heracl.* 878 ξένοι πλανήτην εἴχετ' ἄθλιον βίον. The word is not in itself opprobrious: in 123 it is merely opp. to ἔγχωρος: cp. Plat. *Rep.* 371 Δ αλούμεν...τούς...πλανήτας ἐπὶ τὰς πόλεις, ἐμπόρους. In *O. T.* 1029 πλάνης, said by Oed. to the Corinthian, takes its colour from the added ἐπὶ θητεῖᾳ, a vagrant hireling.'

4 σπανιστόis, made scanty, given scantily: so Philostratus (circ. 235 A.D.) p. 611 ἀρωμα...σπανιστόν, 'rare.' This implies σπανίζω τι as = 'to make a thing scanty' or rare, which occurs in Greek of the 2nd cent. B.C. (Philo Byzant. *De septem mirabil.* 4): cp. Shaksp. *Lear* 1. 1. 281 'you have obedience scanted.' For a different use see Strabo 15.727 (a land) σπανιστὴ καρποῖς, 'poor' in..., implying σπανίζω τινα as = 'to make one needy,' whence the perf. pass. ἐσπανισμέθ' ἀρχῶν (Aesch. *Pers.* 1024): and here again cp. Shaksp. *Merch.* 2. 1. 17 'if my father had not scanted me.'

δέξεται: Xen. *Anab.* 5. 5. 24 ξενίους... δέχεσθαι: Plat. *Legg.* 919 Α καταλύσεις ἀγαπηταῖς δεχόμενος.

δωρίμαστιν, food, and shelter for the night: *Od.* 14. 404 ἐσ κιτσίνη ἄγαγον καὶ ξενία δῶκε (whereas δῶρα, or ξενία δῶρα, in Hom. usu.=special presents, as of plate or the like, *Od.* 24. 273).

5 ἔξαιτοντα, 'asking earnestly.' This compound has a like force in *O. T.* 1255, *Trach.* 10; and so the midd. below, 586, 1327. Cp. ἔξεφέται, strailely enjoins, *Ai.* 795. In prose, the special sense of ἔξαιτεῖν was 'to demand the *surrender of*' a person, answering to ἔκδιδοναι: Antiph. or. 6 § 27 εἰ...θεράποντας ἔξαιτοι μή ηθελον ἔκδιδοναι. σμικροῦ is better than μικροῦ,

since the rhetorical ἐπαναφορά (cp. 610, *O. T.* 25) needs the same form in both places. μικρὸς having prevailed in later Attic (as in Xen. and the orators), our mss. in the tragic texts often drop the σ. But, metre permitting, tragedy preferred σμικρός. In Soph. fr. 38 εἰ μικρὸς ὡν τὰ φαῦλα νικήσας ἔχω, the word = of short stature, in which sense *Il.* 5. 801 too has Τυδεύς τοι μικρὸς μὲν ἔην δέμας, though in 17. 757 σμικρῆσι. Curtius (*Ezgym.* p. 622), comparing σμικτήρ and μικτήρ, remarks that analogy speaks for the antiquity of the σ in σμικρός, while it is possible that the μ was not original, but arose from some other sound.

6 φέροντα = φερόμενον: *O. T.* 590 πάντ' ἀνεν φόβον φέρο: cp. 1411, καὶ τόδ'. As καὶ οὗτος (like *et is*, *isque*), or καὶ ταῦτα, introduces a strengthening circumstance (*Her.* 6. 11 εἶναι δούλοισι, καὶ τούτοισι ὡς δρητέγηι), so here καὶ τόδε marks the last step of a climax. Some edd. point thus, φέροντα taking ἔξαρκον as = ἔξαρκει, 'and that suffices me': but this (a) supposes a very harsh ellipse of ἔστι, (b) maims the rhythm, (c) weakens the force of the series σμικρόν—μεῖνον—ἔξαρκον. ἔμοι after Ολδίπον: cp. 1329: as *O. T.* 535 τῆς ἔμισται τοῦδε τάνδρός (like *Tr.* 1073f): *Ai.* 865 μιθήσομαι after Alas θροεῖ: Plat. *Euthyphr.* 5 Α οὐδέ τῷ ἀ διαφέροι Εὐθύφρων τῶν πολλῶν...εἰ μὴ εἰδείην.

7 στέργειν, absol., cp. 519, Dem. *De Cor.* § 112 εἰ δέ φησιν οὗτος, δειξάτω, κάγγω στέρψω καὶ σωπήσωμαι: usu. with accus., as *Ph.* 538 ἀνάγκη προῦμαθον στέργειν κακά. Like στέργειν, αἴνειν is sometimes absol. in this sense (Eur. *Suppl.* 388 καὶ μὲν θέλωσιν αἴνεσαι), but ἀγαπᾶν almost always takes a clause with ὅτι, εἰ or εἴν (Od. 21. 289 οὐκ ἀγαπᾶς δέκτλος... | δαίνυσαι), or an accus. αἱ πάθαι: *Her.* 1.

μακρὸς διδάσκει καὶ τὸ γενναιῶν τρίτον.
ἀλλ', ὃ τέκνον, θάκησιν εἴ τινα βλέπεις
ἢ πρὸς βεβήλους ἢ πρὸς ἄλσεσιν θεῶν,
στῆσόν με καξίδρυσον, ὡς πυθάμεθα
ὅπου ποτ' ἐσμέν· μανθάνειν γὰρ ἥκομεν
ξένοι πρὸς ἀστῶν, ἀν δ' ἀκούσωμεν τελεῖν.

10

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν οἱ
πόλιν στέγουσιν, ὡς ἀπ' ὁμμάτων, πρόσω.

15

B, and others: *μικροῦ* L, A, etc.

keeps, with the older edd.: *θάκησιν* Seidler, and so most of the recent edd. This conject. is also in R (cod. 34, Riccardian Library, a ms. of the 16th cent., acc. to P. N. Pappageorgius, *Jahrb. f. Class. Phil.*, suppl. xiii. p. 406, 1883), *η* having been written over *οι* by a corrector. **11** πυθάμεθα MSS., Campbell: πυθώμεθα Brunck, Elms., and most edd. **13** ἀν δέ] δ', which is not in the MSS., was supplied by Elmsley. The MSS. have either *ἀν* (as L and A), or *χάν* (as B). The double

207 τὰ δέ μοι παθήματα ἔοντα ἀχάριτα
μαθήματα γέγονε: Aesch. *Ag.* 177 τὸν
πάθει μάθος | θέντα κυρίως ἔχειν. ὁ χρό-
νος, the time (through which I live), at-
tending on me (*ξυνών*) in long course
(μακρός). Cp. *O. T.* 963 (Polybus died
of disease) καὶ τῷ μακρῷ γε συμμετρομέ-
νος χρόνου, 'and of the long years which
he had told.' For *ξυνών* cp. *O. T.* 863
εἴ μοι ξυνέπ... μοίρα: *Ai.* 622 παλαῦ...
ἔντροφος ἀμέρα: Pind. *Pyth.* 4. 157 ἦδη
με γηραιῶν μέρος ἀλικίας | ἀμφιπολέτι.

8 διδάσκει, verb agreeing with nearest subject: cp. *Ant.* 830, 1133; [Xen.] *Resp. Athēn.* (circ. 420 B.C.) I § 2 δικαίως αὐτόθι
καὶ οἱ πέντες καὶ ὁ δῆμος πλέον ἔχει: *Plat. Symp.* 190 C αἱ τιμαι γὰρ αὐτοῖς καὶ
ιερὰ τὰ παρὰ τῶν ἀνθρώπων ἡφαίστετο: *Cic. Ad Att.* 9. 10, 2 *nihil libri, nihil litterae, nihil doctrina prodest.* **τρίτον,** as completing the lucky number: *Ai.* 1174 κόμας ἔμας καὶ τῆσδε καὶ σαντοῦ
τρίτον: *O. T.* 581 (where see n.).

9 θάκησιν is in itself a correct form. θάκησις (*θακέω*) is (1) the act of sitting, (2) the means of sitting, as οἰκησις (*οικέω*) is (1) the act of dwelling, (2) the house. It is not found elsewhere, but cp. Soph. *Ph.* 18 ἡλίου
διπλῆ | πάρεστιν ἐνθάκησις, a twofold
means of sitting in the sun. With the
MS. reading *θάκοισιν* construe:—στῆσόν
με ἢ πρὸς θάκοις βεβήλους, εἴ τινα (*θάκον*)
βλέπεις, etc. (We could not render *εἴ*
τινα βλέπεις 'if thou seest any man,' since

the need for a halt did not depend on that condition.) This is a construction much less clear and simple than that with *θάκησιν*. *βεβήλους* may have induced the change of θάκησιν into θάκοισιν.

10 βεβήλους, neut. plur. (cp. ἀβάτων ἀποβάς, 167), places which may be trodden, *profana*, opp. to *ιερά, ἀδικτα*: cp. fr. 86. 6 δευτὸς γάρ ἔρπειν πλούτος ἐς τε τᾶβατα | καὶ πρὸς βέβηλα (Vater's correction of καὶ πρὸς τὰ βατάδα): Bekker *Anecd.* 325. 13 ἀβέβηλα τὰ ἀδικα χωρία καὶ ιερὰ καὶ μὴ τοῖς τυχοῦσι βάσιμα, μόνον δὲ τοῖς θεραπεύουσι τοὺς θεούς. βέβηλα δὲ ἐλέγετο τὰ μὴ στια μηδὲ ιερά οὕτω Σοφοκλῆς. (This ignores the classical use of *στια* as opp. to *ιερός*: in Ar. *Lys.* 743 στιαν χωρίον=βέβηλον.) In Eur. *Her.* 404 καὶ βέβηλα καὶ κεκρυμμένα | λόγα=oracles to which access was easy, as opp. to those hidden in temple-archives.

7 πρὸς ἄλσεσιν does not necessarily imply entrance on the *ἄλση*. But the contrast with *πρὸς βεβήλους* is unmeaning unless Oed. thinks of a seat on sacred ground, and not merely near it. So Antigone, who recognises the grove as sacred (16), seats him within it (19). This grove at Colonus was *ἀστιβές* (126) because the cult of the Eumenides so prescribed. Sacred groves were often open to visitors, as was the *κυκλοτερὲς ἄλσος* of the Nymphs, with an altar 'whereon all wayfarers were wont to make offerings,' *ὅπερ* πάντες ἐπιτρέζεσκον ὅδηται (*Od.* 17. 208).

fellowship, and lastly of a noble mind.—My child, if thou seest any resting-place, whether on profane ground or by groves of the gods, stay me and set me down, that we may inquire where we are: for we stand in need to learn as strangers of denizens, and to perform their bidding.

ANTIGONE.

Father, toil-worn Oedipus, the towers that guard the city,
to judge by sight, are far off;

crasis χάν for καὶ ἀν is not a difficulty (cp. Ar. *Th.* 90 χάν δέη, Eur. *Her.* 173 χών μέσω χρόνος, Theocr. I. 109 χῶδων, Hippo. fr. 30 κώπολλων): and χάν is preferred by Blaydes. But, as Elmsley says, ‘veri similius est excidisse δ’, quod toties apud tragicos exedit.’ In *O. T.* 749 ἀν δ’ is a variant for ἀ δ’ ἀν, and there, as here, it has been preferred by most of the recent edd. In L the 1st hand had written ἀν, which a corrector changed to ἀν. **15 στέγουσιν** MSS.: στέφουσιν Wakefield (‘non male fortasse,’ Linwood), followed by Wunder, Hartung,

Hence Pausanias sometimes mentions that a particular ἄλος was *not* open to the public. At Megalopolis, in the precinct of Zeus Philios, there was an ἄλος of which he says, ἐσ μὲν δὴ τὸ ἐντὸς ἔσοδος οὐκ ἔστιν ἀνθρώποις (8. 31. 5). At Pellene, again, there was a walled ἄλος of Artemis So-teira; ἔσοδός τε πλὴν τοῖς λερέντων ἀλλαγή οὐδενὶ ἔστιν ἀνθρώπων (7. 27. 3).

11 ἔξιδρυσον, place me in a seat; cp. ἐκ in ἔξιδρώ (to render ὁρδόν). ἔξιδρυσον, without addition, could hardly mean, ‘seat me *apart*,’ i.e. out of the path. In Eur. fr. 877 (the only other example of ἔξιδρώ) it is the context which fixes this sense, τηλοῦ γὰρ οἴκων βιοτοῦ ἔξιδρυσάμην, ‘I fixed the seat of my life far apart from men’s homes.’

πυθάμεθα. πυθάμεθα is impossible here. After a primary tense, the optative in a final clause with ὡς, δπως, etc., occurs only:—(1) in Homeric Greek, where the case is merely imaginary: *Od.* 17. 250 τὸν πωτ’ ἔγων... | δέξω τῇλ’ Ιθάκης, ίνα μοι βιοτον πολὺν ἄλφοι: ‘him *some day* I will take far from Ithaca,—so that (if I should do so) he might bring me large gain,’—implying, εἰ ἄγουι, ἄλφοι ἀν. (2) After words expressing an *aspiration* or *prayer* (and not, like στήσον here, a simple order): Aesch. *Eum.* 297 Ἐλθοι, κλύει δὲ καὶ πρόσωθεν ὡν θεός, | ὅτως γένοτο... λυτήριος: ‘may she come—and a god hears e’en afar—that [so] she might prove my deliverer.’ Aesch. *Suppl.* 670 ff., by which Campb. defends πυθάμεθα, would come under (2), if the text were certain, but there τώς is a v.l. for ὡς. (3) More rarely, where the primary tense implies a secondary: Dem.

In Androt. § 11 τοῦτον ἔχει τὸν τρόπον ὁ νόμος... ἵνα μηδὲ πεισθῆναι μηδ’ ἔξαπατηθῆναι γένοντ’ ἐπὶ τῷ δῆμῳ: ‘the law stands thus [=was made thus], that the people *might* not even have the power’ etc.: i.e. ἔχει implies ἔτεθη.

12 μαγδάνεντος... ηκομεν, we have come to learning,=are in such plight that we must learn: the infin. as after verbs of duty or fitness (όφειλω, προσήκει, etc.). Cp. *O. T.* 1158 εἰς τόδ’ ἤξεις (sc. εἰς τὸ δέσθαι).

13 ξένοι πρὸς διστῶν: cp. the address of Oedipus the King to the Theban elders (*O. T.* 216 ff.), esp. vv. 222 f., νῦν δ’, ιστερος γὰρ ἀστος εἰς ἀστον τελῶ, | ιψίν προφωνῶ κ.τ.λ.

14 Οιδίποτος, the more frequent voc. (cp. *O. T.* 405 crit. n.): but Οιδίπον below, 557, 1346. Athens is a little more than a mile s.E. of Colonus. The picture which Sophocles meant πύργοι to suggest probably included both the Acropolis—a beautiful feature in the view—and the line of city-walls with their towers. So the city-walls of Thebes are πύργοι, *Ant.* 122.—οἱ at the end of the verse: cp. *O. T.* 298, *El.* 873, *Tr.* 819.

15 στέγουσιν, the reading of all MSS., is probably right. It is true that in class. Greek στέγω usually means either (1) ‘cover,’ ‘conceal,’ as *El.* 1118 ἀγγος... σῶμα... στέγων, or (2) ‘keep out,’ as Aesch. *Theb.* 216 πύργον στέγειν εὔχεσθε πολέμου δόρυ. But the first sense—‘cover’—might easily pass into ‘protect,’ and Xen. *Cyr.* 7. 1. 33 has αἱ ἀσπίδες... στεγάζονται σώματα. Wakefield’s στέφουσιν (‘girdle’) is specious; we have

χῶρος δ' ὅδ' ἱρός, ὡς σάφ' εἰκάσαι, βρύων
δάφνης, ἐλαίας, ἀμπέλου πυκνόπτεροι δ'
εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες·
οὐ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
μακρὰν γάρ ὡς γέροντι προύσταλης ὄδόν.

- OI. κάθιζέ νῦν με καὶ φύλασσε τὸν τυφλόν.
AN. χρόνου μὲν οὖνεκ' οὐ μαθεῖν με δεῖ τόδε.
OI. ἔχεις διδάξαι δή μ' ὅποι καθέσταμεν;
AN. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.
OI. πᾶς γάρ τις ηῦδα τοῦτο γ' ήμιν ἐμπόρων.
AN. ἀλλ' ὅστις ὁ τόπος ἦ μάθω μολοῦσά ποι;
OI. ναί, τέκνον, εἴπερ ἐστί γ' ἔξοικήσιμος.

20

25

Blaydes. **16** ἵρδος L (cp. crit. n. on *O. T.* 1379), Dind., Campb.: ἵερδος most edd.
—*ὡς σάφ'* εἰκάσαι A, V³, Ald., Elms., Wunder. καὶ σάφ' εἰκάσαι R. *ὡς ἀφεικάσαι* L,
with π written over ϕ by the first corrector (S). *ὡς ἀπεικάσαι* most of the MSS. and
edd.: *ὡς ἐπεικάσαι* Blaydes. **21** νῦν Brunck, νῦν L (as usual), with most of the

στεφάνωμα ο στεφάνη πύργων (*Ant.* 122, Eur. *Hec.* 910), Βαβυλῶνα...τείχεσιν ἐστεφάνωσε (Dionys. *Periegetes* 1006), δπλοισιν Μεγάλη πόλις ἐστεφάνωται (Paus. 9. 15). But it does not follow that πύργοι πόλιν στέφουσιν could stand. στέφω never occurs as = 'to be set around,' but either as (1) 'to set around' — ἀνθη περὶ κεφαλὴν στέφεις, or (2) 'to crown' — ἀνθεσι κεφαλὴν στέφεις, —sometimes in the fig. sense of 'honouring,' as with libations or offerings (*Ant.* 431 etc.). *ὡς ἀπ'* ὄμμάτων, sc. εἰκάσαι, to judge from sight (alone), without exact knowledge: schol. *ὡς ἔστιν ἐκ προύσιων τεκμήρωσθαι*: cp. Thuc. 1. 10 εἰκάσεσθαι ἀπὸ τῆς φανερᾶς ὄψεως, to be estimated by the mere external aspect.

16 χῶρος δ' ὅδ' ἱρός. Cp. Plato *Phaedr.* 230 B, where Socrates recognises the sacred character of the spot by the Iliussus: Νυμφῶν τέ τινων καὶ Ἀχελόφων λεόντων ἀπὸ τῶν κορῶν τε καὶ ἀγαλμάτων (the votive dolls and images) ἔσκεν εἶναι. There, too, τὸ σύνσικον was a feature.

ὡς σάφ' εἰκάσαι, A's reading, is preferable to *ὡς ἀπεικάσαι*, which would imply a more diffident guess. The poet of Colonus intends that the sacred character of the grove should at once impress the Theban maiden; and σάφα is confirmed by the emphasis of δάφνης, ἐλαίας, ἀμπέλου. It has been objected that σάφα is inconsistent with εἰκάσαι. But it merely expresses the

speaker's own belief that her guess is right; as we can say, 'a certain conjecture.' In L's reading, *ὡς ἀφεικάσαι*, it seems more likely that a second σ should have been lost than that π should have become φ. For the constr. with *ὡς*, cp. *Tyr.* 1220 *ὡς γ' ἐπεικάξεν ἐμέ*. *ὡς* is omitted below, 152. *βρύων* takes a dat. in its literal sense of 'sprouting' (*βρύει ἄνθει* II. 17. 56), but either a dat. (as Ar. *Nub.* 45) or a gen. in its figurative sense of 'being full.' [Plat.] *Axiochus* 371 C ἀφθονοι μὲν ὥραι παγκαρπον γονῆς βρύουσι (evidently pieced together from some poet).

17 ἀμπέλου. Cyril (*Jerem. Homil.* 4. 41), speaking of the later pagan practice, says, *εἰς ἀλσὸν ὅταν φυτεύωσι ξύλα, φυτεύουσιν οὐ τὰ καρποφόρα, οὐ συκῆνοι οὐδὲ ἀμπέλον, ἀλλὰ μόνον τέρψεως χάρον ἀκάρπα ξύλα*. But in earlier times, at least, *τὰ καρποφόρα* were not rare in sacred groves; cp. Xen. *Anab.* 5. 3. 12 (referring to the shrine of the Ephesian Artemis at Scillus) *περὶ δ' αὐτὸν τὸν γαὸν ἀλσος ἡμέρων δένδρων ἐφυτεύθη, οὐσα ἐστὶ τρωκτὰ ὠραῖα*. Paus. 1. 21. 7 (in an ἀλσος of Apollo at Athens) *δένδρων καὶ ἡμέρων καὶ δσα τῶν ἀκάρπων δσμῆς παρέχεται τινὰ ἢ θέας ἥδοντιν*.

πυκνόπτεροι, poet. for *πυκναί*, the second element being equivalent to a separate epithet, *πτεροῦσσαι*: cp. 717 ἑκατομπόδων Νηρήδων, 1055 διστόλους, O. T. 846 ολύγωνος ἀνήρ, a lonely way-

and this place is sacred, to all seeming,—thick-set with laurel, olive, vine; and in its heart a feathered choir of nightingales makes music. So sit thee here on this unhewn stone; thou hast travelled a long way for an old man.

OE. Seat me, then, and watch over the blind.

AN. If time can teach, I need not to learn that.

OE. Canst thou tell me, now, where we have arrived?

AN. Athens I know, but not this place.

OE. Aye, so much every wayfarer told us.

AN. Well, shall I go and learn how the spot is called?

OE. Yes, child,—if indeed 'tis habitable.

other MSS. **23** ὅπου Vat.: ὅπη F, R²: ὅποι the others. **25** τοῦτο γ'] τοῦτον most of the MSS.; but Elms. cites τοῦτό γ' from F (15th cent.). **26** πη F (with οι written over η), R²: ποι L²: ποι the others. **27** εἴπερ ἔστι γ' L with most MSS., εἴπερ ἔστιν B, and a few more: εἴπερ γ' ἔστιν Brunck. εἴσοικήσιμος Hartung.

farer (where see n.). Such an epithet as ‘thickly-feathered’ would be unmeaning here. The many nightingales, heard to warble from the thick covert, argue the undisturbed sanctity of the inner grove. Antigone notices an indication which her blind father can recognise. **8'** is elided at the end of the verse, as *O. T.* 29 (n.), so also **r'**, as *ib.* 1184 etc., and once *tāvta*, *ib.* 332: cp. below, 1164.

20 ὡς γέροντι with μακρόν: cp. Plat. *Soph.* 226 C ταχέαν, ὡς ἐμοί, σκέψιν ἐπιτάπτεις ('a rapid process of thought for such as I am'): *Rep.* 389 D σωφροσύνης δέ, ὡς πλήθει, οὐ τὰ τοιάδε μέγιστα; 'for the mass of men, are not the cardinal points of temperance such as these?' Cp. 76. **προύσταλης**, hast fared forward: a compound not found elsewhere in Trag., except in Aesch. *Theb.* 415 Δικη...νιν προστέλλεται, sends him forth as her champion.

22 χρόνον...ούνεκ'. *O. T.* 857 f.: Her. 3. 122 ἐνεκέν τε χρημάτων ἀρξεῖς ἀπάσχης τῆς Ἑλλάδος (if it is merely a question of money): Antiphon or. 5 § 8 κἀν ἀνωμάτοις ὑμν...ἐπιτρέψαμι..., ἐνεκά γα τοῦ πιστεύειν, 'I would leave the verdict to you, though you were unsworn, if it were only a question of confidence.'

23 ὅποι, since καθέσταμεν implies ἥκομεν: cp. 227, 476: on the same principle. 'Ολυμπία_ε (not 'Ολυμπίασ) παρεῖναι, Thuc. 3. 8.

24 γοῦν: 'well (οὖν), I know *Athens* (γε), but not this place.' Cp. *El.* 233 ἀλλ' οὖν εἰνοίᾳ γ' αὐδῶ, 'well, it is in kindness that I speak.'

25 ἥμν as a trochee is frequent in

Soph. (Ellendt counts 26 instances), but does not occur in Eur., nor in Aesch., except in *Eum.* 347, where Porson's ἥμν for ἥμν seems necessary. Modern edd., with Dind., usu. write ἥμν: others, as Nauck and Ellendt, would always write ἥμν, for which the old grammarians afford some warrant (cp. Chandler, *Accent*. 2nd ed. § 673): while others, again, would distinguish an emphatic ἥμν from a non-emphatic ἥμν (cp. Hadley and Allen, *Greek Gram.* § 264).

26 ἀλλ' ὅστις ὁ τόπος. The tribrach is divided like that in Eur. *Phoen.* 511 Ἀθώντα σύν ὅπλοις, where σύν coheres closely with ὅπλοις, as ὁ with τόπος. But even where no such cohesion exists, a tribrach may be broken after the second syllable if it is also broken after the first: e.g. δέσποινα, σὺν τάδ' ἐπραξας οὐ γνώμης ἀτερ is correct: cp. n. on *O. T.* 537. ἦ μάτω, deliberative subjunct., of which the aor. is more frequent than the pres.: so *O. T.* 364 εἴπω: see on *O. T.* 651.

27 ἔξοικήσιμος, capable of being made into a dwelling-place, 'habitable,' here implying 'inhabited.' Adjectives with the suffix *σιμο* properly denote adaptability. They were primarily formed from substantives in -σι-*s*, as *χρήσι-μο-s*, fitted for use, from *χρήσις*. The noun *ἔξοικησις* is found only in the sense of 'emigration,' Plat. *Legg.* 704 C, 850 B. But as from *ἴππασιμοι* was formed *ἴππα-σιμος*, though no *ἴππασις* occurs, so *ἔξοικήσιμος* here is taken directly from *ἔξοικειν* as = 'to make into a dwelling-place' (Thuc. 2. 17 *ἔξωκήθη*). *οικήσιμος*

AN. ἀλλ' ἔστι μὴν οἰκητός· οἴομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῦν ὥρῳ.

OI. ἦ δεῦρο προστείχοντα καξορμώμενον;

AN. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν
εὑκαιρούν ἔστιν, ἔννεφ', ὡς ἀνὴρ ὁδε.

OI. ὁ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ
αὐτῆς θ' ὅρώσης οὖνεχ' ήμιν αἴσιος

σκοπὸς προσήκεις ὥν ἀδηλοῦμεν φράσαι—

30

35

ΞΕΝΟΣ.

πρίν νυν τὰ πλείον' ἴστορεῦν, ἐκ τῆσδε ἔδρας
ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἀγνὸν πατεῖν.

OI. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;

ΞΕ. ἄθικτος οὐδὲ οἰκητός· αἱ γὰρ ἔμφοβοι

θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.

40

30 προστείχοντα MSS., προστείχοντα Dindorf; cp. 320, and cr. n. on O. T. 79.

32 ἀνὴρ] ἀνὴρ MSS., Aldine. **35** τῶν MSS., Campbell: ὧν Elms., and most edd.

Tr. 47 is the only other place where, in iambics, Soph. uses the art. for the relative pron. without metrical necessity: see below, vv. 304, 747, 1258: O. T. 1379, 1427: Ant. 1086: Tr. 47, 381, 728: El. 1144: Ph. 14. The gen. plur. τῶν for ὧν occurs

as = 'habitable' occurs in later Greek. Just as ἔξουσίμος is practically equivalent to οἰκητός here, so Silius speaks of the Capitoline as 'superis habitabile saxum,' alluding to the actual shrines on it (1. 541). Cp. ἀλώσιμος βάξις (Aesch. Ag. 10), tidings of an *actual*, not merely possible, capture. This poet. use is the converse of that by which ἄρρενος could mean 'unspeakable,' or *invictus*, 'unconquerable.'

28 ἀλλ' ἔστι μὴν, 'nay, but it is inhabited.' Aesch. Pers. 233 (in a reply) ἀλλὰ μὴν ἰμερ', 'nay, but he was eager' (to take this very 'city'). Especially in rejecting an alternative: Eur. Helen. 1047 ἀλλ' οὐδὲ μὴν ναῦς ἔστω, 'nay, but neither is there a ship.'

30 Impatient for more light, Oed. asks, 'Is he coming forth towards us,—so that it is really needless for thee to move?' **δεῦρο** denotes the goal, προσ—the direction, and ἔξ- the starting-point. **δεῦρο** goes with both participles, which form a single expression, = 'coming *towards us from the abodes*' implied by οἰκητός (28). Cp. Ai. 762 ἀπ' οἰκων... ἔξορμάμενος. Other explanations are:—(1) 'approaching' (**δεῦρο** being taken with προστ. only) 'and setting out,' as

a 'prothysteron' for 'setting out and approaching.' This is impossible. (2) 'Moving, and hastening, hither': but this obliterates ἔξ-, and strains ὄρμάμενον.

31 καὶ δὴ, 'already': Ar. Av. 175 ΠΕΙ. βλέψον κάτω. ΕΠ. καὶ δὴ βλέπω. μὲν οὖν, 'nay rather' (*imō*): Ar. Eq. 13 NI. λέγε οὐ. ΔΗ. σὺ μὲν οὖν λέγε.

33 ὁ ξεῖν'. The Ionic voc. occurs even without metrical necessity, Eur. I. T. 798 ξεῖν', οὐ δικαλώς: Soph. rarely uses ξεῖνος except in voc.: 1014n. ὑπέρ τ' ἐμοῦ=ὑπέρ ἐμοῦ τε: as O. T. 258 (where see n.), κυρῶ τ' ἐγώ=ἐγώ τε κυρῶ: Ph. 1294. Cp. Tennyson's lines 'To the Princess Frederica': 'O you that were eyes and light to the King till he past away | From the darkness of life.' Ant. 989 (of the blind Teiresias and his guide) δύ' ἔξ ἐρὸς βλέποντε.

34 f. οὖνεχ'...φράσαι: that thou hast come near, αὐτίος σκοπὸς ὧν (=τούτων ἡ) ἀδηλοῦμεν, an opportune inquirer into our doubts, φράσαι, so as to explain (expegetic infin., cp. 50). **σκοπός** has its ordinary sense of 'scout' (cp. n. on 297). Oedipus supposes that the man has been sent to make inquiry. **τούτων** is objective gen. after σκοπός.

35 ὧν, by attract.: O. T. 788 ὧν...

A.N. Nay, inhabited it surely is;—but I think there is no need;—yonder I see a man near us.

O.E. Hitherward moving and setting forth?

A.N. Nay, he is at our side already. Speak as the moment prompts thee, for the man is here.

Enter STRANGER (a man of Colonus).

O.E. Stranger, hearing from this maiden, who hath sight for herself and for me, that thou hast drawn nigh with timely quest for the solving of our doubts—

S.T. Now, ere thou question me at large, quit this seat; for thou art on ground which 'tis not lawful to tread.

O.E. And what is this ground? To what deity sacred?

S.T. Ground inviolable, whereon none may dwell: for the dread goddesses hold it, the daughters of Earth and Darkness.

thrice; below, v. 304 φίλει πλανάσθαι, τῶν ἐκένος ἀτῶν: O. T. 1379 ἀγάλμαθ' ἵερά, τῶν ὁ παντλήμων ἔγώ: Ant. 1086 βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ. A recollection of these passages may have led a copyist to write τῶν here also. 36 νῦν L, with most of the MSS., and so Dindorf, Wunder, Schneidewin, Wecklein; νῦν Elmsley, Blaydes, Campbell. 40 σκότου A, σκότουσ L (with most of the MSS.), though in v. 106 it has, like the rest, σκότου. Some MSS. of Eur. give

ἰκόμην = (τοῦτων) ἀ ικόμην. ἀδηλούμεν. Since ἀδηλέω=to be ἀδῆλος, (as ἀπειθέω to be ἀπειθής, ἀκοσμέω to be ἀκορμός,) the form strictly implies that ἀδῆλος could mean, ‘not seeing clearly’: but an act. sense nowhere occurs, for in Eur. Or. 1318 χρόα δ' ἀδήλωφ τῶν δεδραμένων πέρι means, ‘faces wherein the deeds cannot be read’ (not, ‘which seem to know nought of them’). Cp. the verbs formed from the active use of verbal adjectives which were primarily passive, as ἀλαστέω, to be unforgetting, ἀτητέω, to be impatient (O. T. 515). Conversely, δηλώω, ‘to make δῆλος,’ sometimes verges on the sense, ‘to be δῆλος,’ (Ant. 20, 242).

36 As 78 shows, the man who has just entered is supposed to belong to Colonus, which, like the rest of Attica, was subject to the king of Athens (v. 67). The designation ξένος was probably suggested merely by ὡς ξέν' in 33. τὰ πλεῖον, ‘the’ details foreshadowed by the preamble. Isocr. or. 5 § 63 (in a rapid sketch of Conon's career) καὶ τι δεῖ τὰ πλεῖον λέγειν; ‘and why dwell on the details?’ So in Soph. Ph. 576 μή νῦν μ' ἔρη τὰ πλεῖον, Tr. 731 σιγᾶν ἀν ἄρμβοι σε τὸν πλεῖον· λόγον, the art. denotes ‘the’ sequel which the previous discourse promises. In Eur. Med. 609 ὡς οὖν κρυνοῦμαι. τῶνδε σοι τὰ

πλεῖον, the gen. brings this out: ‘Enough—I will not dispute with thee on the further aspects of this matter.’

37 οὐχ ἄγνων πατέν. The poets can use ἄγνων either like ἵερός (e.g. Eur. Andr. 253 ἄγνων τέμενος), or, as here, like ὅστος. For the infin. active, cp. Plat. Phaed. 62 οὐ λόγος οὐ...ράδιος διδέειν, 90 οὐ λόγον ...δυνατοῦ κατανοῆσαι: Eur. Med. 316 λέγεις ἀκούσαι μαλάκις’ (auditu mollia): Soph. O. T. 792 ἀτλητον...δρᾶν, and n. on O. T. 1204.

38 τοῦ θεῶν νομίζεται; ‘to which of the gods is it deemed to belong?’ After verbs of being thought, called, etc., the gen. expresses ‘belonging’ (1) to a possessor, as here and Ant. 738 οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται; or (2) to a class, as Eur. Andr. 12 τῶν ἐλευθερωτάτων | οἴκων νομισθεῖσται’. With (1) here cp. the gen. of the deity after ἵερος (Plat. Phaed. 85 Β ἵερος τοῦ αὐτοῦ θεοῦ).

39 ἀθίκτος οὖδ' οἰκητός, sc. ἐστιν, answering τίς έσθ' ὁ χώρος; cp. 1274 ἀναδός οὖδ' ἀ μητίεις φράσας, Ph. 2 ἀστειπτος οὖδ' οἰκουμένη. The second question, τοῦ θεῶν νομίζεται; is answered by αἱ γὰρ ἔμφοβοι κ.τ.λ.

40 Γῆς τε καὶ Σκότου κόραι: as in Aesch. Eum. 416 they call themselves Νυκτὸς αἰανῆς τέκνα, and invoke μάτερ Νύξ (844): Aesch. does not name the

- ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἀν εὐξαίμην κλύων;
 ΞΕ. τὰς πάνθ' ὄρώσας Εὔμενίδας ὃ γ' ἐνθάδ' ἀν
 εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.
 ΟΙ. ἄλλ' ἵλεω μὲν τὸν ἰκέτην δεξιάστο.
 ώς οὐχ ἔδρας γῆς τῆσδ' ἀν ἐξέλθοιμ' ἔτι. 45
 ΞΕ. τί δ' ἐστὶ τοῦτο; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
 ΞΕ. ἄλλ' οὐδὲ ἐμοί τοι τούξανιστάναι πόλεως
 δίχ' ἐστὶ θάρσος, πρίν γ' ἀν ἐνδείξω τί δρῶ.
 ΟΙ. πρός νυν θεῶν, ὡς ξεῖνε, μή μ' ἀτιμάσῃς,
 τοιόνδ' ἀλήτην, ὥν σε προστρέπω φράσαι. 50

σκέπτον in *Hec.* 831, *H. F.* 563, and *σκότος* (acc.) in *H. F.* 1159, fr. 538. 42 ἄν]
 ὁν MSS., Suid., Eustath.: ἄν Vauvilliers. 44 ἄλλ' Ἄλεψ] Ἄλεως L, A, etc.: Ἄλεψ,
 B, T, etc.—μὲν] Elmsley (on v. 28) conject. μὴν, which Hartung reads: μ' ἄν Burges:
 'μὲ Blaydes: ἔμε Nauck, Wecklein.—τὸν] τόνδ' MSS. τὸν was first restored by the
 London ed. of 1747 (Elms., *praef.* p. v.). 45 ὡς] ὥστ' MSS. But the scholium
 in L, ἔγω γὰρ οὐκ ἀναστήσουμε ἐντεῦθεν, suggests that the scholiast read ὡς, not ὥστ'.
 ὡς is due to Elmsley, whom recent edd. follow.—ἔδρας γῆς] Tournier conject. ἔδρας

other parent. In Hesiod. *Theog.* 184 the mother is Earth, impregnated by the blood of Uranus,—the idea being that the Erinyes were called into life by the crime of a son (Zeus) against a father. Other versions made them daughters of Euonymè (a name for Earth) and Cronus (Epimenes *ap.* Tzetzes on Lycophron 406), or of Earth and Phorkys (*i.e.* the sea): cp. Welcker *Griech. Götterl.* 3. 81.

41 τίνων...κλύων; of whom hearing the august name might I make a prayer? *i.e.* 'who may they be, whose name I am to hear, and to invoke?' The optat. with ἀν gives a reverential tone to the question: εὐξαίμην ἀν refers to such propitiatory words of invocation as were uttered on approaching a shrine. The description has left the Theban stranger in doubt as to the particular deities meant. He might think of other 'Daughters of Darkness,'—as of the Κῆπες (Hes. *Theog.* 217), or of the Μούραι,—whom the Eumenides of Aeschylus address as ματροκατινῆται, children of the same mother, Νύξ (*Eum.* 961).

42 πάνθ' ὄρώσας, because no crime escapes their ken: *Ai.* 835 f. τὰς δέ τε παρθένους | ἀει θ' ὄρώσας πάντα τὰν βροτοῖς πάθη, | σεμνὰς Ἐρυνὸς τανύποδας. Εὔμενίδας, the title of the Erinyes at Sicyon (Paus. 2. 11. 4), was not used by Aeschylus in his play of that name, unless with Herm. we assume that it was in a part of Athena's speech which has dropped out after v. 1028. When Har-

pocration says that the Athena of Aeschylus, πραῦπασα τὰς Ἐρυνάς, Εὔμενίδας ὄντασσεν, he perh. refers to such epithets as εὐθύροντες (*Eum.* 992), Ίλαοι, εὐθύροντες (1040), Σεμναῖ (1041). Demosthenes (or. 23 § 66) uses the name in referring to the trial of Orestes.

43 ἄλλα 8' ἄλλαχοῦ καλά: schol. ἄλλα ὄντασσα παρ' ἄλλοις καλὰ νομίζεται. Wunder and others quote Plut. *Them.* 27 ὡς ξένε, νόμοι διαφέρουσαν ἀνθρώπων· ἄλλα δ' ἄλλοις καλά. This is against rendering, 'but elsewhere [the folk would give them] other fair names.' Near Megalopolis, on the road to Messene, there was a shrine of the Μανιάι: δοκεῖν δέ μοι, θεῶν τῶν Εὔμενίδων ἐστὶν ἐπίκλησις, Paus. 8. 34. 1. Aeschines gives the attributes of the Erinyes from the Ποιναῖ (τοὺς ἡσεβηκότας...έλανειν καὶ κολάσειν δοσὶν ἡμμένας, or. 1 § 190). As at Athens they were Σεμναῖ, at Thebes they were Πότνιαι (cp. 84). Another name was Ἀράι (*Eum.* 417).

44 μὲν seems right. It implies a thought answering, rather than opposed, to Ἄλεψ δεξιάστο: *i.e.* 'gracious on their part may be the welcome, (as, on mine, the duty to remain is clear)': *not*, 'gracious, indeed, may be their welcome, (*but*, even if they should be stern, I must stay).' Cp. the μὲν, without a following δέ, which lightly emphasises rather than contrasts: Xen. *Cyr.* 1. 4. 12 ἔγὼ μὲν οὐν οἶτα (as others, perhaps, may). τὸν ἰκέτην, with-

OE. Who may they be, whose awful name I am to hear and invoke?

ST. The all-seeing Eumenides the folk here would call them: but other names please otherwhere.

OE. Then graciously may they receive their suppliant! for nevermore will I depart from my rest in this land.

ST. What means this? OE. 'Tis the watchword of my fate.

ST. Nay, for my part, I dare not remove thee without warrant from the city, ere I report what I am doing.

OE. Now for the gods' love, stranger, refuse me not, hapless wanderer that I am, the knowledge for which I sue to thee.

γέ ἐκ: Musgrave, *ἔδρας γε*: Wecklein, *ἔδρας ἀν* (*Ars Soph. em.* p. 77): Nauck, *ἐκών γῆς*: Mekler, *ὡς οὐχὶ χώρας τῷσδε*. **47** *οὐδὲ ἔρων τοι* L, L², F: *οὐδὲ ἔρωι τοι* Seidler, and so most edd.: *οὐδὲ μέντοι* A, R, V³, Elms., Campbell: *οὐδὲ ἔμόν τι γ*. **48** *ἐνδείξω τι δρῶ* Schneidewin conject. *ἐνδείξη* (sc. η πόλις) *τι δρῶ*: Nauck (formerly) *ἐνδείξω τινί*: F. Martin, *ἔξειδῶ τι δρῶ*. Blaydes (with Vat.), *ἐνδείξω τι δρᾶς*. *ἐνδείξω τι δρῶν* B, T. G. H. Müller would change *τι δρῶ* to *πόλει, πόλεως* (in 47) to *σ' ἔδρας*, and *διχ'* to *τῆσδε*. **49** *νῦν* L, A: *νῦν* Elms., edd.

out *με* (which I should at least prefer to '*μὲ* or *έμὲ*, if *μὲν* were changed), is more solemn: cp. 284 ἀλλ' ὥσπερ ἔλαβες τὸν ικέτην. **δεξαλάτο**, Ionic: so 921 πυθολάτο, 945 δεξολάτο, O. T. 1274 δύολατο, γωνολάτο, where see n.

45 *ώς* is clearly right. The *ώστ* of the MSS. would mean, 'and so' (i.e. since they are the Eumenides). It could not mean, 'and in that case,' i.e. 'if they prove kind.' *ώς* is best taken as simply causal, 'for' (schol. ἐγὼ γὰρ οὐκ ἀναστήσομαι), rather than as = 'know that' (Eur. *Ph.* 1664 ΚΡΕΩΝ. *ώς οὐτις ἀμφὶ τῷδ'* ὑγράν θήσει κενων). **γῆς**: cp. 668 *τὰσδε χώρας | ... ἐπανλα.* Eur. *Helen.* 797 *δρᾶς τάφου τούδε* *ἀθλίους ἔδρας ἡμάς*; *δὲν ἔξειθοιμ*: the optat. with *ἄν* calmly expresses a fixed resolve: cp. O. T. 343 *ἄν πέρα φράσαιμι*.

46 *τι δ' ἔστι τοῦτο*; 'What means this?' (cp. *τι δ' ἔστι*; 'what now?' O. T. 319 n.). 'What has this sudden resolve to do with the mention of the Eumenides?' **ἔμφορᾶς** *ξύνθημ* *ἔμῆς*. *σύνθημα* = something agreed upon (*συντίθεμαι*), as e.g. a military watchword (Her. 9. 98). Apollo had told Oedipus that, when he reached a shrine of the *Σεμειώτη*, then he should find rest (90). This was the *σύνθημα*, the sign preconcerted between them, which Oedipus has now recognised at Colonus (cp. *Ἐγνωκά*, 96). He calls *his own prayer* (44 f.) the *σύνθημα* of his fate, because it embodies the two points of the

σύνθημα,—'Here are the Eumenides,—here I stay.' Campbell renders, 'the word that sums my destiny,' and seems to regard the notion of 'sign' as blended with that of 'summary.' But the two notions are distinct. *σύνθημα* is always parallel in sense with *συντίθεμαι* as = 'to concert' (*βούλημι*, etc.), never with *συντίθημι* as = 'to put briefly together.'

47 *ἔρωι* is indispensable, while *οὐδὲ μέντοι* would be weak. *τούταντοτάνα*: the art. with the infin. (whether subject or object) is esp. frequent in the dramatists, for the simple reason that it was often metrically convenient: 442: *Αἰ. 114 τέρψις* *ἥδε σοι τὸ δρᾶν*: *Ant.* 78 *τὸ γὰρ | βίᾳ ποιητῶν δρᾶν* *ἔφυν* *αμήχανος*.

48 *διχ'*, like *ἄνευ* or *χωρίς*, 'without the sanction of': *Αἰ. 768 καὶ διχά | κείνων*, 'e'en without the gods' help.' Nauck objects to the position: but not less bold, at least, is O. T. 1084 *ἔτι | ποτ' ἄλλος*, *Αἰ. 986 οὐχ δύον τάχος | δῆτ' αὐτὸν ἀξεῖς...*; *ἐνδείξω τι δρῶ*, indicate what I am doing: *δρῶ* is pres. indic.: Plat. *Gorg.* 488A *ἴκανῶς μοι ἐνδείξαι τι ἔστι τοῦτο*. Antiphon or 6 § 37 *ἐνδείξαι τῷ δικαστηρίῳ τὰ ἀδικήματα*. The technical *ἐνδείξις* was an information laid against usurpers of public functions, or, in certain cases, against *κακούργου*. Schneidewin and Wecklein take *δρῶ* as subjunct., understanding,—'report the matter (*and ask*) what I am to do': but the idea of *asking* could not be supplied.

49 *ξένε*: 33. *μὴ μ' ἀτιμάσῃς τούτων*

ΞΕ. σήμαινε, κούκ ἄτιμος ἐκ γ' ἐμοῦ φανεῖ.

ΟΙ. τίς ἔσθ' ὁ χῶρος δῆτ' ἐνῳ βεβήκαμεν;

ΞΕ. ὅσ' οἶδα κάγὼ πάντ' ἐπιστήσει κλύων.

χῶρος μὲν ἱρὸς πᾶς ὅδ' ἔστ'. ἔχει δέ νιν
σεμιὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς

Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον

χθονὸς καλεῖται τῆσδε χαλκόπους ὅδός,

ἔρεισμ' Ἀθηνᾶν· οἱ δὲ πλησίοι γύναι

τόνδ' ἵππότην Κολωνὸν εὐχονται σφίσιν

ἀρχηγὸν εἶναι, καὶ φέρουσι τούνομα

τὸ τοῦδε κοινὸν πάντες ὡνομασμένοι.

55

60

51 ἄτιμος γ' (*sic*) ἐκ γ' L. There are other instances in L of τ', γ', or δ' thus thrust in by the scribe: cp. v. 52, 1279. By an opposite error B has ἄτιμος ἐξ ἐμοῦ. **52** τίς δ' ἔσθ' L, A, Dindorf: τίς ἔσθ' B, Vat., and most edd. In v. 38 τίς δ' ἔσθ' is fitting, but here τίς ἔσθ'. **55** ἐν δ' MSS.: ηδ' Nauck, Wecklein.

(genit. as after verbs of depriving) ἀ σε προστρέπω (cp. *Ai.* 831 τοσαῦτά σε... προστρέψω), φράσαι (epexegetic infin.): deny me not the grace of the things for which I supplicate thee, that thou shouldst declare them. Cp. 35.

52 τίς ἔσθ', i.e. 'what is it called?' In answer to the same query at v. 38 he had only learned that part of it was *sacred*. Cp. 26.

53 κάγω. We say:—'What I know, you also shall know' (ὅσ' οἴδ' ἔγώ, καὶ σὺ ἐπιστήσει). The Greeks could say:—'What I also (=I on my part) know, you (also) shall know.' The second 'also' (καὶ) is absent here, since σύ is wanting. Xen. *Symp.* 2. 25 δοκεῖ μέντοι μοι καὶ τὰ τῶν ἀνδρῶν συμπόσια ταῦτα πάσχειν ἀπέρ καὶ τὰ γῆ φύσμενα. Antiphon or. 5 § 23 ἔσητέν οὐδέν τι μᾶλλον ὑπὸ τῶν ἀλλῶν ή καὶ ὑπὸ ἐμοῦ. So Soph. *El.* 1146 οὐτε γάρ ποτε | μητρὸς σύ γ' ἥσθα μᾶλλον ή κάμοι φίλος. Cp. below, 870 (κάμε): *Ai.* 525: *Ant.* 927.

55 Ποσειδῶν. Paus. 1. 30. 4 δείκνυται δὲ καὶ χῶρος καλούμενος Κολωνὸς Ἰππιος...καὶ βωμὸς Ποσειδῶνος Ἰππιον καὶ Ἀθηνᾶς Ἰππιας (1069), ἥρον δὲ Πειρίθου καὶ Θησέως (1593), Οἰλέποδός τε καὶ Ἀδάστον. This altar of Poseidon (ἐπιστάτης Κολωνοῦ 889) lies beyond the stage-scene (888). ἐν δ' (adv.), sc. ἔστιν: Prometheus did not belong to Colonus itself (as Poseidon did), but to the neighbouring Academy (see on 56): he is named as one

of several divine presences in the vicinity. So ἐν δ' adds a new member to a group, O. T. 27 (where the same words ἐν δ' ὁ π. θεός refer to the plague), *Ai.* 675. If, instead of ἐν δ' we read ηδ' (which Soph. sometimes used in dialogue, fr. 345 and 493), this would rather link the two deities as holding Colonus.

56 Προμηθεύς is a 'Titan' as son of the Titan Iapetus (Hes. *Theog.* 510). Welcker (*Griech. Götterl.* 2. 254) thinks that 'Titan,' instead of 'Titanid,' is used here only because, like the Titans, Prometheus rebelled against Zeus: but this seems strained. Cp. Cic. *Tusc.* 2. 10. 23 (from the Προμηθεὺς of Aesch., Prometheus speaking) *Τίτανον συβολε, σοια nostri sanguinis, Generata caelo. πυρφόρος* (55), because represented with a torch in the right hand: Eur. *Phoen.* 1. 21 (on the shield of Tydeus) δεξιὰ δὲ λαμπάδα | Τιτὰν Προμηθεὺς ἔφερε ώ πρήστων πόλιν. So πυρφόρος of Artemis (O. T. 207), and Capaneus (*Ant.* 135). Cp. Philostratus p. 602 (quoting the Athenian rhetorician Apollonius, circ. 225 A.D.) ίώ Προμηθεῦ δαδοῦχε καὶ πυρφόρε. His altar was in the Academy, just s. of Colonus, and this was the starting-point of the λαμπαδφορία (to the acropolis) at the three torch-festivals. Harpocrat. 184 τρεῖς ἔγοντων Ἀθηναῖοι ἔργταις λαμπάδας, Παναθηναῖος καὶ Ἡφαστεῖος καὶ Προμηθεῖος. Schol. Ar. *Ran.* 131 λαμπαδφορία δὲ γίγονται τρεῖς ἐν τῷ Κεραμεικῷ, Ἀθηνᾶς, Ἡφαίστου, Προ-

St. Speak, and from me thou shalt find no refusal.

Oe. What, then, is the place that we have entered?

St. All that *I* know, thou shalt learn from my mouth.

This whole place is sacred; awful Poseidon holds it, and therein is the fire-fraught god, the Titan Prometheus; but as for the spot whereon thou treadest, 'tis called the Brazen Threshold of this land, the stay of Athens; and the neighbouring fields claim yon knight Colonus for their primal lord, and all the people bear his name in common for their own.

See comment. **57** ὁδός MSS.: ὁδός Brunck, edd. **58** οἱ δὲ πλησίοι αἱ δὲ πλησίοι appears as a *v. l.* in the margin of L, and in the text of B, T. Bothe prefers *οἱ δὲ πλησίοι*. **59** τόνδ' MSS.: τὸν Reiske, Brunck, Elms., Wecklein (who compares vv. 44, 78). **60** φέροντι φορούσι Nauck. **61** ὀνομασμένον L, with most MSS., including A, which, however, has *ou* written above *ou*. The true ὀνομασμένοι is in Riccard. 34 and Vat. **63** πλέον (*sic*) L, with *ω* written

μηθέως. Aesch. wrote both a Πρ. Πυρφόρος (the 1st play of his trilogy) and a satyric Πρ. Πυρκαιές. **τόπον** by inverse attraction: Lyrs. or. 19 § 47 τὴν οὐσίαν ἣν κατέλιπε τῷ νεῖτον πλείονος ἀξια ἔστιν κ.τ.λ.: cp. on O. T. 449.

57 ὁδός. Somewhere near the grove of the Eumenides, but not within the stage-scene, was a spot called 'the threshold' of Hades,—a steeply-descending rift or cavern in the rock, at the mouth of which some brazen steps had been made (see on 1590 f.),—in accordance with the epic notion that Hades had a χάλκεος οὐδός (Z. 8. 15). From this spot, the immediately adjacent region (including the grove) was known as '*the brazen threshold*'—χαλκότονος, borrowed from the literal χαλκά βάθρα (1591), taking the general sense of 'adamantine.' As 'rooted on the nether rock' (*γῆθεν ἐρρίζωμένον* 1591), and also as linked by mystic sanctities with the Powers of the Under-world, this region of the 'brazen threshold' is called ἔρευσμ' Ἀθηνῶν, the *stay* of Athens: a phrase in which the idea of physical basis is joined to that of religious safeguard. **χαλκότονος**, with feet of brass (El. 491 χ. Ἐρινύς, untiring), i.e. furnished with brazen steps: not, putting brass under the foot, as some have taken it: so ἀργυρόπονος, χρυσόπονος etc.

59 The name—though κολωνός was so familiar a word—is traced in the usual Greek fashion to a hero Colonus, the ἔπωνυμος of the deme; and, to justify the epithet of the place, ἵππιος, he is called *ἵππότης*, horseman, or knight. In the

roads about Colonus (*ταῦσδε... ἀγυναῖς* 715) men first learned to use Poseidon's gift of the horse. With τόνδ' cp. 65 τοῦδε τοῦ θεοῦ. In the case of the tribes, at least, statues of eponymi were familiar to Athenians (cp. Ar. Pax 1183 τὸν ἀνδράντα τὸν Ηπανδόνος). A statue of the hero Colonus on the stage would be an effective device for giving greater vividness to the local legend. The speaker could point to it with dramatic fitness, since Antigone is with her blind father.

60 ἀρχηγός, or ἀρχηγέτης, = esp. the founder of a family or clan, or (like κτίστης, οἰκιστής) of a city. Bekker *Anecd.* I. 449 ἀρχηγέτας ἡγεμόνες οἱ ἐπώνυμοι τῶν φυλῶν, quoting from the Γῆρας of Ar. παρὰ τοὺς ἀρχηγέτας, = by the statues of the ten ἐπώνυμοι ἥρωες of the Attic tribes. Arist. fr. 85 (Berl. ed. p. 1491 α 20) ἀρετῇ τοῦ γένους, καὶ εὐγενίᾳ οἱ ἀπὸ τούτου τοῦ γένους, οὓς ἐὰν ὁ πατήρ εὐγενῆς ἢ ἀλλ' ἐὰν ὁ ἀρχηγός. Isocr. or. 3 § 28 Τεύκρος μὲν ὁ τοῦ γένους ἡμῶν ἀρχηγός. Plat. Tim. 21 ε τῆς πόλεως θεὸς ἀρχηγὸς τις ἔστιν (of Saïs in Egypt, which claimed origin from the goddess Neith).

61 And all (the δημόται, supplied κατὰ σύνεσσιν from γναῖς as = δῆμος) bear his name in common (κοινόν, in their capacity as Κολωνεῖς), being designated thereby. **τοῦνομα**, acc. of object to φέρουσι, is also cognate accus. to ὀνομασμένοι, which is added to mark the fixity of the deme-name,—a title not merely ornamental (like Ἐρεχθεῖδαι for Athenians), but regular.

- τοιαῦτά σοι ταῦτ' ἐστίν, ὡς ξέν', οὐ λόγοις
τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.
- OI. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;
ΞE. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι. 65
- OI. ἄρχει τις αὐτῶν, ἢ πὶ τῷ πλήθει λόγος;
ΞE. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.
- OI. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;
ΞE. Θησεὺς καλεῖται, τοῦ πρὸν Αἰγέως τόκος.
- OI. ἀρ' ἂν τις αὐτῷ πομπὸς ἔξ οὐκέτοι μόλοι;
ΞE. ὡς πρὸς τί λέξων ἥ καταρτύσων μολεῖν; 70

above: πλέω Suidas s. v. Ξυνουσία. Schneidewin conject. λεώ. 66 τις] L and other MSS. have τίος, A τίο, which led Elmsley to suggest ἄρχει τίς αὐτῶν; But, as he himself remarks, 'MSS. nullam in hac re auctoritatem habent, neque aliud considerandum, quoties inter τίς et τις dijudicandum est, quam utrum eorum sententiae convenientius sit.' See comment.—λόγος] Bonitz conject. κράτος: Mekler, νόμος.

62 σοι, ethic dat.: *El.* γῆι τοιαῦτά σοι
ταῦτ' ἐστίν, ὡς μὲν ἐν λόγῳ | ἀλγεινά, κ.τ.λ.
λόγοις, 'story,' legend, generally, but
esp. poetry, in which Colonus had not
yet figured: the *Iliad* (23. 679) buries
Oedipus at Thebes: cp. Paus. I. 30. 4
(of the Oedipus-myth at Colonus) διάφορα
μὲν καὶ ταῦτα τῇ Ὄμηρον ποιήσει.

63 τῇ Ξυνουσίᾳ, 'by the dwelling
with them': i.e. those who live at Colonus
feel the charm of its holy places grow
upon them. So the Thucydidean Pericles
describes the Athenians as τὴν τῆς
πόλεως δύναμιν καθ' ἡμέραν ἔργῳ θεωμέ-
νους καὶ ἐραστὰς γιγνομένους αὐτῆς (2. 43):
cp. the schol. here, τῷ ἔργῳ καὶ τῇ πειρᾳ
πλέον τιμώμενα, οὐ τούς λόγους.

64 ἥ γάρ κ.τ.λ. The eager interest
of Oed. in this question depends on his
knowledge, derived from the oracle, that
he brought κέρδος τούς δεδεγμένους (92).

65 καὶ κάρτα: cp. 301: Eur. *Hipp.* 89
ΘΕ. ἀρ' ἂν τι μου δέξαιο...; III. καὶ κάρτα
γ'. θεοῦ, the *hero* Colonus. Though the
distinction had lost nothing of its clear-
ness at this date (cp. Antiphon or. I § 27
οὐτε θεοὺς οὐθ' ἥρωας οὐτ' ἀνθρώπους δεί-
σασα), θεός is sometimes the generic term
for beings who receive divine honours:
so Amphion and Zethus, the Theban he-
roes, are τῷ σιώ (Ar. *Ach.* 905), and Eu-
polis says ('Αστράτευτοι fr. 3) ἐν εὐσκοις
δρόμοισιν Ἀκαδήμου θεοῦ (the ἐπώνυμος of
the Ἀκαδήμεια).

66 Elmsley reads ἄρχει τίς αὐτῶν;
'Who is their king?' But Oed. rather
asks, 'Have they a monarchy or a de-

mocracy?' It would be a prosaic objection
that the question is hardly suited
to the heroic age of πατρικαὶ βασιλεῖαι
(Thuc. I. 13). ἢ πὶ τῷ πλ. λόγος;
'or does power of discussion rest with the
people?' πλήθει, the popular assembly,
as oft. τῷ ὑμέτερον πλῆθος in the Attic
writers. Thuc. 2. 40 (Pericles, on the
Athenian democracy) οὐ τούς λόγους τοῖς
ἔργοις βλάβην ἤγοιμενοι. The schol. para-
phrases, ἥ ἐν τῷ πλ. ἐστὶν ἡ τσχύς;
and κράτος is a conject. instead of λόγος.
Elmsley and others cp. Eur. *Cycl.* 119
τίνος κλεόντες; (under what king?) ἢ δεδή-
μενται κράτος; There is no evidence for
λόγος as (1) the commanding word,
'sway': (2) the deciding word, 'arbitra-
ment': or (3) the 'principle' (*ratio*) of
government.

67 ἥ, of the head and fount of power:
El. 264 κάκ τῶνδι ἄρχομαι: *Ant.* 63 ἀρχό-
μεσθ' ἥ κρεισσόνων.

68 οὗτος...τίς (ὦ)...κρατεῖ; = τίς
ἐστιν οὗτος ὁς κρατεῖ; Eur. *Her.* 501 τίς
οὗτος σῶμα τούμὸν οἴκ έῆς | κεῖσθαι; λόγῳ
τε καὶ σθένει, word (counsel) and might
(of deeds): *Od.* 16. 242 (Odysseus) χεῖράς
τ' αἰχμῆτην ἔμεναι καὶ ἐπίσφρον βουλήν: Pind.
Pyth. 5. 111 (may Cyrene's king be
blest) ἐπ' ἔργοισιν ἀμφὶ τε βουλαῖς: Soph.
O. T. 884 (of a τύραννος) εἰ δέ τις ὑπέροπτα
χεροῖν ἥ λόγῳ πορεύεται. So Theseus is
described by Thuc. 2. 15 as γενόμενος
μετὰ τοῦ ξυνετοῦ καὶ δυνατός.

69 Sophocles conceives the union of
the Attic communes (commemorated by
the annual festival of the συνοικία

Such, thou mayest know, stranger, are these haunts, not honoured in story, but rather in the life that loves them.

OE. Are there indeed dwellers in this region?

ST. Yea, surely, the namesakes of yonder god.

OE. Have they a king? Or doth speech rest with the folk?

ST. These parts are ruled by the king in the city.

OE. And who is thus sovereign in counsel and in might?

ST. Theseus he is called, son of Aegeus who was before him.

OE. Could a messenger go for him from among you?

ST. With what aim to speak, or to prepare his coming?

70 ἀρ' ἀν A, R, V³: ἀρ' οὐν L and the others.—[ημῶν] ημῶν A, V³. **71** ὡς πρὸς]
ὅπως Nauck.—καταρπίσων B, καταρπίσον Vat. The verb *καταρπίσω* (St. Matth. iv.
21 καταρπίζοντας τὰ δίκτυα), to ‘mend,’ ‘repair,’ or ‘equip,’ was commoner than
καταρπίσω in post-classical writers, but is not suitable here.—μολεῖν A, R, V³, Suidas
(s. v. *καταρπίσω*): μόλοι L and the rest. The scholium in L indicates both readings:—

in August) as already accomplished by Theseus. Athens is the capital, all the people of Attica being reckoned as its citizens (ἀπάντων ἥδη ξυντελούντων ἐσ-
τήρι, Thuc. 2. 15). Isocr. or. 10 § 18 speaks of Theseus as ὁ λεγόμενος μὲν Αἰγάλεως, γενόμενος δέ εκ Ποσειδώνος. Aegeus, too, was said to have been king of Athens: see on 297; and was the eponymus of one of the ten Attic tribes (Ἀιγῆς φυλῆ, Andoc. or. 1 § 62). He gave the title to a lost play of Sophocles.

70 ἀρ' ἀν τις...μόλοι; ‘I wonder if any one would go?’ = I wish that some one would go. II. 10. 303 τις κέν μοι τόδε ἔργον ὑποτοχόμενος τελέσει | δώρῳ ἔπι μεγάλῳ; Cp. infra 1100. αὐτῷ poet. after the verb of motion: cp. II. 12. 374 ἐπειγ-
ομένους δέ ίκοντα: Aesch. P. V. 358 ἥλθεν αὐτῷ Ζηρπός...βελος: cp. O. T. 711. πομ-
πός, one sent to bring a person, O. T. 288.

71 ὡς πρὸς τί goes with both participles, μολεῖν with the second only. The Chorus are uncertain whether Oedipus has merely some message for Theseus, or wishes to bring him in person to the spot (as πομπός might imply). Our pointing is better than ὡς πρὸς τί; λ. ἢ κ. μολεῖν; The query turns more on the motive of the appeal than on a sharp contrast between its possible forms. λέξ-
ων should not be joined with μολεῖν (*‘bid him come,’ Blaydes*).

The reading and explanation of the verse hinge on the question whether ὡς (1) belongs to πρὸς τί, = ‘with what view?’ or (2) is final, = ‘in order that.’ Now (1)

is strongly supported by two other places of Soph., in each of which this formula stands, as here, at the beginning of a question: O. T. 1174 ΟΙ. ὡς πρὸς τὶ χρείας; Tr. 1182 ΤΑ. ὡς πρὸς τὶ πίστω τὴν δύναν ἐπιστρέψεις; The simple πρὸς τὶ; (also freq. in Soph.) = merely ‘with reference to what?’ while ὡς πρὸς τὶ = ‘with reference to what, in your conception or intention (ὡς)?’: hence the latter is appropriate when the questioner cannot imagine the agent’s motive.

καταρπίσων μολεῖν, to prepare things (to work upon his mind, directly or indirectly), so that he shall come: for the inf. cp. 1286: Plat. Rep. 562C τὴν πολυτελαν... παρασκευάζει τυραννίδος δεσμήνας: and for *καταρπίσω* of mental or moral influence, Plut. Mor. 38 D ἀν...μὴ λόγον χρηστοῖς ἀφαιρῶν ἢ παραρρέπων καταρπίσῃ τὴν φύσιν.

With L’s μόλοι (ὡς being then final), we must render: ‘That Theseus might come with what view (πρὸς τὶ), — to say or to arrange (what)?’ The opt. can stand (in spite of κερδάνη 72), since ἀρ' ἀν μόλοι; (70) puts the case hypothetically: see on 11. But: (a) the double μόλοι, at the end of two successive verses, is intolerable. Dindorf, therefore, conjecturally reads παρῆ, which Wecklein and others adopt. (b) The antithesis between λέξων and *καταρπίσων* is hardly clear. Wecklein explains, πρὸς ποιὸν λόγον ἢ ἔργον; Certainly τὶ λέξων ἢ δράσων could mean, ‘for what conceivable purpose?’ (cp. O. T. 71 δ τι δρῶν ἢ τι φωνῶν): but *καταρπίσων* would be a very strange substitute for δράσων.

- ΟΙ. ώς ἀν προσαρκῶν σμικρὰ κερδάνη μέγα.
 ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
 ΟΙ. ὅσ' ἀν λέγωμεν πάνθ' ὄρῶντα λέξομεν.
 ΞΕ. οἰσθ', ὁ ξέν', ώς νῦν μὴ σφαλῆς; ἐπείπερ εἴ 75
 γενναῖος, ώς ἰδόντι, πλὴν τοῦ δαίμονος.
 αὐτοῦ μέν, οὐπερ κάφανης, ἔως ἐγώ
 τοῦς ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστυ, δημόταις
 λέξω ταδ' ἐλθών· οἵδε γάρ κρινούσι σοι
 εἴ χρή σε μίμινεν ἢ πορεύεσθαι πάλιν. 80
 ΟΙ. ὁ τέκνου, ἥ βέβηκεν ἡμὶν ὁ ξένος;
 ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσύχῳ, πάτερ,
 ἔξεστι φωνεῦν, ώς ἐμοῦ μόνης πέλας.
 ΟΙ. ὁ πότνιαι δεινῶπεις, εὗτε νῦν ἔδρας 85
 πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ,
 Φοίβῳ τε κάμοὶ μὴ γένησθ' ἀγνώμονες,
 ὅς μοι, τὰ πόλλα ἐκεῖν' ὅτ' ἐξέχρη κακά,

ώς τι προσλέξω αὐτῷ μολοὶ τις, ἥ πρὸς τι εὐτρεπίσων αὐτὸν μολεῖν; 72 σμικρὰ μικρὰ MSS., Campbell: σμικρὰ Elms., and most edd. Cp. on v. 5. 75 εἱ Blaydes conj. ώς οὐ (for νῦν) μὴ σφ. ('how thou shalt escape harm'): Nauck, ἀλλ', ὁ ξέν', ώς νῦν μὴ σφαλῆς τοῦ δαίμονος, | αὐτοῦ μέν, deleting the words ἐπείπερ εἴ | γενναῖος, ώς ἰδόντι, πλὴν. Hense suggests: ίτσχ, ὁ ξ., ώς ν. μὴ σφ. τοῦ δ., | ἐπείπερ εἴ γενναῖος ώς ἰδόντι μοι.

78 τοῦ Turnebus, Brunck, and most

73 μὴ βλέποντος, not οὐ, since the blindness is a condition: 'if he has not sight.'

74 ὄρῶντα: the blind man's words will be instinct with mental vision. (Cp. O. T. 747.) The insight is ascribed to the words themselves, not to the speaker, as at 267 πεπονθότα and δεδρακότα are epithets of the ἔργα, not of the agent. Cp. Aesch. Cho. 854 φρέν'...ώμματωμένην, Suppl. 467 ὠμμάτωσα...σφέστερον (όγον). Milton, Par. Lost. 3. 51 So much the rather thou, Celestial Light, Shine inward, and the mind through all her powers Irradiate; there plant eyes.

75 οἰσθ'...ώς...μὴ σφαλῆς; dost thou know (how to act),—that thou mayest not come to harm? A modification of the phrase οἰσθ' ώς ποίησον, in which ποίησον is abruptly substituted for δεῖ σε ποιῆσαι. So, here, οἰσθα eagerly be-speaks attention to the advice: see on O. T. 543.

76 ώς ἰδόντι: ώς has a limiting force (as above, 20), Ant. 1161 ἦν ἤλωτός, ώς ἐμοί (cp. on O. T. 763). The dat. is that of the person interested by the perception, as in ώς μὲν συνέδοντι εἰπεῖν

(Xen. An. 3. I § 38), πολλὰ καὶ ἄλλα παραλιπόντι (Thuc. 2. 51), συλλαμβάνοντι κατὰ τὸ δρόν (for one who rightly comprehends, Her. 7. 143), τῷ ἀπτομένῳ οὐ θερπὸν ἦν (Thuc. 2. 49), etc. δαίμονος, sortis: so 1337, and oft.: boldly in fr. 587 μὴ σπέιρε πολλοῖς τὸν παρόντα δαίμονα, sow not the rumour of thy fate abroad.

78 μὴ κατ' ἄστυ is a comforting parenthesis. μὴ is due to the preceding imperative μέν: cp. Thuc. I. 124 ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινόν: Xen. Cyr. 3. I. 37 ἀπάγον τὴν γυνάκα καὶ τοὺς παῖδας, μηδὲν αὐτῶν καταθέεις: but it has, in itself, almost the effect of a reassuring injunction, 'do not suppose that I mean.' We could not make οἱ ἐνθάδ' αὐτοῦ μὴ κατ' ἄστυ δημόται a single phrase, as=such of the folks as are not in the town, but here. ἐνθάδ' αὐτοῦ: Solon fr. 36. 11 τοὺς δ' ἐνθάδ' αὐτοῦ (in Attica, as opp. to abroad): so Eupolis fr. inc. I. 4 (where Bothe after Meineke badly points τῶν ἐνθάδ', αὐτοῦ), etc. The word δημότης in Ant. 690, Ai. 1071 = a common man as opp. to a chief. Here, as in Eur. (Aesch. has not the

OE. That by small service he may find a great gain.

ST. And what help can be from one who sees not?

OE. In all that I speak there shall be sight.

ST. Mark me now, friend—I would not have thee come to harm,—for thou art noble, if one may judge by thy looks, leaving thy fortune aside;—stay here, e'en where I found thee, till I go and tell these things to the folk on this spot,—not in the town: they will decide for thee whether thou shalt abide or retire. [Exit.

OE. My child, hath the stranger left us?

AN. He is gone, and so thou canst utter what thou wilt, father, in quietness, as knowing that I alone am near.

OE. Queens of dread aspect, since your seat is the first in this land whereat I have bent the knee, show not yourselves ungracious to Phoebus or to myself; who, when he proclaimed that doom of many woes,

of the recent edd.: *τοῦ σδ'* MSS., Campbell.

γε r, Brunck, Elmsley, and others: *τοι* Campbell. **79 σοι** L (with *γε* written above): *εἰ χρῆ* ḡ χρῆ MSS., Wunder, Hartung, Campbell. Turnebus, whom Brunck and most other edd. follow, first changed *ἡ* to *εί*. **80 εἰ χρῆ** γνῦ Burges, Blaydes. **81 γένησθ** L (with *ε* written

word) and Pind. (*Nem.* 7. 65), *δημόται* are the ‘citizens’ generally; though in this place the term is tinged with the notion of ‘demesmen’.

80 εἰ χρῆ. All our MSS. have *ἡ χρῆ* (which Campbell retains); but, as between *ἡ* and *εί* in such a case, their authority is small: thus in Aesch. *Cho.* 994, where *εἴτε* is certain, L gives the senseless *ἥτις*. *Epic* usage allows *ἥτις* (*ἡ*), answered by *ἥτις* (*ἥτις*), in an indirect question: *Π. 2. 299 ὅφρα δᾶμεν | ἡ ἔτεν* Κάλχας μαρτυρεῖται, *ἥτις καὶ οὐκί*. But is there any Attic example of this construction? Three instances are indeed alleged from Aesch. (*P. V.* 780, *Cho.* 756, 890), but they are most doubtful: see Appendix. Attic usage prescribed *εἰ* (or *εἴτε*) as = ‘whether,’ introducing the indirect question: the correlative ‘or’ was usu. *εἴτε*, but sometimes, as here, *ἥτις*.

81 ήμιν, ethic dat.: do we find ourselves alone? Cp. 62.

82 ἐν ησύχῳ, in quiet case, nearly = *ησύχως*, as 1675 *ἐν πυμάτῳ* = ‘at the last’: cp. *El.* 384 *νῦν γάρ ἐν καλῷ φρονεῖν*.

83 μόνης πέλας, sc. *οὐσης*, a gen. absol. (we could not understand *ὡς ὄντι πέλας ἐμοῦ μόνης*): cp. 1588: *O. T.* 966 *ῶν ὑφηγητῶν*, sc. *ὄντων*.

84 πότνιαι, fitting in his mouth, as being esp. their name at Thebes (43). **δεινώπες**: as looking sternly on sin (42). The face of the Avengers is still terrible to

his inner eye. Sophocles nowhere portrays the lineaments of the Furies, as Aesch. does (*Eum.* 46—54), but he leaves on the mind an impression not less awful. *εὗτε νῦν ἔκαμψα ἐπὶ ἔδρας* (*gen. sing.*) *ὑμῶν πρώτων* (possess. gen.) *τῆσδε γῆς* (partitive gen.). *ἐπι* can be so placed since *ὑμῶν* is possessive gen. (= *ὑμετέρας*): cp. 126, *O. T.* 177 *ἀκτὰν πρὸς ἐσπέρου θεού*. *ἔκαμψα* (sc. *γόνῳ*) *absol.*, as Eur. *Hec.* 1079 *πᾶ βῶ, πᾶ στῶ, πᾶ κάμψω*;

86 ἀγνώμονες, without *γνώμην*, hence, ‘inconsiderate’; and so, ‘unfeeling’: *Tr.* 473 *φρονούσαν θυτὰ κοϊκ ἀγνώμονα*, i.e. not refusing to make allowance for human frailty. Xen. *Mem.* 2. 8. 5 *ἀγνώμονι κριτῇ περιτυχεῖν*, to fall in with a judge who makes no allowance. But *ἀγνώστις* = ‘undiscerning,’ *O. T.* 677.

87 ἔξχρη, since in Attic *χράω* contracts in *η*: *Tyrtaeus 3. 3' Απόλλων | χρυσοκύπελλος ἔχρη πτονος εξ ἀδύτου*: Pind. *Ol.* 7. 92 *ἔχρεον* (v. *I. ἔχρασιν*): Lucian *Alex.* 22 *ἔχρα καὶ ἔθεσπιζε* (common dialect). *τὰ πόλλα*, cp. *El.* 564 *τὰ πολλὰ πνεύματα*, those frequent winds. The prophecy was made to Oedipus at Delphi when he went thither in his youth from Corinth, to ask whether he was indeed the son of Polybus, the Corinthian king, and Merope. The god did not solve his doubt,—*ἄλλα δ' ἀδύτια καὶ δεινὰ καὶ δύστρηα προφήνει λέγων* (*O. T.* 789). Eur. makes Oedipus, while still at Thebes, tell Antigone of a

ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἔλθοντι χώραν τερμίαν, ὅπου θεῶν
σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν,
ἐνταῦθα κάμψειν τὸν ταλαιπωρὸν βίον,
κέρδη μέν, οἰκήσαντα, τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἵ μ' ἀπῆλασαν·
σημεῖα δὲ ἥξειν τῶνδε μοι παρηγγύα,
ἥ σεισμόν, ἥ βροντήν τιν', ἥ Διος σέλας.
ἔγνωκα μέν νυν ὡς με τήνδε τὴν ὄδὸν
οὐκ ἔσθ' ὅπως οὐ πιστὸν ἔξ οὐρῶν
ἔξήγαγ' εἰς τόδι ἄλσος. οὐ γάρ ἂν ποτε

90

95

above *η*: γένουσθ' V³. **89** ἔλθόντα Elmsley. **90** ξενόστασιν] Over this word γρ. καὶ κατάστασιν is written in L. The whole verse had been accidentally omitted from L's text, and has been added in the right-hand margin, in a line with v. 89, apparently by the 1st hand. **91** κάμψεω A, R. **92** οἰκήσαντα MSS., except F, which has οἰκήσοντα. The latter, a conjecture of Triclinius, is untenable; but

χρησμός which doomed him to die at *Ιερὸς Κολωνός* (*Phoen.* 1705 ff.). Far more poetical is the conception of Sophocles, that Apollo had appointed the *sign*, but not named the *place*.

88 ταύτην ἔλεξε παῦλαν: spoke of this as a rest. The pronominal object of the verb, instead of being *τοῦτο*, is assimilated to the gender of the predicate *παῦλαν*: cp. Plato *Crat.* 433 Ε λέγει... εἶναι ταύτην ὁρθότητα ὄντων, ξυνθήκην, he says that in *this* consists the correctness of a word,—convention: Lysias or. 12 § 37 ταύτην γάρ ἔσχάτην δίκην δυάδμετα παρ' αὐτῶν λαβεῖν, *this* (death) is the extreme penalty which we can exact from them. **ἐν χρόνῳ μακρῷ:** so *El.* 330: *Ant.* 422, *Ph.* 235, etc.: but 1648 χρόνῳ βραχεῖ (without *ἐν*). The general Attic rule was to use *ἐν* in such phrases as *ἐν πολλῷ*, *μακρῷ*, *διάγῳ*, *βραχεῖ χρόνῳ*, *ἐν διλήγαις ήμεραις*, *ἐν πολλοῖς ἔτεσιν*. The instances in which *ἐν* is omitted are comparatively rare in poetry, and very rare (usu. doubtful) in prose, with the exception of the phrase *ὑστέρῳ χρόνῳ* which in prose usu. lacks *ἐν*: it takes it, however, below at 614 and *Tyr.* 18.

89 ff. ἔλθοντι...βίον. Apollo said: αὕτη παῦλά σοι ξσται, ἔλθοντι χώραν τερμίαν, ὅπου ἀν λάβῃς θ. σ. ἔδραν καὶ ξενόστασιν. ἐνταῦθα κάμψεις κ.τ.λ. In the orat. obliqua, if the tense of the principal verb were primary (as λέγει), *ὅπου ἀν λάβῃς* would become *ὅπου ἀν λάβω*: since it is secondary (*ἔλεξε*), we have

ὅπου λάβοιμι. The part. *ἔλθοντι* expresses the first condition to be fulfilled before the *παῦλα* can be attained. **ταύτην** is explained by *ἐνταῦθα κάμψειν*. *τερμίαν* is proleptic: in whatever land he should find the Semnae, that land was to be for him *τερμία*, i.e. was to contain the goal of his wanderings. The word occurs elsewhere only in *Ant.* 1331, *τερμίαν ἀμέραν*, one's last day. It fits the metaphor of *κάμψειν*, from rounding the post in the διανούς (*κάμψα διανού θάτερον κῶλον πάλιν*, Aesch. *Ag.* 344), since *τέρμα* oft.=*νύσσα* or *καμπτήρ*, the turning-post (*Πλ.* 23. 466 εὖ σχεδόνειν περὶ τέρμα).

90 σεμνῶν: see on 43. **ξενόστασιν,** quarters for strangers. Pollux 9. 50 μέρη δὲ καὶ πόλεως καὶ πανδοκείον καὶ ξενών καὶ ὡς ἐν Ἰνάχῳ Σοφοκλέους (a satyric drama, fr. 253), πανδόκος ξενόστασις. The word occurs only in these two places of Soph.: so *ἰτύστασις*, *βούστασις*.

92 f. κέρδη μέν κ.τ.λ.: with advantages, through my having settled there (*οἰκήσαντα*), for my entertainers, and ruin for the Thebans. The conjecture *οἰκήσαντα*, ‘having founded,’ deserves to be carefully weighed. Cp. the poet. use of *κτίσας* below (715) in regard to the invention of the curb: also Aesch. *P. V.* 250 τυφλὰς ἐν αὐτοῖς ἐπίδαις κατώκουσα. On the other hand, the blessing to Attica turned on the *personal residence* of Oed. therein at the close of his life: cp. 626 κοντ' Οἰδίποιν ἐρεῖς | ἀχρείον οἰκητῆρα δέξασθαι. This favours *οἰκήσαντα*. **κέρδη** and **ἄτην**,

spake of *this* as a rest for me after long years,—on reaching my goal in a land where I should find a seat of the Awful Goddesses, and a hospitable shelter,—even that there I should close my weary life, with benefits, through my having dwelt therein, for mine hosts, but ruin for those who sent me forth—who drove me away. And he went on to warn me that signs of these things should come, in earthquake, or in thunder, haply, or in the lightning of Zeus.

Now I perceive that in this journey some faithful omen from you hath surely led me home to this grove: never else could

yet it was received by Turnebus, and approved by Schaefer. Hermann says:—‘Scribendum esse οἰκίσαντα et ego diu est quām censui et Doederlinus p. 59 Act. Monac. vol. I. monuit. Verba eius opposuit Elmsleius, ipse quoque manifesto sic legendum iudicans. Neque enim habitate hic, sed mori vult Oedipus.’ See comment.—Nauck conject. ἐμπολῶντα: Hense, εἰσοισοντα: Mekler, εἴσοιάν τε. **94 παρηγγάνα** παρεγγύα L. In A and V³, which also have παρεγγύα, η is written above ε. **96 ννν** νῦν L, which is preferred by Herm., Schneidewin, and Wecklein.

accusatives in appos. with the sentence ἔταῦθα κάμψεν τὸν βίον: the participle οἰκίσαντα (in antithesis with δέδεγμένους, cp. 13 ξένοι πρὸς ἀτῶν) serves to bring out the point on which the κέρδη and ἄτη depend. For the plur. acc. in appos. cp. Eur. *Ale.* 6 καὶ μὲ θητείεν πατήρ | ...τῶνδ' ἀπού ήράγκασεν. This is better than to refer κέρδη and ἄτην to the person of Oed. ('having dwelt there as a blessing' etc.), which would suit ἄτην, but hardly the plur. κέρδη,—used here instead of κέρδος (cp. 579) because the 'blessings' were to be felt in many ways and on many occasions (see 1524 ff.).

93 τοῖς πέμψασιν is supplemented by **ἀπῆλασαν**, since πέμψειν can be said of those who 'speed the parting guest': *Od.* 15. 74 Χρὴ ξένων παρεόντα φιλεῖν θέλοντα δὲ πέμψειν.

94 παρηγγάνα cannot mean 'pledged,' 'promised' (ἡγγάντο), but only 'passed the watchword to me,' i.e. 'told me, as a sign.' Xen. *Cyr.* 3. 3. 58 παρηγγάνα ὁ Κύρος σύνθημα, Ζεὺς σύμμαχος καὶ ἡγεμών, 'C. proceeded to pass the watchword, "Zeus," etc. **παρεγγύα** regularly has this sense (which sometimes passes into that of 'exhorting,' 'encouraging' one another); or else that of 'putting something into another's hand,' 'entrusting' it to him. The omission of the temporal augment in L and other MSS. is not a sufficient ground for adopting Herderen's φερέγγυα ('trusty').

95 η̄ σεισμόν, η̄ βροτήν τιν', some such sign as earthquake or thunder (*τινά* with both): thunder is the sign

given at 1606. **τιν'** suggests that the god spoke merely of 'signs': Oed. interprets. Cp. schol. Ar. *Ach.* 171 διοσηῆται δέ ἔστιν ὁ παρὰ καιρὸν χειμῶν. Plut. *Mor.* 419 F σύγχυσιν μεγάλην περὶ τὸν δέρα καὶ διοσηῆταις πολλὰ γενέσθαι.

96 ξύνωκα μέν is answered (τοι) by ἀλλὰ μοι...δότε. **ννν**, 'then,' seems better than **ννν**, (though this could stand,) since the oracle is the basis of his belief. **τήνδε τὴν ὁδὸν**: acc. of extension in space (with ἔξηγαγε), denoting the ground traversed: cp. 1686: *Ph.* 1223 κέλευθον ἔρπεις.

97 οὐκ ἔσθ' ὅπως οὐ, which in grammatical order immediately follows **ως**, can be thus placed because felt as one adversarial expression = 'assuredly': so often ἔστιν ὅτε (= 'sometimes'), οὐν ἔστιν γ (in no wise'), οὐδεὶς ὅστις οὐ ('everybody'), etc.

πτερὸν: no outward sign had been given. The 'omen' was in the leading of his will. Cp. the feeling in the *Odyssey* (more spiritual here than the *Iliad*) that the gods sometimes act directly on the human mind by inspiring a thought at a crisis. *Od.* 16. 28 (Odysseus to his son, when planning to slay the suitors) ὅπτότε κεν πολύβοντις ἐνὶ φρεσὶ θήσει Αθήνη, | νεύσω μὲν τοι ἐγώ κεφαλῆ: which anticipates such a πτερόν as is meant here. For πτερόν as = οἰωνός or ὄρνις (= πάνθ' ὅσπατερ περὶ μαντεῖας διακρίνει Ar. *An.* 719) Schneidewin cp. Callimachus *Lav. Pall.* 124 πολῶν (ὅρνιθων) οὐκ ἀγαθοὶ πτέρυγες, Propert. 4. 10. 11 *felicibus edita pennis* (with happy auguries).

98 ξένγαγ', i.e. 'to my goal (ξε-)', not,

πρώταισιν ὑμῖν ἀντέκυρσ' ὄδοιπορῶν,
τηγφων ἀοίνοις, καὶ σεμνὸν ἔζύμην
βάθρον τόδ' ἀσκέπαρνον. ἀλλά μοι, θεαί,
βίου· κατ' ὄμφας τὰς Ἀπόλλωνος δότε
πέρασιν ἥδη καὶ καταστροφήν τινα,
εἰ μὴ δοκῶ τι μειόνως ἔχειν, ἀεὶ¹⁰⁰
μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.
ἴτ', ὡς γλυκεῖαι παῖδες ἀρχαίου Σκότου,
ἴτ', ὡς μεγίστης Παλλάδος καλούμεναι
πασῶν Ἀθῆναι τιμιωτάτη πόλις,
οἰκτίρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
εἴδωλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας.¹⁰⁵
AN. σίγα. πορεύονται γὰρ οἱδε δῆ τινες
χρόνῳ παλαιοί, σῆς ἐδρας ἐπίσκοποι.
OI. σιγήσομαί τε καὶ σύ μ' ἐξ ὄδον πόδατ

99 ὑμῶν MSS.: ὑμῖν Suid. (s. v. *νηφάλιος θυσία*); schol. οὐ γὰρ ἀν πρώταις ὑμῖν ἀντέσχον. 104 μείον' ὁδ' ἔχειν is conjectured by Wecklein; μείόνως νοεῖν by Nauck; μείον ἀντέσχειν ('parum obdurasse') by Mekler. 105 Wunder conject. μόχθοις...τοῖς ὑπερτάτους. 110 τό γ' V³, Ald., Doederlein, Reisig, Elms.,

'aside from the highway.' Plat. *Phaedo* 66 in κινδυνεύει τοι ὕστερ ἀτραπός τις ἐκφέρειν ἡμᾶς (and so Soph. *Ai.* 7). οὐ γὰρ ἀν, 'for else,' etc., the suppressed protasis being εἰ μὴ ἐξήγαγε: so 125: *O. T.* 82, and Appendix to *O. T.* p. 221.

100 τηγφων ἀοίνοις; the austere wanderer lights first on the shrine of the austere goddesses (ὡς αἰεὶ τὸν ὄμοιον ἄγει θεὸς ὡς τὸν ὄμοιον); τηγφων implying the thought that he has been in a manner consecrated to suffering. Water, and honey mixed with milk (*μελίκρατον*), formed the χοᾶς ἀοίνος, τηγφάλια μειδύματα (Aesch. *Eum.* 107) of the Furies. Pollux 6. 26 τὸ γὰρ τηγφαλιεύειν τὸ τηγφάλια θεῖν ἔλεγον, ὅπερ ἐστὶ τὸ χρῆσθαι θυσίας ἀοίνους, ὃν τὰς ἔναρτις θυσίας οἰνοσπόνδους ἔλεγον. Photius s. v. *νηφάλιος θυσίαι*, ἐν αἷς οίνος οὐ σπένδεται, ἀλλὰ ὑδροὶ καὶ μελίκρατον.

101 ἀσκέπαρνον (cp. 19), not shaped by the adze (σκέπαρνος, fr. 724): so Soph. is quoted by Hesychius (1. 90) for ἀδρέτανον (from δρεπάνη).

102 βίου...πέρασιν...καὶ καταστροφήν τινα, some ending of life,—some close to my course. βίου πέρασις is τὸ περάν τὸν βίον, a passing through life to its

end, a concluding of it (Eur. *Anthr.* 101 τὴν τελευταίαν...περάσας ἡμέραν): καταστροφή adds the notion of a career which approaches its goal. Thuc. 2. 42 (of those who had fallen in the war) δοκεῖ δέ μοι δηλοῦν ἀνδρὸς ἀρετὴν πρώτη τε μηρύουσα καὶ τελευταία βεβαιούσα ἡ νῦν τῷδε καταστροφή (the closing scene of their lives). Polyb. 5. 54 τὴν αὐτὴν ἐποίησαντο τοῦ βίου καταστροφήν.—ὅμφας: see on 550.

104 μείόνως ἔχειν=μείων εἶναι. This euphemistic mode of expression with the comparative adverb is often found where censure or disparagement is to be conveyed less bluntly. Plato *Phaed.* 75 Αρέγεται μὲν πάντα ταῦτα εἴναι οἶον τὸ ίσον, ἔχει δὲ ἐνδεετέρως (repeated just afterwards thus, αὐτὸν ἐνδεετέρα ἔστιν): *Apol.* 34 Σ τάχ' ἀν οὖν τις ταῦτα ἐννοήσας αὐθαδέστερον ἀν πρός με σχοῖν, = αὐθαδέστερος ἀν εἴη: Legg. 932 Α εάν τις ἐν τῇδε τῇ πόλει γονέων ἀμελέστερον ἔχῃ τοῦ δέοντος=ἀμελέστερος γ. Oedipus says to the Furies: 'Grant me rest, unless haply (τι. adv., as *O. T.* 969, here with bitter irony) I seem to be beneath such grace,—I, who have suffered so much and so long.' μείόνως ἔχει means here to

I have met with you, first of all, in my wanderings,—I, the austere, with you who delight not in wine,—or taken this solemn seat not shaped by man.

Then, goddesses, according to the word of Apollo, give me at last some way to accomplish and close my course,—unless, perchance, I seem beneath your grace, thrall that I am evermore to woes the sorest on the earth. Hear, sweet daughters of primeval Darkness! Hear, thou that art called the city of great Pallas,—Athens, of all cities most honoured! Pity this poor wraith of Oedipus,—for verily 'tis the man of old no more.

AN. Hush! Here come some aged men, I wot, to spy out thy resting-place.

OE. I will be mute,—and do thou hide me in the grove,

Blaydes, Campb.: τόδ' most of the other mss. and edd. 113 εξ ὁδοῦ πόδα mss.:

be μεῖων in the sense of ‘*too insignificant*,’ ‘*of too little account*,’ in respect of suffering: *i.e.*, one who *has not yet suffered enough*. Thus we arrive at the same sense which the scholiast extorts by a method which seems impossible. He explains μείόνως ἔχειν as = ἐλαττόνως ἔχειν τὰ κακά, ‘to have ills in too small a degree.’ But (1) as Herm. said, this would be μεῖον or μεῖων ἔχειν, and (2) it is impossible to understand τὰ κακά. Campbell thinks that μείόνως ἔχειν λατρεύων = μείόνως ἔχειν λατρευμάτων: which is open to objection (1), and also to this, that the partic. λατρεύων could not do duty for a partitive gen. after ἔχειν. Wecklein (who follows the schol.) suggests μείόνως ἔχειν κακῶν, | and *ἀεὶ* for βροτῶν in 105.

105 μόχθους λατρεύων: Aesch. *Ag.* 217 ἀνάγκας ἔνι λέπαδον: Eur. *Suppl.* 877 χρημάτων ἔνυχεις ὑπό (in bonds to lucre). *Tr.* 357 πόνων λατρεύματα (servitude in toils) is not similar.

106 ἦτ', in urgent petition, as 248, *O. T.* 46 ιθ'...δινόρθωσον: 1413 ἦτ', ἀξισταρ'. γλυκεῖαι, with blandishment, as *Tr.* 1040 ὡς γλυκεῖς Αἰδας. No other poet of the class. age (*I think*) ventures on this use of γλυκύς in addressing deities, which, indeed, is somewhat apt to recall the Aristophanic ὡς γλυκών, ὡς γλυκύτατε. Σκότους: on 40.

107 Παλλάδος, possessive gen. with καλούμεναι: Athens, thou that art said to belong to Pallas, of all cities most honoured: Eur. *Ion* 8 ἔστιν γάρ οὐκ ἀσημος Ἐλλήνων πόλις, | τῆς χρυσολόγχου Παλλάδος κεκλημένη: *ib.* 311 Λοξίου κε-

κλήμεθα, I am called (the servant) of Apollo.

110 εἰδωλον (cp. 393), a mere wraith, with the semblance and speech of the man, ἀτάρ φρένες οὐκ ἔνι πάμπαν, but the living heart is not therein (as Achilles says of the εἰδῶλον of Patroclus, *Il.* 23. 104). So the wraith of Helen is εἰδῶλον ἔμπονι, Eur. *Helen.* 34.

οὐ γάρ δὴ τὸ γ'. After τόδ' in 109 a second τόδ' here would be very awkward: and the article, if not necessary, is at least desirable. οὐ γάρ δὴ is esp. used in rejecting an alternative to something already stated, and γε is often added with the force of ‘at any rate’; below, 265 οὐ γάρ δὴ τό γε | σῶμα: *El.* 1020 οὐ γάρ δὴ κενὸν γ' ἀφῆσμεν: *Ph.* 246 οὐ γάρ δὴ σύ ν' γ' ησθα ναιράτης. On the other hand οὐ γάρ δὴ without γε occurs *O. T.* 576, *Ant.* 46.

111 The grove being close to the village, the man of the place has done his errand quickly, and the elders of Colonus are already heard approaching (cp. 78).

112 χρόνῳ, dat. of circumstance with παλαιοῖ, old in respect of their years, *i.e.* ‘aged.’ The phrase (an unusual one) does not seem to be intensive, as Campbell makes it, ‘very old’ (*γονῆ γεννᾶτε* in *O. T.* 1469 is not similar), but simply pleonastic, as in *Od.* 13. 432 παλαιοῦ...γέροντος, an old man of many years. ἐπίσκοποι here = *speculator*, explorers, but in *Ant.* 217 overseers, watchers, and *ib.* 1148 of Dionysus, ‘master’ (of mystic rites).

113 f. καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον all mss. (1) This is usu. explained by partitive apposition (*σχῆμα καθ' διον καὶ μέρος*), the part πόδα being in appos.

κρύψοιν κατ' ἄλσος, τῶνδ' ἔως ἀν ἐκμάθω
τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν
ἔνεστιν ηὐλάβεια τῶν ποιουμένων.

115

ΧΟΡΟΣ.

- | | | |
|----------|---------------------------------------|-----|
| επρ. α'. | ὅρα· τίς ἄρ' ἦν; ποῦ ναίει; | 117 |
| | 2 ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων, | |
| | 3 ὁ πάντων ἀκορέστατος; | 120 |
| | 4 προσδέρκου, λεῦσσε δή, | |
| | 5 προσπεύθου πανταχῇ. | |

ἐκποδὼν ὄδοιν H. Keck, and so Wecklein: see comment. **115** ἐν γὰρ] ἐν δὲ Elmsley.—μαθεῖν] λαθεῖν Blaydes. **117** ναίει] Nauck (formerly) conject. κυρεῖ:

with the whole με: 'Hide me,—that is, my foot,—apart from the road.' The construction is common (*Ph.* 130ι μένεις με...χείρα, Hom. *Il.* II. 240 τὸν δ' ἄστορ πλῆξεν αὐχένα): the question here is as to the sense. ἄγαγέ με πόδα could bear such a sense: but κρύψοιν με πόδα cannot do so, unless we grant that κρύπτειν πόδα could mean 'to guide another's steps to a hiding-place.' Wholly different is Eur. *Hec.* 812 ποῦ μ' ὑπεξάγεις πόδα; 'whither art thou withdrawing thy steps from me?' =ποῖ με φένεις; (2) Paley thinks that πόδα is 'quite redundantly used,' as if ἄγονοι had been part of the sentence. The evidence cited for a 'redundant' use of πόδα consists in (a) the phrase βαίνω πόδα, Eur. *El.* 1173 etc., where βαίνω is trans.: (b) one place, Eur. *Ale.* 1153 ἀλλ' εὐτυχοῖς, νόστιμοι δ' ἔλθοις πόδα: where, if right; π. is a bold cognate acc., come with returning foot: but ὄδον and δόμοι are *wv.* II. (3) Campbell takes με as governed, πρὸς τὸ σημανόμενον, by κρύψοιν πόδα as =ὑπέξαγε: but this involves the difficulty noticed under (1). I regard as probable H. Keck's ἐκποδῶν δόσον. Cp. Eur. *Phoen.* 978 χθονὸς τῆσδ' ἐκποδῶν. No substitute for πόδα is satisfactory: among the conjectures are κόρα, μέ ποι, πάλω, πέλας, πέρα, πρόσω, τάχα, τόδε, τόδ' ἄψ.

114 f. τῶνδ'...ἐκμάθω τίνας λόγους
ἐροῦσιν, learn *in regard to these men* what they will say; not, learn *from them* (by speaking to them), since his present object is only to overhear them, unseen. This gen. of connection often goes thus with verbs of perceiving, etc.: Xen. *Mem.* 3. 6. 17 ἐνθυμοῦ τῶν εἰδότων ὅτι λέγουσιν.

Plat. *Gorg.* 517 C ἀγνοοῦντες ἀλλήλων ὅτι λέγουμεν. Distinguish 593 ὅταν μάθης μου νοοῦστει, when thou hast learnt *from* me.

115 ἐν γὰρ τῷ μαθεῖν: i.e. 'for in learning (how the people of the place are disposed) consists the caution of (proper 'for) all that we are doing': we are poor strangers, who must be prepared to shape our course according to the mood of the *ἀστοῦ* (13). The spondee can stand in the 5th place, since ἐν, to which γάρ adheres, itself coheres closely with τῷ μαθεῖν: so *El.* 376 εἰ γάρ τῶνδε μοι (where, as here, Elms. proposed δὲ instead of γάρ): *ib.* 409 τῷ τοῦτον ἥρεσεν; cp. 664.

116 τῶν ποιουμένων: so *El.* 84 (just before an exit, as here): ταῦτα γάρ φέρει | νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων. The γνώμη here, though perhaps meant to mark the caution taught by bitter experience (cp. 273), has the tone of Periclean Athens: cp. Thuc. 2. 40 (it is a mischief), μὴ προδαχθῆναι...λόγω πρότερον ἢ ἐπὶ ἀ δεῖ ἔργῳ ἔλθειν: 3. 42 (Diodotus answering Cleon) τοὺς...λόγους... διδασκάλους τῶν πραγμάτων.

117—253 Parodos, passing at v. 138 into a lyric dialogue (*κομμός*) between the Chorus and Oedipus (see preliminary n. on the structure of the play). For the metres see Metrical Analysis.

The framework is as follows. (1) 1st *strophe*, 117 τίς ἄρ' ἦν to 137 ναίει, = 1st *antistrophe*, 149 ἐν to 169 ἀπέρυκον. (2) 2nd *strophe*, 176 οὗτοι to 187 σέβεσθαι, = 2nd *antistr.*, 192 αὐτὸν to 206 ἐκπνθοῖμαν. Between the 1st strophe and the 1st antistrophe is interposed an *anaepæstic* 'sys-

apart from the road, till I learn how these men will speak; for in knowledge is the safeguard of our course.

[*Exeunt.*]

The CHORUS (elders of Colonus) enter the orchestra, from the right of the spectators, as if in eager search.

CHORUS.

Give heed—who was he, then? Where lodges he?—whither ^{1st} strophe.
hath he rushed from this place, insolent, he, above all who live?
Scan the ground, look well, urge the quest in every part.

Hense, νάποις: Mekler, ξέν' εῖ: Wecklein, φανεῖς. **121** λεύσσατ' αὐτὸν· προσδέρκου | προσπείθου πανταχῆ L. (So, too, B, T, and others, but with λεύσσετ'). λεύσσατ' αὐτὸν· προσδέρκου | προσφέγγου πανταχῆ A, R. λεύσσατ' αὐτόν, προσδέρκου,

tem' (σύντημα) of 11 verses, 138 δέ̄ ἔκεινος to 148 ὥρουν (Oed. and Ch.). Between the 1st antistr. and the 2nd strophe, a 2nd system of 6 verses, 170 θύγατερ to 175 μεταναστάς (Oed. and Ant.). Between the 2nd strophe and the 2nd antistr., a 3rd system of 4 verses, 188 ἄγε νῦν to 191 πολεμώμεν (Oed.). From v. 207 to the end (253), the verses are without strophic correspondence (ἀνομοιόστροφα). A doubt exists as to the genuineness of vv. 237—253 (ἢ ξένοι—δύνατο), and of the 4 trimeters which follow (254—257): see on 237.

The Chorus induce Oed. to leave the grove by promising that no one shall remove him from Colonus by force (176), but, on learning who he is (222), revoke the promise, and command him to leave Attica. Antigone appeals to them.

117 ὄρα: cp. Aesch. *Eum.* 255 (the Furies hunting Orestes): ὄρα, ὄρα μάλ' αὐλεύσσετ τε πάντα, μὴ | λάθῃ φύγα βάσι ματροφόνος ἀττας: cp. also the scene in which the Chorus of the *Ajax* are seeking the hero (867 πᾶ πᾶ | πᾶ γάρ οὐκ ἔβαν ἔγώ); **τίς** ὄρ' ήν; imperf. of previous mention (not implying that he is not still trespassing): who was he of whom our informant spoke? Plat. *Crito* 47 Δ οὐ μὲν δικαίῳ βέλτιον ἐγίγνετο (is, as we agreed, made better), τῷ δὲ ἀδίκῳ ἀπώλυτο. Slightly different is the imperf. of a truth newly seen: *Ph.* 978 δέ̄ ήν ὄρα | δέ υἱλλαβών με, 'so (all the time) this was he who has seized me.' *valei*, of mere situation (not habitation), as *Il.* 2. 626 νήσων αἱ ναυοντι πέρην ἀλός: so *Ai.* 597 (of Salamis), and *Tr.* 99 (of a wanderer).

119 ἑκτότιος instead of ἐκ τόπου: 716 ἀλλα...πλάτα | θράσκει: *O. T.* 1340 ἀπάγετ' ἑκτότιον: 1411 θαλάσσιον | ἑκρίψατ':

Ant. 785 φοτᾶς δὲ ὑπερπόντιος: *El.* 419 ἐφέστιον | πῆξαι: Eur. *I. T.* 1424 παράκτοι δραμείσθε. Plut. *Dion* 25 πελάγιοι πρὸς τὴν Σικελίαν ἔφενγον.

120 ἀκόρεστας, 'most insatiate' (κόρος); hence, reckless of due limit,—shameless: cp. *improbus annis | atque mero fervens* (*Iuv.* 3, 282). Eur. *Her.* 926 (decimating θύρις), *μηποτ'* ἐμὸν φρόνημα | ψυχά τ' ἀκόρεστος εἴη. A positive ἀκόρης is found in later Greek (Themistius, or. 90 D, 4th cent. A.D.): and as διακορής and κατακορής are classical (Plato, etc.), it may be a mere accident that ἀκόρης has no earlier warrant. If referred to ἀκόρεστος, the superl. would be a poet. form like νέατος, μέατος.

121 This verse is corrupt in the MSS., but two things seem clear: (1) there is no reason to suspect προσδέρκου: (2) the singular λεύσσει must be restored, and placed after προσδέρκου. The antistrophic verse (153) is ἀλλ' οὐ μὰν ἔν γ' ἐμοί. A long syllable is then wanted to complete the verse προσδέρκου, λεύσσει. Hermann's νὺν has been generally adopted. But λεύσσει νὺν could only mean 'see him': not, 'look for him': λεύσσειν τινά could not stand for ζητεῖν τινα. The MS. αὐτὸν was prob. a gloss which came in after προσδέρκου and λεύσσει had been transposed; and the plur. λεύσσετε may have arisen from λεύσσει δή. In 135 ὄν is governed by γνῶναι, not by λεύσσου: and in Aesch. *Eum.* 255 ὄρα, ὄρα μάλ' αὐλεύσσετ τε πάντα (v. l. παντά), the sense is, 'scan all the ground.' Cp. *Ai.* 890 ('tis cruel,' the Chorus say, baffled in their quest) αμενηρνὸν ἄνδρα μὴ λεύσσεις δπον.

122 προσπείθου (only here) ought to mean 'ask, or learn, further' (the reg. sense of προσπνυθάνεσθαι, προσερπάνει),

- 6 πλανάτας,
 7 πλανάτας τις ὁ πρέσβυς, οὐδ' ἔγχωρος· προσέβα γὰρ
 οὐκ ἄν ποτ' ἀστιβὲς ἄλσος ἐσ¹²⁵
 8 τᾶνδ' ἀμαιμακετᾶν κορᾶν, ἃς τρέμομεν λέγειν καὶ
 9 παραμειβόμεσθ' ἀδέρκτως, ἀφώνως, ἀλόγως τὸ τᾶς
 εὐφάμου στόμα φροντίδος¹³²
 10 ἰέντες· τὰ δὲ νῦν τιν' ἥκειν λόγος οὐδὲν ἄζονθ,¹³²
 11 ὅν ἔγώ λεύσσων περὶ πᾶν οὕπω¹³⁵
 12 δύναμαι τέμενος γνῶναι ποῦ μοί
 13 ποτε ναιέιν.
 σύστ. α'. ΟΙ. ὅδ' ἐκείνος ἔγώ· φωνῇ γὰρ ὄρῳ,
 τὸ φατίζόμενον.
 ΧΟ. ἵώ ἵώ,
 δεινὸς μὲν ὄρᾶν, δεινὸς δὲ κλύειν.¹⁴⁰

προσφθέγγου πανταχῆ Elmsley. λεῦσσ' αὐτὸν, προσδρακοῦ | προσπεύθου πανταχῆ Meineke. λεῦσσ' αὐτὸν, προσπιθοῦ, | προσδέρκου πανταχῆ Wecklein (*Ars Soph.* ep. 63). προσπεύθου, λεῦσσέ νυν, | προσδέρκου πανταχῆ Hermann, Wunder, Dindorf, Hartung, Campbell. προσδέρκου, λεῦσσέ νυν, | προσπεύθου πανταχῆ Schniedewin. λεῦσσ' αὐτὸν, προσκάλει (which he supposes to have been corrupted into προσφθέγγου), προσδέρκου πανταχῆ Blaydes. I follow L, only conjecturing λεῦσσε δή (which seems more probable than λεῦσσέ νυν) for the corrupt λεῦσσα' αὐτὸν, and placing it after προσδέρκου. ¹²⁵ ἔγχωρος MSS.: ἔγχωρος Bothe, edd. So in 841 ἔντοποι was

but this is weak: here, it seems rather to mean, ‘press the inquiry,’ inquire assiduously: cp. προσαιτεῖν, προσλιπαρεῖν. προσφθέγγου (‘speak to him’), a v.l. for προσπεύθου, is plainly unsuitable. Hermann transposed προσδέρκου and προσπεύθου: but the ‘looking’ naturally precedes the ‘asking,’ and πανταχῆ suits both. The conjectures λεῦσσ' αὐτὸν, προσδρακοῦ, | προσπεύθου (or προσπιθοῦ, | προσδέρκου) are open not only to the objection from the sense of λεῦσσειν (121), but also to this, that the aor. is less fitting here. As to προσδρακοῦ, ἐδράκομψ in *Anth. Pal.* 7. 224 is a very rare example of that form.

123 πλανάτας, one who has wandered hither from beyond our borders, and so =ξένος: cp. on 3.

125 f. προσέβα γὰρ οὐκ ἄν: cp. 98: for the place of οὐκ, *Ant.* 96.

126 ἄλσος ἐσ: see on 84.

127 ἀμαιμακετᾶν: used by the poets of any violent force, divine or elemental, with which men cannot cope (as the Chimæra, *Il.* 6. 179; Artemis in her wrath, Pind. *Pyth.* 3. 33; the sea, *ib.* 1. 14; fire, *O. T.* 177), and probably associated with ἀμαχος. But the reduplication re-

calls μαι-μά-ω (cp. πορ-φύρ-ω, ποι-πνύ-ω), —the ἀ being intensive: and if we suppose a secondary development of √ΜΑ as μακ (Fennell on Pind. *P.* 1. 14), the proper sense of ἀμαιμάκετος would be ‘very furious.’ The word being of epic coinage, it is conceivable that associations with μάχομαι may have influenced the formation as well as the usage.

130 ff. καὶ παραμειβόμεσθ' κ.τ.λ. In approaching or passing a shrine, it was usual to salute (προσκυνεῖν), and to invoke the deity audibly. But in passing the grove of the Eumenides the people of Colonus avoid looking towards it. No sound, no articulate word, escapes them. Their lips only move in sign of the prayer which the mind conceives. Cp. on 489. τὸ τᾶς εὐφάμου στόμα φροντίδος **ἰέντες** = ‘moving the lips of (in) reverently-mute thought’: **ἴέναι** (instead of οἴγειν, λύειν, διαλέων) στόμα has been suggested by the phrases φωνὴν (or γλῶσσαν) **ἴέναι**: cp. fr. 844. 3 πολλὴν γλῶσσαν ἔκχεας μάτην. This is better than to make στόμα purely figurative (like ‘the still, small voice’), when the sense would be, ‘giving a (still) voice to our reverent

A wanderer that old man must have been,—a wanderer, not a dweller in the land ; else never would he have advanced into this untrodden grove of the maidens with whom none may strive, whose name we tremble to speak, by whom we pass with eyes turned away, moving our lips, without sound or word, in still devotion.

But now 'tis rumoured that one hath come who in no wise reveres them ; and him I cannot yet discern, though I look round all the holy place, nor wot I where to find his lodging.

OEDIPUS (*stepping forward, with ANTIGONE, from his place of concealment in the grove*). Behold the man whom ye seek !

1st ana-
paestic
system.

CH. O ! O !

Dread to see, and dread to hear !

corrupted in the MSS. to ἔντρποι. **132** εὐφήμου MSS., εὐφάμου Doederlein; so in 197 he writes ἀσυχίᾳ, in 682 ἄμαρ, in 687 Καψιοῦ, in 688 ἄματι. Elmsley says, ‘Longe plura mutanda essent, si Dorismo restituendo operam serio daremus’ : but τὰς εὐφήμους, at least, seems impossible. **134** οὐδὲν ἄξονθ] οὐδὲν ἄγονθ] Triclinius: οὐχὶ σέβονθ] Wecklein, οὐκ ἀλέγονθ] Blaydes. These editors read ἔχεις in 166 (where see n.). Nauck, who also reads ἔχεις there, leaves ἄξονθ in the text here, though he thinks it corrupt. **138** ὅδ' ἐκεῖνος ὄρᾶν ἐγώ· φωνῇ γὰρ ὄρῳ L, L², B. The intrusion of ὄρᾶν after ἐκεῖνος may have been suggested by such

thought,’ εὐφάμου (=silent) qualifying the metaphor as when discord is called πῦρ ἀνήφαιστον, Eur. *Or.* 621.

131 ἀδόνως. The ancient custom was to pray aloud, partly from a feeling that one ought not to make any prayer which might not be heard by all mortals. Pythagoras in Clemens Alex. *Strom.* 4. 26 § 173 (it is usual μετὰ φωνῆς ἔχεσθαι) ἔμοι δοκεῖ, οὐχ ὅτι τὸ θεῖον ψωτο μὴ δύνασθαι τῶν ἡσυχῆ φθεγγομένων ἐπατεῖν, ἀλλ' ὅτι δικαῖας ἐβούλοντα εἴναι τὰς εὐχάς, ἀντὶ τούτης αἰδεσθείη ποιεῖσθαι πολλῶν συνειδέτων. Persius 2. 6 *Haud cuivis promptum est murmurque humilesque susurros Tollere de templis et aperto vivere voto.* Lucan 5. 104 *tacito malo vota susurro Concipiunt.*

133 After ἴερτε we may place either (1) a point,—making τὸ δι νῦν begin a new sentence: or (2) merely a comma,—taking ἀς (129) as still the object to ἄξονθ: (1) is best.

134 οὐδὲν (adverb) ἄξονθ, sc. αὐτάς: οὐδὲν ἄξονθ as = ‘reverencing nothing’ would be at least unusual. The act. of ἄξωμα occurs only here; but that fact scarcely seems to warrant a change. If any were made, the simplest would be οὐδὲν ἄγονθ (in the sense of θεοὺς ἄγειν), with ἔχεις in 166.

135 δν with γνῶναι only: λεύστων absol.: see on 121.

137 μοι ethic dat. (62, 81): *valei* 117.

138 ἐκεῖνος, of whom ye were speaking: *Ant.* 384: Ar. *Ach.* 41 τοῦτο' ἐκεῖνον οὐγὼ λέγον: Νῦν 1167 ὅδ' ἐκεῖνος ἀνήρ: *El.* 665. φωνῇ γὰρ ὄρῳ: (I appear to you), for in sound is my sight (i.e. I know your presence by your voices). To this announcement of his blindness a certain gentle pathos is added by τὸ φατιζόμ. (acc. in appos.), ‘as they say of us the blind’: alluding generally, perh., to the fig. use of ὄρᾶν, βλέπειν in ref. to mental sight (as *O. T.* 747, of the blind seer, δέδοικα μὴ βλέπων ὁ μάρτις γ), rather than to any special proverb. So Thuc. 7. 87 πανωλεύθριά δή, τὸ λεγόμενον,...οὐδὲν δτι οὐκ ἀπάλετο, referring merely to the phrase. [Dem.] or. 25 § 89 ὥσπερ τὸ τῆς παροιμίας, ὄρωντας μὴ ὄρᾶν καὶ ἀκούοντας μὴ ἀκούειν. We must not render (1) with the schol., ‘I understand by sound what ye mean,’ τὸ λεγόμενον παρ' ὑμῶν, nor (2) with Ellendt, ‘I perceive what is uttered by your voice.’ The pause saves the short final of φατιζόμενον from being a breach of synapheia: *cp.* 143 (*πρέσβις*): *Ant.* 932 (*ὕπερ*).

141 ὄρᾶν, κλύειν, epexegetic inf., like

ΟΙ. μή μ', ἵκετεύω, προσίδηπτ' ἄνομον.

ΧΟ. Ζεῦ ἀλεξῆτορ, τίς ποθ' ὁ πρέσβυς;

ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι

πρώτης, ὡς τῆσδ' ἔφοροι χώρας.

δηλῶ δ'. οὐ γὰρ ἀν ὅδ' ἀλλοτρίους

ὅμμασιν εἵρπον

κάπι σμικροῖς μέγας ὥρμον.

145

ἀντ. α'. ΧΟ. ἐή· ἀλαῶν ὄμμάτων

2 ἄρα καὶ ἡσθα φυτάλμιος; δυσαίων

3 μακραίων θ', δοσ' ἐπεικάσαι.

4 ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ

149

152

passages as Ar. *Erg.* 1331 δόδ' ἐκεῖνος ὥραν.

142 προσίδηπτ'] νομίσητ' Meineke.

143 ἀλεξῆτωρ L, Turnebus, Wecklein: ἀλεξῆτορ A, Brunck, and most editors.

145 πρωτῆς (*i.e.* πεπρωμένης) Vauvilliers, Nauck. **146** δηλῶ δ'] The reading δῆλον θ' in B and a few other MSS. seems to have been due to a reminiscence of such phrases as *τεκμήριον δέ*, and esp., perhaps, of *Ai.* 907 αὐτὸς πρὸς αὐτὸν δῆλον· ἐν γάρ

χαλεπὸς συζῆν (Plat. *Polit.* 302 B). The cry which bursts from the Chorus merely utters their horror at first *seeing* and *hearing* the wretch who has dared so great an impiety;—they have not yet had time to scan the traces of misery which the blind man's form exhibits (cp. 286).

142 προσίδηπτ' ἄνομον, regard as lawless: schol. λείπει τὸ ὃς. The omission is remarkable. Doederlein cp. Thuc. 2. 72 δέχεσθε δὲ ἀμφοτέρους φίλους, which is less bold: so, too, is O. T. 412 τυφλὸν μ' ὠνείδιστας (where see n.). In modern Greek, however, (and the use doubtless goes far back,) θεωρεῖ regularly=‘to consider as’ (without ὃς).

143 The hiatus allows Ζεῦ to be short. **ἀλεξῆτορ:** Ar. *Vesp.* 161 Ἀπολλον ἀποτρόπαιος, τοῦ μαυτείματος.

144 f. οὐ πάνυ μοίρας πρώτης not wholly of the best fortune, εὐδαιμονίσαι (expege. inf., *eis* τὸ εὐδαιμονίσαι schol.) so that men should call him happy. The gen. is a poet. form of the possessive, ‘belonging to’ the best fortune (as to a category); cp. Pind. *Pyth.* 3. 60 οὐσιέν αἵρας, of what estate we (mortals) are: Plut. *Num.* 2 κρέττονος ἦν μοίρας. The place of εὐδαιμ. has been influenced by its common constr. with a causal gen.: but we could not say, οὐσιέν εὐδαιμονίσαι, I am not to be congratulated.

πρώτης, not ‘from his birth,’ but ‘best’: *An.* 1347 τὸ φρονεῖν | εὐδαιμονίας πρώτων ὑπάρχει: a sense associated with the idea

of first prize (*Il.* 23. 275 τὰ πρώτα λαβών), τὰ πρωτεῖα: cp. 1313; and so 1228 πολὺ δεύτερον. οὐ πάνυ oft. means ‘not at all,’ but prob. as a result of the primary ironical sense, ‘not altogether.’

145 ἔφοροι: since the stranger had said κρινούστι (79).

146 δηλῶ δ' (like σημεῖον δέ, τεκμήριον δέ), *i.e.*, and this is plain from my being guided by yonder maiden: cp. 1145: O. T. 1294 δεῖξει δέ καὶ σοι (sc. Οἰδίποες): Ar. *Ecccl.* 936 δεῖξει τάχ' αὐτός: Lys. or. 10 § 20 δηλώσει δέ· οἰχήσεται γάρ ἀπίστων. ἀλλοτρίους ὄμμι. (instrumental dat.): *Ant.* 989 τοῖς τυφλοῖσι γάρ | αὐτῇ κλευθός ἐκ προηγητοῦ πέλει: Eur. *Ph.* 834 ἴγουν πάροιθε, θύγατερ, ώς τυφλῷ ποδὶ | ὁδοθαλμὸς εἴ σύ. (In Plat. *Phaedo* 99 B, quoted by Blaydes, read ἀλλοτρίῳ δύνματι, not ὄμματι.)

148 Oedipus is indeed old and worn (110): but μέγας contrasts the man of mature age with the girl, his defenceless guide (752). Cp. *Od.* 2. 313. (Telemachus) ἔγα δ' ἔτι νήπιος ἦν· | νῦν δ', ὅτε δὴ μέγας εἰμι (full-grown).

σμικροῖς: for the allusive (masc.) plur., instead of σμικρά, cp. O. T. 366 σὺν τοῖς φίλταροις (with Iocasta): for the sense, below, 957 ἐρημὰ με... | σμικρὸν τίθησι. The antithesis of persons suggests that σμικροῖς is masc. rather than neut. : so below 880: *Ai.* 158 σμικρο... μεγάλων χωρίς, 160 μετὰ γάρ μεγάλων βασίς ἀριστ' ἂν | καὶ μέγας δρθοῦθ' ὑπὸ μικροτέρου. If

OE. Regard me not, I entreat you, as a lawless one.

CH. Zeus defend us! who may the old man be?

OE. Not wholly of the best fortune, that ye should envy him, O guardians of this land!—'Tis plain: else would I not be walking thus by the eyes of others, and buoying my strength upon weakness.

CH. Alas! wast thou sightless e'en from thy birth? Evil ^{1st} anti-strophe. have been thy days, and many, to all seeming; but at least, if I

οἱ χθονί κ.τ.λ.: cp. fr. 60 δῆλον γάρ· ἐν δεσμοῖσι κ.τ.λ. **148** σμικρᾶς Blaydes. **149** ἐ ἐ MSS. (to which Par. F adds αὶ αἱ): ἐὴν Dindorf (dividing thus: ἐὴν, ἀλαῶν δύματων, | ἄρα, etc.), Wecklein (ἐὴν ἀλαῶν δύματων· ἄρα καὶ | ἥσθα etc.); αὶ al Musgrave: αἰαὶ Nauck. **151 f.** δυσαλῶν | μακραλῶν τέ θ' ὡς ἐπεικάσαι L, A, r. For τέ θ' ὡς Vat. alone has θ' ὡς.—μακραλῶν θ' δοῦ ἐπεικάσαι Bothe. Wecklein: μακραλῶν

σμικροῖς were neut., it could mean: (a) like the masc., weak *persons*: cp. 1 Cor. i. 27 τὰ μωρὰ τοῦ κόσμου ἔξεδέξατο δὲ θεός, ὥν κατασχήνη τὸν σοφόν: (b) fig., 'weak things,' frail supports. But the neut. plur. σμικρά in such antitheses usu.= 'lowly fortunes': Pind. *P.* 3. 107 σμικρός ἐν σμικροῖς, μέγας ἐν μεγάλοις | ἔσσομαι: Eur. *El.* 408 εἴπερ εἰσὶν εὐγενεῖς | οὐκ ἔν τε μικροῖς ἐν τε μὴ στέρξοντος δύμας;

ώρμουν: usu. ἐπὶ τινος: Dem. *De Cor.* § 281 οὐκ ἐπὶ τῆς αὐτῆς (ἀγκύρας) δύμει τοῖς πολλοῖς: but also ἐπὶ τινι: Plat. *Solon* 19 (he added the Βουλὴ to the Areopagus) οὐλένεος ἐπὶ δυοῖς βουλαῖς ὥσπερ ἀγκύρας δύρμοσαν ἤττον ἐν σάλῳ τὴν πόλιν ἔτεσθαι. For the metaphor cp. Soph. fr. 619 ἀλλ᾽ εἰσὶ μητρὶ παῖδες ἄγκυραι βίου. Eur. fr. 858 ἦδε μα τροφός, | μητήρ, ἀδελφή, δμωΐς, ἀγκύρα, στέγη. *Or.* 68 ὡς τά γ' ἀλλ' ἐπ' ἀσθενοῦν | ρώμης ὀχούμεθ': *Med.* 770 ἐκ τοῦδε ἀναπτύξεθα πρυμνήτην κάλων. Campbell understands—'Nor, being a prince (μέγας), as I am, should I have taken up my rest here to crave a small boon.' But (1) μέγας in this sense ill suits the present tone of Oed.: cp. 110, 393. (2) This version of ἐπὶ σμικροῖς ὄρμουν is impossible: the scholium ἐπὶ τεύτελέσιν αἰτήμασιν οὐκ ἀν σφόδρᾳ ικέτευον evades the point.

149 ἐ. L has ἐ· which should metrically answer to ὄρα (117). It is possible that in an exclamation, followed by a momentary pause, the second ἐ should stand here: but it is more prob. that, as in Aesch. *Theb.* 966 etc., we should write ἐ.

ἀλαῶν δύματων. Oedipus has spoken of his own ill fortune as if it consisted primarily in his blindness. The Chorus then ask:—'Ah! and wast thou blind *from thy birth?* Thy life has been long, as well as unhappy, one may judge.' The gen. could depend on ἐ, as oft. on φεῦ, οὗ, οὐμοί, etc., but is better taken with φυτάλμιος, of which the sense (with αὐτῶν understand) would else be obscure.

φυτάλμιος = 'generator': i.e. didst thou bring them with thee into life? ἔφυσας τυφλὰ δύματα; = ἥσθα τυφλὸς ἐκ γενετῆς; *Ai.* 107 καὶ σῶμα γεννήσῃ μέγα though one grew a great body (=though his frame was mighty).

152 = 120 ὁ πάντων ἀκρέστατος. In regard to L's reading, μακραλῶν τέ θ' (sic) ὡς ἐπεικάσαι, note these points: (1) ὡς is wrong, as the metre shows, (2) τ' is certainly right. We should not read, with Campb., δυσαλῶν; μακραλῶν τις, ἐπεικάσαι, because the thought turns on the *linking* of δυσαλῶν with μακραλῶν, the chief stress falling (as oft. in Greek) on the second: thou art old *as well* as hapless: i.e. thou hast borne thy woes *long*. (3) θ' may, I think, be rejected, as too weak. (4) How, then, is the short syllable to be supplied? (a) We might read;—μακραλῶν θ', δοῦ ἐπεικάσαι: cp. Thuc. 6. 25 ὅσα... ἥδε δοκεῖν αὐτῷ, 'so far as he could now judge.' (b) μακραλῶν τέ τις, εἰκάσαι: cp. *O. T.* 82 ἀλλ', εἰκάσαι μὲν, ἥδε. I prefer (a), since all MSS. have ἐπεικάσαι.

153 ('Thou hast *already* suffered; but verily, within *my* power (ἐν γ' ἐμοί, =if I can help it), thou shalt not

5 *προσθήσει τάσδ' ἀράς.

6 περᾶς γάρ,

7 περᾶς· ἀλλ' ἵνα τῷδ' ἐν ἀφθέγκτῳ μὴ προπέσῃς νάπει
ποιάεντι, κάθυδρος οὖν

157

8 κρατήρ μειλιχίων ποτῶν ρένματι συντρέχει· τό, 160

9 ξένε πάμμορ', εὖ φύλαξαι· μετάσταθ', ἀπόβαθι. πολλὰ
κέλευθος ἔρατνει·

10 κλύεις, ὡς πολύμοχθ' ἀλάτα; λόγου εἰ τιν' οἶσεις 166

11 πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,

12 ἵνα πᾶσι νόμος, φώνει· πρόσθεν δ'

13 ἀπερύκουν.

σύστ. β'. ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθη;

170

τ' ἔτ' ἐπεικάσαι Nauck: φυτάλμιος, δυσαίων; | μακραίων τις, ἐπεικάσαι, Campbell.

153 Blaydes and Postgate conj. προσθήσει: προσθήσεις MSS. **155** [ἵνα] Nauck conj. ήθι, receiving which Hense would change μὴ προπέσῃς to μή τι πρόσω. **156** προσ-
πέσῃς MSS.: προπέσῃς Hermann, and most edd.: while Nauck conject. προμόληγς.
160 ρένματι] χεύματι Meineke. **161** τῶν L, A, and most MSS. (in T o is written

add these curses (to thy woes).’ μάγ
strengthens the adversative force of
ἀλλά (as in ἀλλὰ μή, ἀλλ' οὐδὲ μήν):
ἔν γ' ἔμοι=ἐν ἔμοι γε. Cp. 247: *O. T.*
314 (n.): Xen. *Oec.* 7. 14 τίς η ἐμή δύνα-
μις; ἀλλ' ἐν σοι πάντα ἔστιν. The thought
is like that of *Ant.* 556 ἀλλ' οὐδὲ ἐπ' ἄρ-
ρητοις γε τοῖς ἔμοις λόγοις (sc. θανεῖ).
προσθήσει, make thine own, bring on
thyself: Aesch. *Pers.* 531 μὴ καὶ τι πρὸς
κακοῖς προσθῆται κακόν: Eur. *Her.*
146 ἵδια προσθέσθαι κακά: *Andr.* 394
τί δέ με καὶ τεκεῖν ἔχρη | ἀχθεῖ τ' ἐπ'
ἄχθει τῷδε προσθέσθαι διπλοῦν; The
MSS. have προσθήσεις: but the active
word would require either (a) the reflexive
pronoun, as in fr. 323 τῶντ' ἔστιν ἀλ-
γιστ', ἦν παρὸν θέσθαι καλῶς | αὐτὸς τις
αὐτῷ τὴν βλάβην προσθῆ φέρων: *O. T.*
819 οὗτις ἀλλοις ἦν | ἦγὼ π' ἐμαυτῷ
τάσδ' ἀράς ὁ προστιθεῖς or (b) some
dat. such as τοῖς σοῖς κακοῖς: and we
cannot legitimately supply either. So,
again, the version ‘thou shalt not bring
on us’ (οὐκ ἔμοι προσθήσεις τὴν σὴν ἀράν
schol.) could stand only if ἔμοι or ἦμαν
were expressed.

154 περᾶς, absol.: ‘thou art going too
far’ (into the grove): Oed., not reassured
by their cry (141), has moved some steps
back.

156 ff. ἀλλ' ἵνα...μὴ προπέσῃς is
answered by μετάσταθ' 162. προπέσῃς

ἐν νάπει, advance blindly in the grove,
till he stumble (so to say) on its inmost
mystery. Cp. Arist. *Eth.* 3. 7. 12 οἱ μὲν
ὕρασταις προπετεῖς. Isocr. or. 5 § 90 (the
Greeks, when conquering the Persians at
Cunaxa, 401 B.C., were worsted) διὰ τὴν
Κύρου προπετεῖαν, his precipitancy in
rushing after his brother Artaxerxes (Xen.
An. 1. 8. 26 εἰπών, Ὁρῶ τὸν ἄνδρα, λέτο
ἐπ' αὐτόν). ἀφθέγκτῳ: see on 130 ff.

158 ff. οὖν κάθυδρος κρατήρ συντρέχει
ρένματι μειλιχίων ποτῶν, where the bowl
filled with water is used along with the
stream of sweetened drink-offering: i.e.
where libations are poured, first, of water
alone, and then of water mingled with
honey; see on vv. 472—479. μειλιχίων
π.: schol. γλυκέων ποτῶν, ὁ ἐστι, μελίτος,
οὖν μειλίσσονται τὰς θεάς (see on 100).
συντρέχει, is combined with: *Tr.* 295
πολλή στ' ἀνάγκη τῇδε (sc. τῇ πράξει) τοῦ-
το συντρέχειν, this joy of mine must
needs attend on this good fortune of my
husband. While κρατήρ points to the fi-
gurative use of συντρέχει, ρένματι suggests
its literal sense. Others understand:—
‘where the basin (κρατήρ) runs together
in a stream (ρένματι modal dat.) of sweet-
ened waters, i.e. is filled by the conflu-
ence of sweetened waters’; but (a) κρατήρ
is the bowl from which the χοαὶ are poured,
not a basin which receives them: (b) such
an inversion is impossible.

can help, thou shalt not add this curse to thy doom. Too far thou goest—too far! But, lest thy rash steps intrude on the sward of yonder voiceless glade, where the bowl of water blends its stream with the flow of honied offerings, (be thou well ware of such trespass, unhappy stranger,)—retire,—withdraw!—A wide space parts us: hearest thou, toil-worn wanderer? If thou hast aught to say in converse with us, leave forbidden ground, and speak where 'tis lawful for all; but, till then, refrain.

OE. Daughter, to what counsel shall we incline?

2nd ana.
paestic
system.

above ω): τὸν, B, V: τὸ Heath, Doederlein, Blaydes, Wecklein: τῷ Brunck, Herm., Elms., etc. **164** ἐρατνεί L, with most of the MSS. (but ἐρητνεί B, Vat.): ἐρατνόι Musgrave, Dindorf, Wecklein. **166** οὐσεί] ἔχεις L, with οὐσεῖ written above it, probably by the first corrector (S). The other MSS. have ἔχεις, and so Wecklein, Blaydes, Nauck. Cp. n. on 134. **170** ἐλθοί L, and most MSS.: ἐλθῃ (or ἐλθη)

161 The τῶν of L and most MSS. cannot be right. To be on one's guard against a thing is always φυλάσσομαι τι, never τυνος. In Thuc. 4. II φυλάσσομενονς τῶν νεῶν μὴ ξυντρίψων=acting cautiously *on account* of the ships (where Classen cp. χαλεπῶς φέρειν τυνός, I. 77): in Aesch. P.V. 390 τούντον φυλάσσου μῆποτ' ἀχεισθή κέαρ, join τούντον κέαρ. The v.l. τὸν points to τό, which in this parenthetic warning = τοῦτο (τὸ προπεσέν) rather than δ. τόν (referring to κρατήρ) is less good; and τῷ ('wherefore') would be weak.

164 ἐρατνεί, arctet, keeps (thee) off (from us), separates: Eur. *Phoen.* 1260 ἐρήτυσον τέκνα | δεινῆς ἀμλλῆς. This is said to themselves rather than to Oed.: they are not sure that he has heard their cry, ἀπόβαθι. To Musgrave's ἐρατνοί the objections are:—(1) the opt. where we should expect the imperat. The opt. is sometimes joined with the imper. in good wishes or counsels (Pind. *O.* 13. 25 ἀφθενητος γένουν...καὶ τὸνδε λαὸν εἴθεντε): but here, where *peremptory command* is given (162 μετάστραθ', ἀπόβαθι—169 φάνει), the opt. is quite out of place. (2) The sense would be weak, after 161.

166 οὐσεί, written in L over the vulgar ᔁχεις, cannot be a correction of the latter, but must represent a distinct reading (whether conjectural or not). Ισχεις would suit the metre (=ἀσωθ' 134, where see n.) equally well: but the language slightly favours οὐσεί. φέρειν λόγον πρὸς ἔμαν λέσχαν=to bring forward something to be discussed *with us* (cp. Ant. 159 σύγκλητον | τήνδε γερόντων προύθετο λέσχην),

not, 'in answer to *our address*,' a sense which λέσχη never has. For φέρειν cp. Tr. 122 ὃν ἐπιμεμφομένα σ' ἀδείᾳ (aидиа Musgrave) μὲν ἀντία δ' οὐσα: for fut. indic. with εῑ of *immediate* purpose, with an imperat. in apodosis, Ar. *An.* 759 αἱρε πλῆκτρον εἰ μαχεῖ.

167 ἀβάτων: see on 10.

168 ἵνα πάσι νόμος, where use suffers all (to speak): for the omission of ἐστι cp. Her. I. 90 ἐτειρωτάν...εῑ ἀχαρίστοις νόμοις εἶναι τοῖς Ἐλληνικοῖς θεοῖς.

169 πτερίκου, ἀπέκον τοῦ φωνεύν: schol. πρότερον δὲ μὴ διαλέγουν.

170 ποι τις φροντίδος ἐλθῃ; Such phrases present *thought, speech, or the mind* itself, as a *region* in which the wanderer is bewildered; cp. 310: *El.* 922 οὐκ οὐθ' ὅποι γῆς οὐθ' ὅποι γνώμης φέρει: 'thou knowest not whether or into what fancies thou art roaming': *ib.* 1174 ποι λέγων... | ἐλθω; *ib.* 390 ποι ποτ' εἰ φρενῶν; *Tr.* 705 οὐκ ἔχω...ποι γνώμης πέντε.

Ἐλθῃ, delib. subjunct., in 3rd pers., as Dem. *De Cor.* § 124 πτερέρων στὶ τις, Αἰσχίηη, τῆς πτλεως ἐχθρὸν η ἐμὸν εἶναι φῆ; L has ἐλθοί, which might be defended as = 'whether can one possibly turn?'—a more despairing form of ἐλθῃ. Mr A. Sidgwick has pointed out (Aesch. *Cho.* Append. p. 122) that the Attic examples of such an optat. without ἀν are always directly or indirectly interrogative (as *Ant.* 604 τις...κατάσχοι); and are akin to the interrogative or 'deliberative' subjunctive, not to the conditional optat. with ἀν. The principle is (I think) true. But here, at least, the genuinely 'deliberative' ἐλθῃ seems best. See Appendix.

AN. ὁ πάτερ, ἀστοῖς ἵσα χρὴ μελετᾶν,
εἴκοντας ἢ δεῖ κάκούοντας.

OI. πρόσθιγέ νύν μον. AN. ψαύω καὶ δή.

OI. ὁ ξεῦνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας καὶ μεταναστάς.

174

στρ. β'. XO. οὐ τοι μήποτέ σ' ἐκ τῶνδ' ἔδρανων, ὁ γέρον, ἀκοντά
τις ἄξει.

OI. 2 ἔτ' οὖν; XO. ἔτι βαῖνε πόρσω. 178

OI. 3 ἔτι; XO. προβίβαζε, κούρα,
4 πόρσω· σὺ γὰρ αἴτεις. 180

AN. 5 ~~~ | ~~~ | -~ | L --

OI. 6 ---- ||

AN. 7 ~ | ~~~ | -~ | - ^]

8 ἔπειο μάν, ἔπει ὁδὸς ἀμαυρῷ κώλῳ, πάτερ, ἢ σ' ἄγω.

A, R, V³. **172** κ' οὐκάκοντας L. As the crasis *κού* is so common, the scribe, seeing a word beginning with κ', had written *κού*, when he perceived his error, and corrected it by writing *κάκοντας*—forgetting, however, to delete *κού*. This seems clear, both because the second κ is not divided by any space from the ἄ, and because the smooth breathing is written over the latter. The other MSS. have either *κούκ* *ἀκούοντας*, or *κούκ* *ἄκοντας* (as B; and so Campbell). *κάκοντας* Musgrave, *καὶ ἀκούοντας* Blaydes. *κού* *κατοκούντας* Hermann, who also conjectured *κούκ* *ἀπιδούντας*: the latter is received by Hartung and Wecklein. **174** ξεῦνοι] ξεῦνοι MSS.; ξένε Nauck, who transfers *σοὶ* from 175 to the end of 174, thus making 175 a paroemiac. (He formerly wished to transpose the two vv.) **175** σοὶ πιστεύσας καὶ μεταναστάς L and most

171 ἀστοῖς ἵσα χρὴ μελετᾶν, we must practise the same customs which they practise. Eur. *Bacch.* 890 οὐ | γάρ κρείσσον ποτε τῶν νόμων | γιγνώσκειν χρὴ καὶ μελετᾶν: we must never set our theory, or practice, above the laws.

172 Since *κάκοντας* suits both metre and sense, it seems more likely that this was the reading from which, by a scribe's mistake, *κούκ* *ἀκούοντας* arose, than that *ἀκούοντας* conceals some other participle (such as *κατοκούντας* or *ἀπιθούντας*). It is hard to see why Herm. thought the 'negatio contrarii' to be 'necessary' here,—common though it is (see on O. T. 58 γνωτὰ κούκ ἀγνωτα). After *χρὴ μελετᾶν*, too, we should expect *μηδέ*, not *καὶ οὐκ*; the latter supposes that *οὐ* and its partic. form one word. *κούκ* *ἄκοντας* (B and Campbell) would mean, 'and that, too, not unwillingly'—surely a weak sense. The existence of this as the only v.l. confirms *κάκοντας*.

173 καὶ δή: see on 31.

174 μὴ...ἀδικηθῶ. The prohibitive

subjunct. (esp. aor.) is freq. in the 1st pers. plur., but the 1st pers. sing. is very rare: *Tr.* 802 μηδὲ ἀπὸ θάνω: *Il.* 1. 26 μῆ σε κιχέω: 21. 475 μῆ σεν ἀκούσω.

175 σοὶ (the coryphaeus) after ὁ ξεῦνοι (the Chorus): cp. 208 ὁ ξεῦνοι,...μὴ μ' ἀνέρω: 242 ff. ὁ ξεῦνοι, οἰκτείρατ', followed by οὖμα σὸν. Cp. O. T. 1111 πρέσβεις, 1115 σύ. καὶ was omitted by Herm., to make a paroemiac (when the sound and rhythm become extremely unpleasing); σοὶ was omitted, with the same object, by Brunck and Elmsley. Both words are genuine. A paroemiac is neither useful nor desirable here, when another follows so closely (177).

176 τῶνδ' ἔδρανων, 'these seats,' the resting-place, generally, in front of the grove, rather than the particular rocky seat pointed out at 192 f.: cp. 233 f. (Hardy 'abodes'; i.e. Colonus, as Aesch. *Pers.* 4.)

177 ἄξει was altered to ἄρῃ by Elmsley on the ground that οὐ μῆ with the fut. indic. forbids; with the subjunctive, denies. But, besides the passages in

AN. My father, we must conform us to the customs of the land, yielding, where 'tis meet, and hearkening.

OE. Then give me thy hand.

AN. 'Tis laid in thine.

OE. Strangers, oh let me not suffer wrong when I have trusted in you, and have passed from my refuge!

CH. Never, old man, never shall any one remove thee from this place of rest against thy will. strope.

[OEDIPUS now begins to move forward.]

OE. (*pausing in his gradual advance*). Further, then?

CH. Come still further.

OE. (*having advanced another step*). Further?

CH. Lead him onward, maiden, for thou understandest.

[A verse for ANTIGONE, a verse for OEDIPUS, and then another verse for ANTIGONE, seem to have been lost here.]

AN. * * * Come, follow me this way with thy dark steps, father, as I lead thee.

MSS.: *σοι* is omitted by B, Brunck, Elmsley: *καὶ* by Hermann and Blaydes (who keep *σοι*). Wecklein suggests *πιστεύεις σοι μετανοής* (*Ars Soph. em.* p. 75). **177** ἔξει ἄρη Elmsley, Wecklein: ἄκοντ' ἀγάγῃ τις Blaydes. **178** ἔτι οὖν;] ἔτι οὖν ἐπροβό; MSS.: ἔτι οὖν; Bothe, Elmsley: προβώ; Hermann, Blaydes, Wecklein. —ἐπίβαιε MSS.: ἔτι βαίνε Reiske.—πρόσω MSS.: πέρων Bothe. **180** ἔτι;] ἔτι οὖν; Wecklein: προβώ; Reisig.—XO.] The MSS. omit this indication, which was restored by Hermann and Reisig.—προβίβαζε A 1st hand: προβίβαζε L and most MSS.: προσβίβαζε B, with a few others. **181** πέρων Dindorf: πρόσω MSS. **182** ἔσπεο μὲν ἔσπεο ὁδόν (with ἔπεο μοι in the margin): so, too, (but with

which οὐ μή stands with the 2nd pers. fut. *ind.*, and forbids (as Ar. *Ran.* 462 οὐ μὴ διατρέψεις, 'don't dawdle'), there are others in which it stands with the 1st or 3rd pers. fut. *ind.*, and denies. In some of these our MSS. are doubtless corrupt; but there are others in which the correction, if any, must be bold. Thus: (1) with 1st pers.: Soph. *El.* 1052 οὐ σοι μὴ μεθέφοιτο ποτε: Ar. *Ran.* 508 οὐ μή σ' ἔγω | περόφυμάπλεθόντ'. (2) with 3rd pers.: Xen. *Hellen.* 1. 6. 32 εἴπεν ὅτι ή Σπάρτη οὐδὲν μὴ κάκιον οἰκεῖται αὐτοῦ ἀποθανόντος: Eur. *Phoen.* 1590 σαφῶς γάρ εἶπε Τειρεσίας οὐ μήποτε | σοῦ τήνδε γῆραν οικούντος εὐ πράξειν πόλιν (oblique of οὐ μὴ πράξει). On the whole the evidence points to the conclusion that οὐ μή could be used with the 1st or 3rd pers. fut. indic., as with the aor. or pres. subjunct., in giving a strong assurance.

179 f. L's ἔτι οὖν ἔτι προβό; metrically answers to οὖτως in 194. The choice seems to lie between ἔτι οὖν; and προβώ; The latter might easily have been added to explain the former: and ἔτι οὖν

is not too abrupt, since πρόσθιγέ νῦν μου (173) has already marked the beginning of his forward movement. ἔτι βαίνε seems better than ἐπίβαιε in the case of a blind man advancing step by step, and asking at each step whether he has come far enough. This is well expressed by ἔτι οὖν;—ἔτι βαίνε.—ἔτι; For ἔτι before προβ., cp. Ant. 612 τὸ πρίν.

181 ff. After διέτι three verses have been lost (the 1st and 3rd for Ant., the 2nd for Oed.), answering to 197 πάτερ—**199** ἄρμοσαι: and after ἀ σ' ἄγω (183) a verse for Oed, answering to 202 ἄρμοι... ἄτας. See Metrical Analysis.

182 μάν (a stronger μέν, 'verily') may here be simply hortative ('come!') as it oft. is with the imperat.: *Il.* 1. 302 εἰ δ' ἄγε μήν πείρησαι: 5. 765 ἄγει μάν: Aesch. *Suppl.* 1018 ἄγε μάν. If the lost words of Oed. uttered a complaint, then μάν may have had an adversative force, 'yet': but this is more oft. γε μήν than μήν alone: cp. 587. ὠδός, in this direction: see on *O. T.* 7.

ἀμανρῷ κάλωφ=τυφλῷ ποδὶ (Eur. *Hec.*

OI. 9 -> | ~ ~ | ↘ | - Λ]

XO. 10 τόλμα ξένος ἐπὶ ξένης,
11 ὁ τλάμων, ὁ τι καὶ πόλις
12 τέτροφεν ἄφιλον ἀποστυγεῖν
13 καὶ τὸ φίλον σέβεσθαι.

185

σύστ. γ'. OI. ἄγε νυν σύ με, παῖ,
ἴν' ἀν εὐσεβίας ἐπιβαίνοντες
τὸ μὲν εἴποιμεν, τὸ δ' ἀκούσαιμεν,
καὶ μὴ χρείᾳ πολεμῶμεν.

190

ἀντ. β'. XO. αὐτοῦ, μηκέτι τοῦδ' αὐτοπέτρου βήματος ἔξω πόδα
κλίνης.

OI. 2 οὗτως; XO. ἄλις, ὡς ἀκούεις.

δ' added before ἀδ'), B, Vat., and (with μὰν) T, Farn.: ἔπει μὰν ἔπει' ὁδε A and most MSS. **184** XO. is wanting in the MSS., and was added by Hermann.—ξένος ἐπὶ ξένης] ξένος ἐπὶ ξένης MSS. (cp. n. on 174): ξένης Bothe: ξένας Elmsley. **185** τλάμων MSS.: τλάμων Bothe. Cp. n. on 203. **189** εὐσεβίας] εὐσεβείας L. **190** εἴποιμεν...ἀκούσαιμεν L (with ω written over οι and αι), r: εἴπωμεν...ἀκούσωμεν

1050): cp. 1639 ἀμαυρᾶς χερσίν. In Eur. *Herc. Fur.* 123, however, ποδὸς ἀμαυρὸν ἔχος=merely 'my feeble steps' (for Amphitryon is not *blind*). That might be the meaning here too. But in choosing between the literal sense of ἀμαυρός, 'dim,' and the fig. sense, 'feeble,' we must be guided by the context of each passage; and the context here favours the former. Cp. 1018.

184 ff. τόλμα...σέβεσθαι. These four vv. are wrongly given by the MSS. to Antigone. Her gentle counsel in 171 ff. may have prompted the attribution. ξένος ἐπὶ ξένης: Ph. 135 τὶ χρῆ με, δέσποτ', ἐν ξένῳ | στέγειν, η̄ τὶ λέγειν...;

185 ὁ τλάμων: the nom. can thus stand for the voc. even in direct address, as Eur. *Med.* 1133 μὴ σπέρχου, φίλος: but is sometimes rather a comment, as *ib.* 61 ὁ μάρος, εἰ χρῆ δεσπότας εἰπεῖν τόδε. Cp. 753, 1471.

186 τέτροφεν ἄφιλον, holds in *settled* dislike:—the perfect tense marking how the sentiment which forbids impiety towards the Eumenides has interwoven itself with the life of the place. τρέφω τι ἄφιλον=to hold a thing (in one's thoughts) as unloveable: cp. ἐν ἐλπίσων τρέφω τι (*Ant.* 897). For the perfect, denoting a *fixed* view, cp. Her. 30. 38

οὕτω νευομίκασι τὰ περὶ τοὺς νόμους (and so 7. 153, 8. 79): Plat. *Legg.* 8. 837 C δέρών τῷ ψυχῇ...ὑβριν ἥγηται τὴν περὶ τὸ σῶμα τοῦ σώματος πλησμονήν: *Prot.* 348 Ε οὕτω πεπίστευκας σαυτῷ. The perf. act. of τρέφω occurs in *Anthol.* Append. III. 2 (Jacobs vol. II. p. 795) ἄνδρας ἀγαλλεῖτος τέτροφε Κέροπτη: in Polybius (12. 25 h in the later form τέτραφα), etc.: but in older Greek only in the Homeric use, as *Od.* 23. 237 περὶ χροῦ τέτροφεν ἄλμη (the brine has hardened on their flesh): whence Nauck here, πόλει τέτροφεν (as=πέφυκεν) ἄφιλον, (whate'er) hath grown unpleasing to the city.

189 ff. ἀν with the optat. verbs, not with ὡνα: '(to a place) where I may speak on the one hand, and hear on the other': τὸ μὲν...τὸ δέ are adverbial: cp. Xen. *Anab.* 4. 1. 14 τὰ μέν τι μαχόμενοι, τὰ δὲ καὶ ἀναπανόμενοι. εἴτοιμεν...ἀκούσαιμεν, i.e. 'arrive at a mutual understanding,'—a regular phrase: Thuc. 4. 22 ξυνέδρους δὲ σφίσιν ἐκέλευον ἐλέσθαι οἵτινες λέγοντες καὶ ἀκούοντες περὶ ἐκάστου ξυμβήσονται: Theocr. 25. 48 αἰσυμνήτης | ω̄ κε τὸ μὲν εἴποιμ, τὸ δ' ἐκ φαμένοι πιθόλην (a head-man, 'who to shrewd questions shrewdly can reply,' Calverley). ἀν with the optat. in the relative clause just as in apodosis; so Theocr. 25. 61 ἔγώ δέ τοι

[Here has been lost a verse for ΟΕ.]

CH. A stranger in a strange land, ah, hapless one, incline thy heart to abhor that which the city holds in settled hate, and to reverence what she loves!

ΟΕ. Lead me thou, then, child, to a spot where I may speak and listen within piety's domain, and let us not wage war with necessity.

[Moving forward, he now sets foot on a platform of rock at the verge of the grove.]

CH. There!—bend not thy steps beyond that floor of native rock.

ΟΕ. Thus far?

CH. Enough, I tell thee.

A (with η written over ϵ), B, Aldus, Brunck, Hermann; a reading which requires us to take ν' \bar{a}' as = 'wherever.' **192** ἀντιπέτρου MSS.: $\alpha\acute{u}tōpētrou$ Musgrave, and so Blaydes, Hartung, Jacobs, Wecklein: $\alpha\gamma\chi\pi\acute{e}trou$ Meineke. **193** κλινῆσθαι: γρ. κινήσθαι L.

ἡγεμονεύσω | ...να κεν τέτμοιμεν ἄνακτα
(to a place where we are likely to find him): Xen. Anab. 3. 1. 40 οὐδὲ οἴδα ὅ τι
ἄν τις χρήσαιτο αὐτοῖς (I know not what
use one could make of them).

εὐτεβίας ἐπιβάνοντες, entering on piety, placing ourselves within its pale: but this figurative sense is here tinged with the notion of 'entering on lawful ground' (schol. εὐτεβίως πατοῦντες). For the fig. sense cp. Od. 23. 52 δόρα σφῶν ἐνφρόσυνης ἐπιβήτοις | ἀμφοτέρω φύλων ἥπορ, 'that ye may both enter into your heart's delight' (Butcher and Lang): Ph. 1463 δόξῃς οὕτοις τῆσδε ἐπιβάντες, though we had never entered on that hope (dared to entertain it).

191 καὶ μὴ χρ. πολ.: Ant. 110δ ἀνάγκη δ' οὐχὶ δισμαχητέον. Simonides fr. 5. 21 ἀνάγκη δ' οὐδὲ θεοὶ μάχονται. Eur. fr. 709 χρέα διδάσκει, καν βραδύς τις ἦ, σοφόν.

192 ff. **ἀντοῦ**. Oed. has now advanced to the verge of the grove. Here a low ledge of natural rock forms a sort of threshold, on which his feet are now set. **ἀντιπέτρος βήματος**, a 'step,' i.e. ledge, of natural rock, not shaped by man (as was the ordinary βήμα or raised place for speakers, etc.), distinct, of course, from the ἀξεστος πέρτρος of 19, which was *within* the grove. So **ἀντέξυλος** (of rough wood, Ph. 35), **ἀντοπόρ**

φυρος (of natural purple), **αντόποκος** (of simple wool), **αντόπιος** (of unbolted wheaten flour), **αντόκοος** (with natural hair, Ar. Ran. 822), **αντόφοιος πέτραι** (rocks forming a natural roof, Oppian Halieut. 1. 22). The **ἀντιπέτρον** of the MSS. could mean:—(1) 'A ledge like rock'; cp. **ἀντίπαιος** (Aesch. Eum. 38)= 'weak as a child': and so the schol. in L, **ἰσοπέτρον, χαλκοῦ**,—i.e. 'a ledge of material firm as rock,' 'of brass,' meaning the **χαλκότονος δόξης** understood literally: see, however, on 57. (2) 'A ledge serving as a rock': cp. (**όνειδην**) **ἀντίκεντρα** (Aesch. Eum. 136), **λίθος ἀντιθύρετρος** (Nonnus 11. 140), **ἀντίτυργος πέτρα** (Eur. Bacch. 1097). (3) 'A seat of rock fronting thee': cp. **ἀντίπρωπος**, with **πρόφα** facing one. This does not fit the data. (4) Bellermann: 'a (stone) seat over against a rock,' i.e. 'behind which the stone wall rises' (?).—Campb. renders first by 'rocky,' then by 'rock-like,' and refers to 'some peculiarity in the basement of the low seats.'

193 πόδα κλίνης (aor.) like πόδα τρέπειν (Eur. Suppl. 718), since, the seat being now at his side, he turns away from it if he moves forward. Wecklein explains it as =**γέννη κάψης** ('sit down'), but (1) **πόδα** could not here stand for **γέννη**, and (2) the question is now of *haling*, not yet of sitting down (see 195).

195

OI. 3 ἦ ἐσθῶ; XO. λέχριος γ' ἐπ' ἄκρου
4 λᾶος βραχὺς ὀκλάστας.

AN. 5 πάτερ, ἐμὸν τόδ'. ἐν ἡσυχαίᾳ

OI. 6 ιώ μοί μοι.

AN. 7 βάσει βάσιν ἄρμοσαι,

8 γεραὸν ἐς χέρα σῶμα σὸν προκλίνας φιλίαν ἐμάν.

OI. 9 ὕμοι δύσφρονος ἄτας.

XO. 10 ὁ τλάμων, δτε νῦν χαλᾶς,

11 αὐδασον, τίς ἔφυς βροτῶν;

12 τίς ὁ πολύπονος ἄγει; τίν' ἀν

13 σοῦ πατρίδ' ἐκπυθούμαν;

202

XO. 10 ὁ τλάμων, δτε νῦν χαλᾶς,

11 αὐδασον, τίς ἔφυς βροτῶν;

12 τίς ὁ πολύπονος ἄγει; τίν' ἀν

13 σοῦ πατρίδ' ἐκπυθούμαν;

205

ἀνομοιό- OI. ὁ ξένοι, ἀπόπτολις· ἀλλὰ μὴ γέρον;

XO. τί τόδ' ἀπεννέπεις,

209

OI. μή, μή μ' ἀνέρη τίς εἰμι, μηδ' ἐξετάσης πέρα ματεύων.

195 ἦ 'σθῶ; L, with the scholium ἀντὶ τοῦ καθεσθῶ: ἀπὸ τοῦ ἐσθῶ τέταται: also γρ. ἦ στῶ; δ καὶ βέλτιον.—ἦ 'σθῶ A: ἡσθῶ B, T (the latter with στ written above).—ἦ 'σθῶ; Brunck, Wecklein.—ἦ 'σθῶ; Dindorf (conjecturing κλιθῶ); Campbell.—ἐσθῶ; (omitting ἦ) Vauvilliers, Hermann.—ἦ στῶ; Elmsley, Reisig.—ἐστῶ; Nauck.—σταθῶ; Hense. **196** λᾶον MSS. and most edd.: λᾶος Dindorf, Wecklein. **197** ἐν ἡσυχίᾳ MSS.: ἐν ἀσυχαίᾳ Reisig, Hermann, Dindorf, Campbell (with ἷ- for Ἰ-): ἐν ἡσυχῷ Elmsley. **198** ιώ μοι μοι] These words, Antigone's in the MSS., were restored to Oedipus by Hermann (who placed them after ἄρμοσαι in 199). **199** ἄρμόσαι MSS., Hartung. ἄρμοσαι was proposed by Elmsley (who left ἄρμόσαι

195 f. ἦ ἐσθῶ; 'am I to sit down?' deliberative aor. subj. of ἔξομαι. This aor. of the simple verb occurs nowhere else: but ἑκαθέσθην is used in later Greek (as καθεσθέντα Paus. 3. 22. 1). Since ἐ is the radical vowel, it seems better to suppose a synizesis ($\hat{\eta}$ ἐσθῶ) than an aphaeresis ($\hat{\eta}$ 'σθῶ): the $\hat{\eta}$, though not necessary, is prob. genuine. I have left this questionable ἐσθῶ in the text, on the strength of ἑκαθέσθην: but the v. l. ἦ στῶ ('am I to halt?'), preferred by the schol. in L, seems more defensible than it has been thought by recent edd. The answer of the Chorus, no doubt, refers to sitting down. So, however, it could do after ἦ στῶ; He has already been told to go no further (191 f.): but, in his anxiety to avoid further offence, it is conceivable that he should repeat his question in the clearest form. (Cp. Eur. *Hec.* 1079 πᾶ βῶ, πᾶ στῶ, πᾶ κάρψω...:)

λέχριος γ'...οκλάστας. 'yes, moving sideways,'—the rocky seat being near his side—'sit down,' crouching low on the top of the rock.' ὀκλάζω (cp. ὀδάξ, from ὀδακ), from κλάω, to bend the hams in

crouching down; Xen. *An.* 6. 1. 10 τὸ Περισκὸν ὥρχετο,...καὶ ὥκλαζε καὶ ἔσαντατο, 'he danced the Persian dance, sinking down and rising again by turns' (there was a dance called ὀκλασμα): so ὀκλαδῖς=a folding campstool. **βραχὺς**, 'low,' (as μέγας='tall,') because the seat is near the ground.

ἄκρου, on the outer edge of the rocky platform (βῆμα 192). **λᾶος**, gen. of λᾶας, as *Od.* 8. 192 λᾶος ὑπὸ μτῆς. No part of λᾶας occurs in trag., except here and Eur. *Ph.* 1157 acc. λᾶαν. The MSS. have λᾶόν, and the schol. in L quotes Herodian (160 A.D.), ἐν τῷ ἐ τῆς καθόλου (=bk 5 of his lost work ἡ καθόλου προσῳδία), as taking it from a nom. λᾶος: but Herodian had perhaps no warrant besides this passage, and no other trace of such a form occurs.

197 ff. ἐμὸν τόδ': i.e. the office of placing him in his seat (cp. 21 κάθισέ...με). Hermann changes the ἐν ἡσυχίᾳ of the MSS. to ἐν ἀσυχαίᾳ, joining it with βάσει. The corresponding strophic verse is lost (see on 181): but the metre confirms the emendation (see Metrical Analysis).

OE. Shall I sit down?

CH. Yea, move sideways and crouch low on the edge of the rock.

AN. Father, this is my task : to quiet step (OE. Ah me ! ah me !) knit step, and lean thy aged frame upon my loving arm.

OE. Woe for the doom of a dark soul!

[ANTIGONE seats him on the rock.]

CH. Ah, hapless one, since now thou hast ease, speak,— whence art thou sprung? In what name art thou led on thy weary way? What is the fatherland whereof thou hast to tell us?

OE. Strangers, I am an exile—but forbear.....

CH. What is this that thou forbiddest, old man?

OE. ——forbear, forbear to ask me who I am ;—seek— probe—no further!

in his text), and has been generally adopted. **200** γεραιὸν MSS. : γεραδν Dindorf. **201** προκλίνας L, A, and most MSS.: προκρίνας B, R, Vat.: πρόσκλινον Triclinius, who, reading ἀρμόσαι in 199, and supposing it to depend on ἔμδν τέδ', could not explain προκλίνας. Brunck, for a like reason, conjectured πρόβλινον. **202** δύσφορον] δυσφόρου Blaydes, Dindorf. **203** ὁ τλάμων L, and so A (but with ω written over ω): ὁ τλάμων B, with most of the others. **204** τίς σ' ἔψυ L (in marg., γρ. τίς ἔψυ); A: τίς σ' ἔψυε; B: τίς ἔψυ; R: τοῦ ἔψυ Schneidewin. **205** τίς ὁ πολύπονος MSS.: but L has in the margin, γρ. τίς ὁ πολύπονος, which most edd. adopt. τίς σε πολύπονος Wecklein.—τίνα MSS.: τίν' ἀν Vauvilliers. **210** μὴ μή μή μ' MSS.: μή με, μή μ' Hermann: μή, μή μ' Hartung, Bergk.

The words ἐν ἡσυχαίᾳ...ἔμαν are said as she helps him to sit down. He has to make one step sideways (195) to the seat. Taking his arm, she says: 'Lean on me, and join step to quiet step' (ἀρμοσαῖ aor. imper. midd.): i.e. 'advance one foot to the resting-place, bring the other up beside it, and then (supported by my arm) sit down.' Cp. Eur. *Or.* 233 ἥ κάπι γαῖας ἀρμόσαι πόδας θέλεις; 'wouldest thou set thy feet together (plant thy feet) on the ground?' Pseudo-Simonides 182 δῆ ποδὸς ἵχνα πράτον | ἀρμόσαμεν, where we first planted our feet (on the battlefield,—there we fell). Campbell takes βάσιν as the foot of Oed., and βάσει as a 'stone support for the foot attached to the seat,' rendering, 'fit thy foot into its quiet resting place.' This seems improbable. 'Time thy step to *my* quiet step' is unsuitable, since they are close to the seat already. The interjection λά μοί μοί, given by the mss. to Antigone, but by Herm. (rightly) to Oed., need not, with Herm., be placed after ἀρμοσαῖ.

202 f. δύσφορος, as the work of a mind clouded by the gods: *Ant.* 1261 λώ

φρενῶν δυσφόρων ἀμαρτήματα. The gen. after the exclamation ὄμοι: cp. on 149.

203 τλάμων, see on 185. χαλᾶς, hast ease (alluding to his words betokening pain and exhaustion): *not, εἴκει καὶ οὐκ ἀντιτίνεις τῷ ἔξελθειν* (from the grove), as the schol.

205 f. τίς ὁ πολ.: cp. on 68. τίν' ἀν ...πατρίδ'. For the twofold question, cp. *Ph.* 220 τίνες ποτ' ἐς γῆν τηρίδε κατέσχετ'; ... | ποτας πάτρας ἀν ἦ γένους ὑμάς ποτε | τύχουμ' ἀν εἰτών; Eur. *Helen.* 86 ἀτάρ τίς εἰ; πεθεν; τίν' ἔξανδρον σε χρή; (Dind. τίνος σ' αὐδᾶν χρέων;) *Od.* 1. 170 (and in five other places) τίς πόθεν εἰς ἀνδρῶν; πόθεν τοι πόλιν ἥδε τοκῆς;

208 Oed. replies to their second question by ἀπόπτολις, which is almost an exclamation;—'I have no πατρίδ now': he deprecates their first question (*τίς ἀγεῖ;*) altogether. Cp. Aesch. *Ag.* 1410 (the Argive elders to Clytaemnestra) ἀπόπτολις δ' ἔσει, | μίσος θύριμον ἀστοῖς. Soph. has ἀπόπτολις in *O. T.* 1000 (dialogue) and *Tr.* 647 (lyr.). Cp. 1357.

210 μή, μή μ' ἀνέρη. As the verses from 207 onwards are ἀνομοιόστροφα (see

- ΧΟ. τί τόδ'; ΟΙ. αἰνὰ φύσις. ΧΟ. αὐδα. ΟΙ. τέκνουν,
ώμοι, τί γεγώνω;
ΧΟ. τίνος εἶ σπέρματος, ὥξενε, φώνει, πατρόθεν. 215
ΟΙ. ωμοι ἐγώ, τί πάθω, τέκνουν ἐμόν;
ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.
ΟΙ. ἀλλ' ἐρῶ· οὐ γάρ ἔχω κατακρυφάν.
ΧΟ. μακρὰ μέλλετον, ἀλλὰ τάχυνε.
ΟΙ. Λαῖον ἵστε τιν'; ὦ. ΧΟ. ιὸν ιού.
ΟΙ. τό τε Λαβδακιδᾶν γένος; ΧΟ. ὥ Zeū.
ΟΙ. ἀθλιον Οἰδιπόδαν; ΧΟ. σὺ γάρ ὅδ' εἶ;
ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.
ΧΟ. ίώ, ω ω· ΟΙ. δύσμορος. ΧΟ. ω ω·
ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει; 225

212 τί τόδε; ΟΙ. δενὰ MSS., Campbell: τί τόδ'; ΟΙ. αἰνὰ Wunder, Hermann, Schneidewin, Dindorf, Wecklein, and others: τί δέ; ΟΙ. δενὰ Elmsley. **214** γεγώνω L: γεγωνῶ A, with most of the other MSS. **215** ξένε L, A, and most MSS.; but ξένε T and Farn.: ώξενε Heath. **217** βαλεῖς, found in T and Farn., is due to Triclinius, and was first restored to our texts by Brunck. L, with A and the rest, has μένεις, a corruption of βαλεῖς which arose from the likeness between some cursive forms of β and μ. **219** μέλλετ' L, with most of the others: μέλλετέ γ' Triclinius (T, etc.); μέλλετον Hermann, Elmsley (who conjectured μέλλομεν), and most edd.: μέλλεις Blaydes.—τάχυνε Elmsley, Hermann (who also proposed τάχυνον), and most edd.: ταχῦναι Reisig. The MSS. have ταχύνετε (as L, and most), or ταχύνετε (as A, R, and the Aldine ed.). **220** λαῖον ἵστε τιν' ἀπέγονον; ΧΟ. ω ω io. L. So most of the other MSS. (except that they have ω ω or ω ω). The second ioν

on 117), the strophic test is absent, but μῆ, μῆ μ' is metrically preferable to μῆ μῆ μῆ here (see Metr. Analysis). And, after the preceding ἀλλὰ μῆ, a three-fold iteration would rather weaken than strengthen.

212 Wunder's correction of the MS. δενὰ to αἰνὰ is required by the Ionic measure (~~ : ~~~); see Metr. Analysis. φύντος=origin, birth: 270: *Tr.* 379 (Iolè) λαμπρὰ...φύντος, | πατρὸς μὲν οὐστα γένεσιν Εύρυτου, κ.τ.λ.

214 γεγώνω, delib. perf. subjunct. from γέγωνα: whence, too, the imper. γέγωνε, *Ph.* 238. Both these could, indeed, be referred to a pres. γεγώνω, which is implied by other forms, as ἔγέγωνε (*Il.* 14. 469): cp. Monroe *Hom. Gr.* § 27. Poetry recognised, in fact, three forms,—a perf. γέγωνα, a pres. γεγώνω, and a pres. γεγωνέω (γεγωνεῖν, *Il.* 12. 337). Cp. ἄνωγα with impf. θώων.

214 f. τίνος εἶ σπέρματος; possessive gen., denoting the stock, country, etc., to which one belongs: cp. on 144: *Plat.*

Sympos. 203 A πατρὸς τίνος ἐστὶ καὶ μητρός; *Meno* 94 D οἰκιας μεγάλων ἦν: Dem. or. 57 § 57 ὅσιον τῶν μεγάλων δήμων ἐστέ. πατρόθεν with εἶ: the Chorus, whose uneasy curiosity is now thoroughly roused, presses for an explicit answer, and first (as usual) for the father's name. *Plat. Legg.* 753 C εἰς πνάκιον γράψαντες τούνομα πατρόθεν καὶ φυλῆς καὶ δήμου. *Ai.* 547 ἐμός τὰ πατρόθεν.

216 τί πάθω...; 'what is to become of me?' *Tr.* 973 (Hyllus, in his wild grief for his father) τί πάθω; τι δὲ μήσομαι; οἴμοι.

217 ἐπ' ἔσχατα βαλεῖς, 'thou art coming to the verge' (not, 'thou treadest on the verge,' which would require gen. or dat.), since, after the hint αἰνὰ φύσις (212), the full truth cannot long be withheld. Cp. fr. 658 (Orithyia was carried) ἐπ' ἔσχατα χθονός: *Ant.* 853 προβᾶσ· ἐπ' ἔσχατον θράσον: *Her.* 8. 52 ἐς τὸ ἔσχατον κακοῦ ἀπηγέμενοι.

219 Hermann's μέλλετον (for the ms. μέλλετ') is fitting, since Oed. and Ant.

CH. What means this? OE. Dread the birth...

CH. Speak!

OE. (*to Antigone*). My child—alas!—what shall I say?

CH. What is thy lineage, stranger,—speak!—and who thy sire?

OE. Woe is me!—What will become of me, my child?

AN. Speak,—for thou art driven to the verge.

OE. Then speak I will—I have no way to hide it.

CH. Ye twain make a long delay—come, haste thee!

OE. Know ye a son of Laius...O!...(*The CHORUS utter a cry*)...and the race of the Labdacidae?...(CH. O Zeus!)...the hapless Oedipus?...

CH. THOU art he?

OE. Have no fear of any words that I speak—

(*The CHORUS drown his voice with a great shout of execration, half turning away, and holding their mantles before their eyes.*)

OE. Unhappy that I am!...(*The clamour of the CHORUS continues*)...Daughter, what is about to befall?

was added by Triclinius (T, etc.). Vat. has λάϊον. Hermann wrote: ΟΙ. Λατὸν ἵστε τίν' ΧΟ. ω̄. ΟΙ. ἀπόγονον. Reisig: Λατὸν ἵστε τίν' ΧΟ. ω̄, ιώ̄, ιώ̄,—holding that ἀπόγονον was a spurious addition, prompted by the genit. Λατὸν. Wecklein: Λατὸν ἵστε τιν'; ω̄. ΧΟ. ιο̄ ιο̄. (Boeckh, too, would give the ω̄ to Oed., not to the Chorus.) Dindorf: Λατὸν ἵστε τιν' ὄντ'; ΧΟ. δοο̄ω̄. Elmsley: Λατὸν ἵστε τιν' οὐν'; ΧΟ. ω̄ ιο̄ ιο̄. Postgate ingeniously suggests Λατὸν ἵστε τιν' ινν'; ΧΟ. δοο̄ (or ω̄ ιο̄). The loss of ινν' would have been easy after τιν'. **224** ιω̄ ω̄ ω̄ ω̄. ΟΙ. δύσμορος. ΧΟ. ω̄ ω̄. L. (The ΟΙ. and ΧΟ. were added by S, the 1st hand having written merely short lines.) The other mss. agree with L in giving the word

have just been speaking together; and is clearly better than μέλλετέ γ' (Triclinius) or μέλλουμεν (suggested by Elms.). The sing. τάχυνε rightly follows, since it is from Oed. alone that a reply is sought. μακρά, neut. plur. as adv.: O. T. 883 ὑπέροπτα (n.): Ar. *Lys.* 550 οὔρα θεῖτε: Eur. *Or.* 152 χρόνια...πειδὼν...εἰνάξεται.

220 Λατὸν ἵστε τιν'; The word ἀπόγονον, seemingly a gloss, which follows τιν' in the MSS., is against the metre, which requires —— after τιν': it also injures the dramatic force. Each word is wrung from Oed.; the gen. Λατὸν tells all. The long syll. after τιν' could be,—(1) ω̄, which Herm. supplies,—giving it, however, to the Chorus,—whereas the rhythm will be better if it is an interjection by Oed.: (2) ὄντ'; (Dindorf): or (3) οὐν'; (Elmsley). The two latter are somewhat tame.

221 The family patronymic was taken from Labdacus (the father of Laius),

though the line was traced directly up to Cadmus, father of Polydorus and grandfather of Labdacus (O. T. 267; Her. 5. 59).

223 The relat. clause δο̄ς αὐδῶν is most simply taken as representing an accus., governed by δέος ἵστητε μηδέν as=μή δειμαντεῖ (rather than a genitive depending on δέος): Tr. 996 σάν μ' ἄρ' έθον λώβαν: Dem. *De Fals. Legat.* § 81 οὐ γε δῆμος ο τῶν Φωκέων οὗτοι κακῶς...διάκεται, ὕστε...τεθνάναι τῷ φέβω...τοὺς Φιλίππους ζένους: Aesch. *Theb.* 289 μέριμναι ζωπινροῦσι τάρβος (=ποιοῦσι με ταρβεῖν) | τὸν ἀμφιτειχῆ λεών: Eur. *Ion* 572 τοῦτο κάμ' ἔχει πόθος. Cp. below, 583, 1120. In such instances the acc. might also, however, be taken as one of 'respect.'

224 The mss. give the one word δύσμορος to Oed., as uttered by him between the exclamations of the Chorus. It thus marks his despair at their refusal to hear him. There is dramatic force in

ΧΟ. ἔξω πόρσω βαίνετε χώρας.

ΟΙ. ἀ δ' ὑπέσχεο ποῖ καταθήσεις;

ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται
ῶν προπάθη τὸ τίνειν.

ἀπάτα δ' ἀπάταις ἔτεραις ἔτερα

230

παραβαλλομένα πόνον, οὐ χάριν, ἀντιδίδωσιν ἔχειν.

σὺ δὲ τῶνδε ἐδράνων πάλιν ἔκτοπος αὗτις ἄφορμος ἐμᾶς

χθονὸς ἔκθορε, μή τι πέρα χρέος

235

ἐμῷ πόλει προσάψῃς.

ΑΝ. ὦ ξένοι αἰδόφρονες,
ἀλλ' ἐπεὶ γεραὸν [ἀλαὸν] πατέρα

δύστυρος to Oed.: Hermann first gave it to the Chorus. Instead of ὡς ὡς ὡς... ὡς ὡς one must read either ὡς, ὡς...ἢ ὡς (with Hermann), or ὡς ὡς...ὡς (with Dindorf). **226** πόρσω Triclinius: πόρσω L, A, with most of the rest; and so Aldus.

227 ὑπέσχεο A, with most of the MSS.: ὑπέσχετο L: ὑπέσχεν B: ὑπέσχον Vat.

228 οὐδενὶ μοιρίδια (*sic!*) was written by the 1st hand in L. One corrector wished to change this into οὐδενὶ μοι ρίδια, another into οὐδενὶ μοιρα διὰ (μοιρα as dat. sing.),—misled, perhaps, by the schol. in the margin, ἢ ἔξ έρωντα· μοιρας γάρ νῦν τὰς έρωντας. From the first of these corrections arose the Aldine reading οὐδενὶ μοι ρίδια, found also in A (*ρίδια*) and R. The true μοιρίδια is in some of the later MSS., as T and B, and in the 2nd Juntine ed. **229** ὥν MSS.: ἥν Wunder. προπάθη]

the sentence of expulsion (226) being the first *articulate* utterance of the Chorus after the disclosure which has appalled them.

227 ποῖ καταθήσεις; fig. from the payment of a debt in money. If you will not pay it here and now, to what place will you bring the payment for it? i.e. when, and in what form, can your promise of a safe refuge (176 f.) be redeemed, if I am driven from Colonus? ποῖ with a verb pregnantly used, as 476 τὸ δὲ ἐνθει ποῖ τελευτῆσαι με χρή; to what end am I to bring it? Cp. 383. For καταθήσεις cp. Dem. In Mid. § 99 οὐ γάρ ἔστω ὄφλημα ὅ τι χρὴ καταθέντα ἐπίτιμον γενέσθαι τουτοῦ, there is no debt (to the Treasury), by paying which he can recover the franchise. Pind. Nem. 7. 75 νικῶντι γε χάριν... | ...οὐ τραχύς εἴμι καταθέμεν.

228 Ε. οὐδενὶ μοιρίδια τίσις ἔρχεται, to no one comes punishment from fate, ὥν (=τούτων ἀ) προπάθη, for things (caus. gen.) which he has already suffered, τὸ τίνειν (acc.), in respect of his requiring them. συγγνωτόν ἔστω ἔαν τίνη τις ἀ ἀ προπάθη. ‘Thou didst deceive us by getting our promise before telling thy name;

we may requite thy deceit by deeming our promise void.’ τίνειν (with τὸ added, see on 47) further explains the causal gen. ὥν: ‘no one is punished for deeds which have first been done to him—that is, for repaying them to the aggressor.’ Cp. 1203 πάσχειν, παθόντα δὲ οὐκ ἐπίστασθαι τίνειν: Eur. Or. 109 τίνοι...τροφάς, repay care. ὥν for ὥν ἥν, as 395, O. T. 1231 (n.).

With Wunder’s ὥν some construe:—οὐδενὶ τὸ τίνειν ἀ ἥν προπάθη ἔρχεται μοιρίδια τίσις, ‘for no one retaliation becomes (=γίγνεται) a fate-doomed punishment’: but could the τίσις itself thus stand for the cause of the τίσις? The ὥν of the MSS. is confirmed by other passages where, instead of an acc. governed by the infin., we have a gen. depending on another word, and then the infin. added exegetically: El. 542 ιμερον τέκνων | ...σχε δασσοθαι: Plat. Crito 52 Β οὐδὲ ἐπιθυμία σε ἀλλης πόλεως οὐδὲ ἀλλων νόμων θλαβεν εἰδέναι: Rep. 443 Β ἀρχόμενοι τῆς πόλεως οἰκίζειν.

230 Ε. ἀπάτα δ': guile on the one part (*ἔτερα*), matching itself against deeds of guile on the other (*ἔτεραις*), makes a recompense of woe, not of grace (as in

CH. Out with you! forth from the land!

OE. And thy promise—to what fulfilment wilt thou bring it?

CH. No man is visited by fate if he requites deeds which were first done to himself; deceit on the one part matches deceits on the other, and gives pain, instead of benefit, for reward. And thou—back with thee! out from these seats! avaunt! away from my land with all speed, lest thou fasten some heavier burden on my city!

AN. Strangers of reverent soul, since ye have not borne

προμάθη (*sic*) L, with π written over μ . **230** ἔτέρα] ἔτέραι L. **231** παραβαλούμένα L, with erasure of an accent over σ , and of ι after the final α : i.e. it was first παραβαλόμενα, and then παραβαλλούμενα (dat.). **233** σὺ δὲ ἐκ τῶνδ' L, A, etc.: σὺ δὲ τῶνδ' Triclinius (T, Farn.). **234** αὐθις F (with τ written above): αὐτις the other MSS. **238 f.** γεράνι ἀλαὸν πατέρα L, where ἀλαὸν is not from the 1st hand, but was inserted afterwards by S. A, and most of the other MSS., have only γεράνι πατέρα, without ἀλαὸν: but the latter word appears in the Triclinian text (T, etc.). Recent editors, for the most part, either eject ἀλαὸν, or print it in brackets. Wecklein, who retains it, conjecturally substitutes ἀνδρά τόνδε (without

return for *good* deeds): ἔχειν, epexeg. ‘(for the deceiver) to enjoy’ (cp. *I. l.* 1. 347 δῶκε δὲ ἄγειν). ἀπάτα ἔτέρα, not another kind of guile, but another instance of it, as *Ph.* 138 τέχνα (a king’s skill) τέχνας ἔτέρας προσῆκε, excels skill in another man. παραβαλλ., as *Eur. I. T.* 1094 ἔγώ σοι παραβαλλουμένης θήρους, νιεῖ with thee in dirges: *Andr.* 290 παραβαλλούμεναι, abs., ‘in rivalry.’ For the sentiment cp. *Plat. Crito* 49 Β οὐδὲ (δεῖ) ἀδικούμενος ἄρα ἀνταδικεῖν, ὡς οἱ πολλοὶ οὖνται: *Archil.* fr. 67 ἐν δὲ ἐπίστακα μέγα, | τὸν κακὸς με δρῶντα δευοῖς ἀνταμεβεσθαι κακοῖς. *Pind. Pyth.* 2. 83 φλον εἴη φιλεῖν | ποτὶ δὲ ἔχθρὸν ἀτ' ἔχθρὸς ἔων λύκοι δίκαιν ψοθεύσομαι, | ἀλλ' ἀλλοτε πατέρας ὁδοῖς σκολαιᾶς.

233 f. ἔδρανων with ἔκτοπος (cp. on 118), χθονὸς with ἄφορμος, which adds force to ἔκθορε; cp. *O. T.* 430 οὐκ εἰς δλεθρον; οὐχὶ θάστον; οὐ πάλιν | ἄφορος οἴκων τῶνδε ἀποστραφεῖς ἀπει; *Eur. Hipp.* 155 has ναυβάτας τις ἐπλευσεν | Κρήτας ἔξορμος, ‘from an anchorage in Crete,’ cp. ἔξορμεν to be (or go) out of port: but ἄφορμος belongs to ἄφορμων (there is no ἄφορμεν), ‘rushing from’ (ἀφορμῆσις, schol.).

235 f. χρέος...προσάψης (like κῦδος, τυράς, αἰτίαν προσάπτειν), fix a debt or obligation on the city, i.e. make it liable to expiate a pollution. But χρέος=simply ‘matter’ in *O. T.* 155, n.

237 αἰδόφρονες: as ye have αἰδώς for the Eumenides, so have αἰδός for the suppliant. Cp. *Dem. or.* 37 § 59 ἀν ἐλῶν τις ἀκούστον φόνον...μετὰ ταῦτα αἰδέσηται καὶ αὐτὴν (with ref. to the kinsman of a slain man *pardonining* the involuntary slayer). ἀλλ, ‘Nay,’ opening the appeal: cp. *O. T.* 14. The second ἀλλ in 241=‘at least.’

This whole μέλος ἀπὸ σκηνῆς of Antigone (237—253), with the tetraschistion of the Chorus (254—257), was rejected by some of the ancient critics, acc. to the schol. on L: ‘for they say it is better that Oed. should forthwith address his justification to them.’ But, as the schol. rightly adds, it is natural and graceful that an appeal to pity (*ἔλευσολογία*),—which the daughter makes,—should precede the father’s appeal to reason (*τὸ δικαιολογικόν*). The schol. further remarks that Didymus (circ. 30 B.C.) had not obelized any part of the passage. This is important, as making it most improbable that the *ἀθέτησις* rested on the absence of these verses from the older Alexandrian copies. Though the text is doubtful in some points, the internal evidence cannot be said to afford any good ground for suspicion.

238 γεράνι...ἐμόν: the text of this verse is doubtful, and there is no strophic test, but it seems most likely that ἀλαὸν was an interpolation: see crit. n.

τόνδ' ἐμὸν οὐκ ἀνέτλατ', ἔργων
ἀκόντων ἀτίοντες αὐδάν,
ἀλλ' ἐμὲ τὰν μελέαν, ἵκετεύομεν,
ὦ ξένοι, οἰκτίραθ', ἀ
πατρὸς υπὲρ τοῦμοῦ μόνουτ ἄντομαι,
ἄντομαι οὐκ ἀλαοῖς προσορωμένα
ὅμμα σὸν ὅμμασιν, ὡς τις ἀφ' αἴματος
ὑμετέρου προφανεῖσα, τὸν ἀθλιον
αἰδοὺς κύρσαι. ἐν ὑμιν γάρ ὡς θεῷ
κείμεθα τλάμονες. ἀλλ' ἵτε, νεύσατε
τὰν ἀδόκητον χάριν.
πρός σ' ὃ τι σοι φίλον ἐκ σέθεν ἄντομαι,
ἢ τέκνον ἢ λέχος ἢ χρέος ἢ θεός.
οὐ γάρ ἴδοις ἀν ἀθρῶν βροτῶν
δστις ἄν, εἰ θεὸς ἄγοι,
ἐκφυγεῖν δύναστο.

(ἔμδρ) for πατέρα | τόνδ' ἐμόν.—ἔργων has been made from ἔργον in L. **242** οἰκτεί-
ραθ' MSS.: οἰκτίσαθ' Brunck. **243** τοῦ μόνου L, A, and most of the MSS.: τοῦμοῦ
(without μόνου), a conjecture of Triclinius, is in T, B, and others. τοῦδ' ἐμόι
Wecklein: τοῦ τλάμονος Hense: τοῦδ' ἀθλίου Mekler. **244** οὐκάλα | οὐτ was
written by the 1st hand in L, which often thus disregards the division between words
(Introd. p. xlvi.). A later hand in L, wishing to change this into οὐ καλοῖς (a
wretched conjecture found in the Triclinian MSS.), deleted the letters λα, and the
breathing on ἀ, and added λ before οὐτ in the next verse. (Dindorf says, ‘λοῖς a

240 ἀκόντων, epithet of the agent, instead of that proper to the act (ἀκόντιον): 977: O. T. 1229 κακὰ ἔκβατα κούκ
ἄκοντα. Cp. 74, 267. **ἀτίοντες αὐδάν**, ‘perceiving,’ i.e. ‘being aware of,’ ‘having heard,’ the report of his involuntary
deeds. Cp. 792 κλύω: Thuc. 6. 20 ὡς
ἔγώ ἀκοῇ αἰσθάνομαι.—Not: (1) ‘on hearing (from him) the mention of his
deeds’—as implied in his name: nor (2) ‘on hearing his first utterance,’ as if
ἄκοντ, ἔργων could be caus. gen. with
οὐκ ἀνέτλατε.

241 ἀλλ', ‘at least,’ cp. 1276: fr. 24
καν ἀλλο μηδέν, ἀλλὰ τούκενής κάρα.

243 Hermann's τοῦμοῦ μόνου (for the
MS. τοῦ μόνου) is metrically right, but
μόνου can hardly be sound. It must
mean (1) ‘for my father alone’ (and not
for my own sake): not (2) ‘lonely, as he
is’: nor (3) ‘for my own father’ (Camp-
bell's view, which I do not comprehend).
TOTMONOT may have come from ΤΟΤ-
ΔΑΘΛΙΟΤ (Mekler), but τὸν ἀθλῶν in 246
is against this (see, however, on 554).
Perhaps τοῦδ' ὅμμόρου.

244 οὐκ ἀλαοῖς, as his are.

προσορωμένα: for the midd. cp. E.L.
1059 ἐστρώμενοι. The midd. of the simple
ὄράω is poet. only (*Ant.* 594): but
the midd. of προοράω and περιοράω occurs
in Attic prose.

245 ὡς τις κ.τ.λ.: as if I were a
young kinswoman of your own, appealing
to you, the eldest of my house, for protec-
tion. The words are hardly so strong as
‘like daughter to father’; and though σὸν
is addressed to the coryphaeus (cp. on
175), this sense would be less fitting.
So Creon imagines his niece Antigone
appealing to the sacred ties of kinship
(*Ant.* 487 Ζηρὸς ἐρκελοῦ; 658 ἐφύμαντε
Δια | ξύναιμο).

247 f. ἐν ὑμιν κείμεθα, ‘we are situated’
(not, ‘prostrate’) ‘in your power’: ἐν ὑ.,
penes vos, cp. 392, 422, 1443, O. T. 314
(n.), Dem. *De Cor.* § 193 ἐν γὰρ τῷ θεῷ
τοῦτο τὸ τέλος ἦν, οὐκ ἐν ἐμοι. The epic
forms ὑμες (nom.), ὑμι (dat.), ὑμε (acc.),
freq. in Hom., belonged esp. to the Lesbian
Aeolic: the acc. occurs in Aesch. *Eum.*
620 βουλῆ τιφανσκω δ' ὑμι' ἐπισπέσθαι

with mine aged father,—knowing, as ye do, the rumour of his unpurposed deeds,—pity, at least, my hapless self, I implore you, who supplicate you for my sire alone,—supplicate you with eyes that can still look on your own, even as though I were sprung from your own blood, that the sufferer may find compassion.

On you, as on a god, we depend in our misery. Nay, hear us! grant the boon for which we scarce dare hope! By everything sprung from you that ye hold dear, I implore you, yea, by child—by wife, or treasure, or god! Look well, and thou wilt not find the mortal who, if a god should lead him on, could escape.

m. recentissima': but this is true only of the λ)—μή is added before προσορωμένα by B and Vat. **247** κύρσαι MSS.: κύρσαι Herm.—δύμιν γάρ MSS., Campbell: δύμιν γ' Heath: δύμιν Brunck, Herm., Elms., Dind.: δύμιν γάρ Bergk, Nauck, Wecklein: δύμιν ὅπως Paley. **250** ἐκ σέθεν] ἔκαθεν B, Vat.: οἰκοθεν, Elmsley's conjecture, is adopted by Wecklein. **251** ἡ τέκνου] ἡ τέκνου L.—λόγος MSS.: λέχος Reiske, and most edd. **252** ἀν ἀθρῶν (i.e. ἀναθρῶν) L.: ἀν ἀθρῶν A, with the other MSS.: ἀν ἀναθρῶν Campbell.—βροτῶν MSS.: βροτὸν Triclinius, which most edd. adopt. Hermann and Dindorf, reading βροτὸν, think that a dactyl which once followed it has been lost: while Wecklein supplies ἄταν after it. J. H. H. Schmidt retains βροτῶν, holding that it suits the metre (*Metr. Anal.* p. lxvii.); nor does he suppose that anything has been lost. **253** ἄγοι L, A, with most MSS.: ἄγει B, Vat.: ἄγει γ' Triclinius (T, Farn.): ἄγοι νιν Elmsley.—έκφυγεν MSS. (except that Vat. has φυγαῖς): 'κφυγεν Herm.:

πατρός: Soph. *Ant.* 846 χυμάρτυρας ὑμιν' ἐπικτῶμαι. ἐν ὑμῖν γάρ (MSS.) is unmetrical: and if γάρ is omitted, ὑμῖν still mars the metre, which requires a dactyl. **κείμεθα**, of a critical situation, as *Tr.* 82 ἐν ὑπῷ τοιᾶδε κειμένῳ, τέκνου, | οὐκ εὶ ξύνερξον; (when his fate is thus trembling in the balance). Cp. 1510.

248 f. νεύσατε with acc. of the boon, as *Hom. Hymn.* 5, 445, Eur. *Alc.* 978 Ζεὺς ὁ τι νεύσῃ (more oft. ἐπι- or κατανεύειν). **τὰν ἀδόκ.** χ., the unlooked-for grace, i.e. for which, after your stern words (226), we can scarcely dare to hope,—but which, for that very reason, will be the more gracious. Eur. *Med.* 1417 καὶ τὰ δοκηθέντα' οὐκ ἐτελέσθη, | τῶν δ' ἀδοκήτω πόρον ἔνει θέος.

250 πρός σ': in supplications the poets oft. insert the enclitic σε between πρός and the gen. of that by which one adjures: 1333: *Tr.* 436 μή, πρός σε τοῦ κατ' ἄκρον κ.τ.λ.: *Ph.* 468 πρός νύν σε πατρός, πρός τε μητρός, ὡς τέκνου, | πρός τ' εἴ τι σοι κατ' οἰκον ἐστι προσφίλεσ, | ικέτης ικνοῦμαι. ἐκ σέθεν could go with ἀντομα only if πρός σ' were πρός τ' or πρός δ' and even then would be harsh. Join, then, ὡς τι σοι φίλον ἐκ σέθεν, 'whatever, sprung from thyself,' is dear to

thee'; the next words repeat this thought, and add to it: 'yea, by child—or wife, or possession, or god.' Cp. 530 ἐξ ἐμοῦ. ἐκ σέθεν could not mean simply, 'on thy part,' as = 'in thy home.' Against Elmsley's tempting οἰκοθεν (cp. Eur. *Med.* 506 τοῖς οἰκοθεν φίλοις) it may be remarked that the alliteration πρός σ'...σοι—ἐκ σέθεν seems intentional (cp. *O. T.* 370 n.).

251 ἡ χρέος ἡ θεός: a designed assonance (παρομοιώσις): cp. Isocr. or. 5 § 134 καὶ τὴν φήμην καὶ τὴν μνήμην: or. 4 § 45 ἀγώνας...μή μόνον τάχον καὶ ρώμης ἀλλὰ καὶ λόγου καὶ γνώμης. **χρέος** here = χρήμα, 'thing,' any cherished possession (cp. *Il.* 23. 618 καὶ σοι τοῦτο, γέρον, κειμήλιον ἔστω), rather than 'business,' 'office.'

252 ἀθρῶν, if thou look closely. Plat. *Rep.* 577 C τὴν ὁμοιότητα ἀναμιμησόμενος τῆς τε πόλεως καὶ τοῦ ἀνδρὸς οἰτω καθ' ἔκαστον ἐν μέρει ἀθρῶν τὰ παθήματα ἔκαστέρου λέγε.

253 ἄγοι, i.e. draw on to evil: *Ant.* 623 ὅτῳ φρένας | θεός ἄγει πρός ἀταν. Oedipus was led on to his unwitting deeds by a god. Cp. fr. 615 οὐδὲ ἀν εἰς φύγοι | βροτῶν ποθ', φέ καὶ Ζεὺς ἐφορμήσῃ κακά: so, too, *El.* 696. For the hiatus after ἄγοι, cp. *O. T.* 1202 f. καλέει | ἐμός.

ΧΟ. ἀλλ' ἵσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἵσου
οἰκτίρομεν καὶ τόνδε συμφορᾶς χάριν·
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἀν
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.

255

ΟΙ. τί δῆτα δόξης ἡ τί κληδόνος καλῆς
μάτην ρεούστης ὠφέλημα γίγνεται,
εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας
εἶναι, μόνας δὲ τὸν κακούμενον ζένον
σώζειν οἴας τε καὶ μόνας ἀρκεῦν ἔχειν;
κάμοιγε ποῦ ταῦτ' ἔστιν; οἵτινες βάθρων
ἐκ τῶνδε μ' ἐξάραντες εἴτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες· οὐ γὰρ δὴ τό γε

260

265

φυγεῖν Dind., Wunder, Blaydes, Campbell.

255 *τόνδε*] *o* from *â* in L.

257 The words *πρὸς σὲ* have been suspected. Nauck formerly proposed *φωνεῖν πέρα τι τῶν τὰ νῦν εἰρημένων*: Hense, *φωνεῖν πέρα τῶν πρόσθεν ἐξειρημένων*: Mekler, *φωνεῖν πέρα τῶν πρόσθε νῦν τ' εἰρημένων*.

260 *τάς γ'*] *tás τ'* L, A,

254—667 First ἑπεισδόιον. Oedipus appeals to the Chorus, who resolve that Theseus shall decide (295). Ismene arrives from Thebes (324), with news of the war between her two brothers, and presently goes to perform the prescribed rites in the grove of the Eumenides (509). After a κομμός (510—548) between Oedipus and the Chorus, Theseus enters, and assures Oedipus of protection.

256 *τὰ δ' ἐκ θεῶν*, euphemistic: cp. Aesch. *Pers.* 373 οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἡπιστάτο. For ἐκ cp. also *Ph.* 1316 *τὰς...ἐκ θεῶν | τρίχας*: Eur. *Phoen.* 1763 *τὰς ἐκ θεῶν ἀνάγκας*. Similarly *I. A.* 1610 *τὰ τῶν θεῶν (=their dispensations)*.

257 For *τῶν* as 1st syll. of 3rd foot cp. *Ant.* 95 ἀλλ' ἔτι με καὶ τὴν ἐξ ἐμοῦ δυνασθεῖλαν.

259 *ρεούστης*, when it flows away, perishes, *μάτην*, 'vainly,' without result: i.e. issues in no corresponding deeds. *Tr.* 698 *ρέει πᾶν δόηλον*: *El.* 1000 (our fortune) *ἀπορρεῖ κάπι μηδὲν ἔρχεται*: *Ai.* 1267 *χάρις διαρρεῖ*. Cp. Lat. *futilis, fluere* (Cic. *Fin.* 2. 32. 106 *fuit voluptas corporis et prima quaesita avolat*). For *μάτην* cp. Aesch. *Ch.* 845 *λόγοι | ...θνήσκοντες μάτην*. (Not, 'when the fame is current without good ground'.)

260 *εἰ* with ind. *φασὶ* (*siquidem dicunt*) introduces the actual case which has suggested the general question, *τι δῆτα* κ.τ.λ.: cp. *El.* 823 *ποῦ ποτε κεραυνοὶ*

Διός, ἡ ποῦ φαέθων | "Αλιος, εἰ ταῦτ' ἐφορῶντες | κρύπτουσιν ἔκγλοι; γε oft. follows *εἰ* (and *εἴτε*) in such cases, but here is better taken with *τάς*: it slightly emphasises the name of Athens.

θεοσεβεστάτας. Athens is pre-eminently (1) religious, (2) compassionate towards the oppressed. Paus. 1. 17. 1 *'Αθηναῖος δὲ ἐν τῇ ἀγορᾷ καὶ ἄλλα ἔστιν οὐκ ἐπαντας ἐπίσημα καὶ Ἐλέουν βαμός, φέμαστα τούτοις ἐν τῷ ἀθρόποντος βίοιν καὶ μεταβολάς πραγμάτων ὅτι ὠφέλιμος, μόνοι τιμᾶς Ἐλλήνων νέμουσιν Ἀθηναῖοι. τούτοις δὲ οὐ τὰ ἐπιφύλακταν θρωπάπιαν μόνον καθέστηκει, ἀλλὰ καὶ ἐς θεοὺς εὐσέβοις· σιν ἄλλων πλέον· καὶ Αἰδοῦς σφίσι βαμός ἐστι καὶ Φήμης καὶ Ὁρῆς.*

261 *μόνας*, not strictly 'alone,' but 'more than all others': cp. *O. T.* 299 n.

τὸν κακούμενον ζένον. The two standard instances were subsequent, in mythical date, to the time of Oedipus. (1) Theseus, at the prayer of Adrastus king of Argos, compels Creon and his Thebans to permit the burial of the Argive warriors who had fallen in the war of Eteocles and Polynices. This is the subject of the *Supplices* of Eur., which continues the story of the *Antigone* and the *Phoenissae*. (2) Demophon, the son of Theseus, protects the children of Hercules against the Argive Eurystheus. This is the subject of the *Heracleidae* of Eur.

These two examples are cited in Her.

CH. Nay, be thou sure, daughter of Oedipus, we pity thee and him alike for your fortune; but, dreading the judgment of the gods, we could not say aught beyond what hath now been said to thee.

OE. What good comes, then, of repute or fair fame, if it ends in idle breath; seeing that Athens, as men say, has the perfect fear of Heaven, and the power, above all cities, to shelter the vexed stranger, and the power, above all, to succour him?

And where find I these things, when, after making me rise up from these rocky seats, ye then drive me from the land, afraid of my name alone? Not, surely, afraid of

with most MSS. (and so Ald.). *τὰς* (without *τ'*) Triclinius (T, B, etc.), which Wecklein approves, believing that *τ'* and like words were often added in error by the scribe of L (*Ars Soph. em.* p. 27: cp. n. above on v. 51). *τὰς γ'* is read by the Roman editor of the scholia, by Brunck, and by most edd.: see comment. *τάσδ'* Hartung; this had occurred to Elmsley also, but he preferred *τὰς γ'*.

263 κάμοιγε ποῦ] κάμοιγε ποῦ L.

9. 27; in the spurious *ἐπιτάφιος* ascribed to Lysias (or. 2 §§ 4—16); and in that ascribed to Demosthenes (or. 60 §§ 7, 8). Isocrates quotes them in the *Panegyricus*, as showing how the Athenians διετέλεσαν τὴν πόλιν κοινὴν παρέχοντες καὶ τοῖς ἀδικούμενοῖς ἀεὶ τὸν Ἑλλήνων ἐπαμύνονταν (§ 52); also in his *Encomium Helenae* § 31; and again in his *Panathenaicus*, where he remarks that Tragedy has made them familiar to all (§ 168 τίς οὐκ ἀκήκοε τῶν τραγῳδίαστακάλων Διουννούς?). They figure, too, in the Platonic *Menexenus*, with the comment that Athens might justly be accused of too great compassion, and too much zeal for 'the weaker cause': ὡς δεῖ λαον φιλοικτήρων ἔστι καὶ τοῦ ἥπτονος θεραπεῖς, 244 E. Cp. Her. 8. 142 αἰεὶ καὶ τὸ πάλαι φαινεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων. Andocides or. 3 § 28 τοὺς κρείττους φίλους ἀφίεντες ἀεὶ τοὺς ἥπτους αἰρούμεθα.

262 σῶζεν, to give him a safe refuge: ἀρκεῖν, to come to his rescue (*EL.* 322 ἐσθλός, ὁστ' ἀρκεῖν φίλους), if anyone seeks to take him thence by force. *οἵας τε, sc. εἶναι,* here synonymous with *ἔχειν*. After *οἴος τε* this ellipse of *εἴη* is frequent.

263 κάμοιγε ποῦ. The thought of the whole passage is,—τί δέξα μάτηρ ρέοντα ωφελεῖ, εἰ τὰς Ἀθήνας φασὶ (μὲν) θεοσ. εἶναι, ἐμοὶ δὲ ταῦτα μηδαμοῦ ἔστων; Instead however, of a clause ἐμοὶ δὲ...κ.τ.λ., thus depending on *εἰ*, a new sentence is opened by the direct question,—καὶ ἔμοιγε ποῦ ταῦτα ἔστων;

καὶ, prefixed to interrogative words (as

ποῦ, πῶς, ποῖος, τίς), makes the query an indignant comment on a preceding statement: *EL.* 236: Dem. *De Fals. Legat.* § 232 καὶ τίς, ὃ ἄνδρες Ἀθηναῖοι, τοῦτο τὸ παράδειγμα δίκαιον αὐτὸν παρασχεῖν έθελήσου;

οἵτινες, causal, as if *παρ'* ὑμῖν had preceded: hence = ἐπεῑ ὑμεῖς. Cp. 427, 866. Thuc. 4. 26 ἀθυμίαν τε πλειστηρὸν χρόνον παρέχει παρὰ λόγον ἐπιγιγνόμενος, οὓς (=οἵτινες) φύοντο ἡμερῶν δλγων ἐκπολιορκήσεις, since they had thought to reduce them in a few days. 1. 68 νῦν δὲ τί δεῖ μακρηγορεῖν, ὅν (=ἐπεῑ ἡμῶν) τὸν μὲν δεδουλωμένους ὀράτε...; 6. 68 πολλὴ μὲν παραινέσθε...τί δεῖ χρῆσθαι, οὐ πάρεστιν ἐπὶ τὸν αὐτὸν ἀγῶνα; 8. 76 § 6 (οἱ γε). Ar. *Nub.* 1225 ἵππον; οὐκ ἀκούετε; | δύ (=οἵτινες) πάντες ὑμεῖς ἔστε μισοῦντες ἵππον. *Ai.* 457 τί χρὴ δρᾶν; ὄστις ἔμφανῶς θεοῦς | ἔχθαιρομαι. Cp. O. T. 1228 n.: *Ph.* 1304.

264 As 276 shows, *ἔξαραντες* refers to his first seat, in the grove. They had induced him to leave that seat (174 ff.), on a pledge that no one should remove him from the resting-place outside of the grove. Yet now they command him to quit Attica (*ἔλαντες*: 226 *ἔξω...βάλνετε χάρας*). **τάδε βάθρα** denote, generally, the seats afforded by the natural rock in or near the grove: here he is thinking specially of the *βάθρον ἀσκέπαρνον* (101) within its precincts.

265 οὐ γάρ δὴ τό γε: see on 110. For the art. *τό*, followed only by *γε* at the end of the v., with its noun *σῶμα* in the next v.,

σῶμ’ οὐδὲ τᾶργα τάμ’. ἐπεὶ τά γ’ ἔργα μου
πεπονθότ’ ἔστι μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρείη λέγειν,
ῶν οὖνεκ’ ἐκφοβεῖ με· τοῦτ’ ἔγώ καλῶς
ἔξοιδα. καίτοι πῶς ἔγώ κακὸς φύσιν,
ὅστις παθῶν μὲν ἀντέδρων, ὕστ’ εἰ φρονῶν
ἔπρασσον, οὐδὲ ἀν ᾖδ’ ἐγυγνόμην κακός;
νῦν δ’ οὐδὲν εἰδὼς ἱκόμην ὡν’ ἱκόμην,
ὑφ’ ὄν δ’ ἔπασχον, εἰδότων ἀπωλλύμην.
ἀνθ’ ὄν ἱκνοῦμαι πρὸς θεῶν νύμας, ξένοι,
ώσπερ με κάνεστήσαθ’, ὥδε σώσατε,
καὶ μὴ θεοὺς τιμῶντες ἐίτα τοὺς θεοὺς
τιμούραις τι ποεῖσθε μηδαμῶς· ηγεῖσθε δὲ
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
βλέπειν δὲ πρὸς τοὺς δυστεβεῖς, φυγὴν δέ του
μίγω γενέσθαι φωτὸς ἀνοσίου βροτῶν.

266 τά γ’] τάδ’ A, R. **268** χρεῖν ἦ L (*ei* is in an erasure; perh. it was ἦ). So the other MSS., but with ἦ, not ἓ. χρεῖν Heath. **269** οὖνεκ’] εὖνεκ’ B, Vat., Blaydes. **278** μοῖραις L, A, with most MSS.: μοῖρας F, R²: μοῖραν T, B, Vat., Farm. The first corrector of L has placed in the margin a sign meaning ζῆτει, or

cp. *Ant.* 67 τὸ γάρ | ...πράσσειν, *ib.* 78 τὸ
δέ | ...δρᾶν: *Tr.* 92, 742.

266—270 ἐπεὶ.. ἔξοιδα. I am ‘a man more sinned against than sinning’ (*Lear* 3. 2. 60),—as would appear, could I unfold to you my *relations with my parents* (τὰ μητρὸς καὶ πατρὸς), *on account of which* relations (the parricide and the incest—*ῶν* neuter) ye dread me. Of that I am sure. (For those relations began with their casting out their new-born son to perish. That first wrong led to the rest: hence it was that I knew not the face of my assailant in the pass, or of my bride at Thebes.)

267 πεπονθότ’ ... δεδρακότα. The agent’s activities (τὰ ἔργα μου) here stand for the agent himself; and so, instead of *τοῦς ἔργους πεπονθός είμι* (cp. 873), we have *τὰ ἔργα μου πεπονθότ’ ἔστι*. (Cp. 74, 1604.) *O. T.* 1214 γάμος τεκνῶν καὶ τεκνούμενος = one in which *the son* has become *the spouse*. So a particular activity of a person’s mind is sometimes expressed by the active participle (neut.) of a verb to which the person himself would properly be subject: τὸ βουλόμενον, τὸ ὀργιζόμενον τῆς γυνῆς (Thuc. 1. 90, 2. 59): τὸ δεῖνος, τὸ θαρσοῦν αὐτοῦ (1. 36).

270—274 ‘Ye shrink from me as from a guilty man. And yet (*κατροῦ*),—evil as were my *acts* (in themselves),—how have I shown an evil *disposition* (*φύσιν*), or incurred *moral guilt*? Before I struck my father, he had struck me (*παθῶν ἀντέδρων*: see *O. T.* 809). Even if I had been aware (*φρονῶν*) who he was, I might plead this in my defence: but, in fact, I did *not* know. Nor did I recognise my mother. *They*, on the other hand, had deliberately tried to kill their babe.’—Note that the clause *ώστ’ εἰ φρονῶν...κακός*, which could not apply to the incest, limits the reference of *ἀντέδρων* to the parricide; while *ἱκόμην* (273) refers to *both* stains.

271 He has two distinct pleas, (1) provocation, and (2) ignorance. These could have been expressed by *ἀντέδρων* (1) *παθῶν μέν*, (2) *εἰδὼς δ’ οὐδέν*. But (2) is forestalled by the thought that, if he *had known*, (1) would have excused him. This *hypothesis* is then contrasted with the *fact* (273); and the *fact on his side* is next contrasted with the *fact on the other* (274). Hence *παθῶν μέν* has no clause really answering to it; for *νῦν δ’* answers to *εἰ φρονῶν*, and *ὑφ’ ὧν δ’* to

my person or of mine acts ; since mine acts, at least, have been in suffering rather than doing—were it seemly that I should tell you the story of my mother or my sire, by reason whereof ye dread me—that know I full well.

And yet in *nature* how was I evil ? I, who was but requiting a wrong, so that, had I been acting with knowledge, even then I could not be accounted wicked ; but, as it was, all unknowing went I—whither I went—while they who wronged me knowingly sought my ruin.

Wherefore, strangers, I beseech you by the gods, even as ye made me leave my seat, so protect me, and do not, while ye honour the gods, refuse to give those gods their due ; but rather deem that they look on the god-fearing among men, and on the godless, and that never yet hath escape been found for an impious mortal on the earth.

Σήτημα,—showing that he felt the difficulty, but knew no remedy. *ποιεῖσθε* (L), *ποεῖσθε*, or *ποιεῖσθαι*, is in all MSS. : so, too, is *μηδαμῶς*. **279** *βροτῶν*] *βροτῶν* Triclinius. **281** *άνοσίουν* *βροτῶν*] *άνοσον*. *τάδ' οὖν* Dindorf. Cp. on 282. For *βροτῶν* Wecklein

οὐδὲν εἰδώς. The impf. (*ἀντέδρων*) expresses the *situation* ('I was retaliating') : the aor. (273), an act accomplished at a definite moment.

273 *ἰκόμην* *ἴν'* *ἰκόμην* : cp. 336, 974; *O. T.* 1376 (n.) *βλαστοῦν'* *ὅπως ἔβλαστε*.

274 *ὑφ' ὁν'* *δ'* *ἐπασχον* (*ὑπὸ τούτων*) *εἰδότων* (predicate) *ἀπωλλύμην*, impf. of attempted act, cp. *O. T.* 1454 *οἵ μ' ἀπωλλύην*. *ἐπασχον* : when the iron pin was driven through the babe's feet and he was exposed on Cithaeron, *O. T.* 718.

276 *ἄστερ με κάνεστήσ* : as ye caused me to leave my seat in the grove, so give me the safety which ye then promised : see on 264 : for *καί*, on 53. For *άνυστάναι*, of causing *ικέται* to leave sancuary, cp. Thuc. i. 126 (Cylon and his adherents) *καθίζουσιν* *ἐπὶ τὸν βωμὸν ικέται* *τὸν ἐν τῷ ἀκροτόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων ἐπιτεγραμμένοι,...* *ἔφ' φι μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν*.

277 *θεοὺς...τοὺς θ.* : the art. with the repeated word, as 5, *Ph.* 992 *θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθην*.

278 *μοίραις ποεῖσθε* could not stand for *ἐν μοίραις ποεῖσθε*. The prep. *ἐν* is indispensable. See the discussion of this passage in the Appendix. The gentlest remedy would be *μοίρας* (*as gen. sing.*), which two MSS. have. As *ἐν οὐδὲν λόγῳ* *ποεῖσθαι* (Her. 3. 50) and *ἐν οὐδὲμῷ μοίρᾳ* *ἄγειν* (2. 172) are parallel phrases, so οὐδ-

δενδὸς λόγου ποεῖσθαι (1. 33) might suggest *οὐδεμᾶς μοίρας ποεῖσθαι*. For the two negatives cp. *El.* 336 *καὶ μὴ δοκεῖν μὲν δρᾶν τι πημαίνειν δὲ μῆ*, and *not to seem active yet do no harm*. It is hollow, Oed. says, to insist so strictly on the sanctity of a grove (*θεοὺς τιμῶντες*), and then to refuse the gods their *μοίρα*, their due tribute of practical piety. You treat the gods as if they were not, when at their shrines you do *άνοστα ἔργα* (283) by violating your pledge to a suppliant.—*ποεῖσθε*. Numerous Attic inscriptions of the 5th and 4th cent. B.C. show that in this verb *τ* was regularly omitted before *ει* or *η* (*ποεῖ, ποήσει*), though never before *οι*, *οι*, or *ω* (*ἐποίουν, ποιόιν, ποιῶν*: Meisterhans, p. 27). L generally, but not always, omits the *τ* before *ει* or *η* if the syll. is short. Forms from *ποιῶ*, with the 1st syll. short, occur below in 459, 584, 652, 1018, 1033, 1037, 1144. In 584 and 652, as here, L keeps the *τ* : in the other five places it omits it. In 1517, where the quantity is different, L has *ποεῖν*.

280 f. The place of *τού* before *φωτός* (cp. *Ai.* 29 *καὶ μοι τούς δύτηρ*, *Ph.* 519 *μὴ νῦν μέν τοις εὐχερῆς παρῆ*) would be less awkward if *φυγήν* and *μῆπω* changed places : but the latter is reserved for the emphatic place at the beginning of the verse.

281 *μῆπω*, not *οὐπω*, because of the

ξὺν οῖς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
ἔργους Ἀθήνας ἀνοσίοις ὑπηρετῶν,
ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἔχεγγυον,
ρύου με κάκφύλασσε· μηδέ μου κάρα
τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσῃς.

ἢκω γὰρ ἴερὸς εὐσεβῆς τε καὶ φέρων
ὄνησιν ἀστοῦς τοῦσδε· ὅταν δὲ ὁ κύριος
παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών,
τότε εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ

μεταξὺ τούτου μηδαμῶς γίγνουν κακός.

285

ΧΟ. ταρβεῦν μέν, ὡς γεραιέ, τάνθυμάματα
πολλή 'στ' ἀνάγκη τάπο σοῦ· λόγοισι γὰρ
οὐκ ὠνόμασται βραχέσι· τοὺς δὲ τῆσδε γῆς
ἄνακτας ἀρκεῖ ταῦτα μοι διειδέναι.

290

ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξένοι;

ΧΟ. πατρῷον ἄστυ γῆς ἔχει· σκοπὸς δέ νιν

295

writes θεῶν. 282 ξὺν οἷς σὺ] ξυνεῖς σὺ Dindorf: ξύννενε Nauck. 286 δυσ-
πρόσοπτον] δυσπρόσωπον B, Vat. 288 δ' after ὅταν is omitted by A, B, R,

imperat. ἡγεῖσθε (278). After verbs of *thinking*, the negative with the inf. is ordinarily οὐ (Plat. *Prot.* 317 A ἡγοῦμαι γάρ αὐτὸν οὐ πιδιπράξασθαι): though μή is used in asseverations (as with δύναμι), and sometimes in strong expressions of personal conviction: *O. T.* 1455 οἴδα μήτε μ' ἀν νόσον | μήτ' ἀλλα πέρσαι μηδέν, where see n. Thuc. 6. 102 ad fin. νομίσαντες μή ἀν...ἰκανοί γενέσθαι (and id. 4. 18): Xen. *Cyr.* 7. 5. 59 ἐνόμισε δὲ μή ἀν γενέσθαι ποτὲ πιστόν, φωτός...βροτῶν, no wight among mortals, no one in the world. In *Ai.* 1358 τουίδε μέντοι φώτες ἐμπληκτοὶ βροτῶν, though βροτῶις is a specious variant, βροτῶι is the better authority: cp. *Od.* 17. 587 οὐ γάρ ποι τινες ὡδε καταθνητῶν ἀνθρώπων | ἀνέρες ὑβρίζοντες: 23. 187 ἀνδρῶν δ' οὐ κέν τις γώς βροτός.

282 ξὺν οἷς, σὺν τοῖς θεοῖς (schol.), 'with whose help,' since the gods strengthen men to refrain from evil, as well as to do good. μὴ κάλυπτε, as with a veil (κάλυμμα) of dishonour cast over her bright fame: cp. *Il.* 17. 591 τὸν δὲ ἄχεος νεφέλη ἐκάλυψε μέλανα. Thuc. 7. 69 ἀξιων...τὰς πατρικὰς ἀρετάς, ὡν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζειν. Plut. *Cor.* 3 ἡμαργωμένος τῷ δόξῃ. τὰς

εὐδαίμονας: Her. 8. 111 λέγοντες ὡς κατὰ λόγον ἦσαν ἄρα αἱ Ἀθῆναι μεγάλαι τε καὶ εὐδαιμόνες.

284 ἔλαβες, since Oed. put himself into their hands when he left sanctuary (174 f.). τὸν ἱκέτην, cp. 44, 487. ἔχεγγυον, having received your ἔγγυη, pledge, that I should not be wronged (176). Elsewhere ἔχειγι = 'having a good ἔγγυη to give,' trustworthy (like φερέγγυος); Eur. *Med.* 388 γῆν ἀσυλον καὶ δόμους ἔχεγγύον (=πύργος ἀσφαλής i. b. 389). But Oed. could call himself ἔχεγγυον in this sense only as coming with credentials from Apollo; and that is not the point here. Cp. Her. 5. 71 ἀνιστᾶσι (τοὺς ἱκέτας) ... οἱ πρωτάριες, ... ὑπεγγύοντος πλὴν θαύάτου, under a pledge that they should stand their trial, but not suffer death.

285 ἐκφύλασσε, till I am out of peril: only here, and twice in Eur. as = 'to watch well' (*Or.* 1259, *Ion* 741).

286 δυσπρόσοπτον, since the sightless orbs bore traces of his dreadful act (*O. T.* 1268): cp. 577. Continue με with ἀτιμάσῃς.

287 ίερός, as now formally the *ἱέκτης* of the *Eumenides* (44): εὐσεβῆς, since he has come thither κατ' ὄμφας τὰς

With the help of those gods, spare to cloud the bright fame of Athens by ministering to unholy deeds; but, as ye have received the suppliant under your pledge, rescue me and guard me to the end; nor scorn me when ye look on this face unlovely to behold: for I have come to you as one sacred, and pious, and fraught with comfort for this people. But when the master is come, whosoever he be that is your chief, then shall ye hear and know all; meanwhile in no wise show yourself false.

CH. The thoughts urged on thy part, old man, must needs move awe; they have been set forth in words not light; but I am content that the rulers of our country should judge in this cause.

OE. And where, strangers, is the lord of this realm?

CH. He is at the city of his father in our land; and the mes-

Aldus. Triclinius wrote ὅταν δὲ, deleting ὁ. 294 τῆσδε A, with most MSS.: τῆσ L, F, R, R²: τῆδε Vat. 297 σκοπὸς] πομπός Wecklein.

'Απόλλωνος (102). φέρων | ὄντησιν: the first hint, to the Chorus, of the κέρδη mentioned in the prayer which only his daughter witnessed (92). Cp. 72.

288 ξ. ὁ κύριος...τις: the master—whoever he be. O. T. 107 τοὺς αὐτοέντας ...τυμωρεῖν τινας the murderers—whoever they be. Plat. Legg. 716 Α ὁ μὲν εἰδαὶ μονήσουν μέλλων...δέ τις ἔχαρθεις κ.τ.λ. The art. implies that the person exists; the indef. pron., that his name is unknown.

290 ξ. τὰ δὲ μεταξὺ τούτου, in the space between (the present time) and that event (sc. τοῦ παρείναι αὐτὸν): τὰ as in τὰ νῦν, τὰ αὐτίκα, τὰ ἐπει τοῦδε, etc. Dem. De Cor. § 26 τὸν μεταξὺ χρόνου...τῶν δρκῶν, the interval between (that time, and) the oaths: Ar. Av. 187 ἐν μέσῳ...ἄπρ. ἐστι γῆς, between (heaven and) earth: Ach. 433 δινωθεν τῶν Θυνεστείων ῥάκων, | μεταξὺ τῶν Ἰνούς, between (them and) Ino's.

293 τάπει σοῦ, coming from thee, urged on thy part: Tr. 844 τὰ δ' ἀπ' ἀλλόθρου | γνώμας μολόντ': Ant. 95 τὴν ἐξ ἐμοῦ δύσβουλιαν.

294 ὡνόμαστα, 'expressed' (rather than 'mentioned'): cp. Dem. De Cor. § 35 οὐ γάρ τὰ ρήματα τὰς οἰκεύτητας ἐφι βεβαιοῦν, μάλιστας ὄνομάσων (expressing himself in very stately language). βραχέστι, not 'short,' but 'light,' 'trivial': Thuc. I. 78 βουλεύεσθε οὖν βραδέως ὡς οὐ περι βραχέων.

295 ἄνακτας, i.e. Theseus: Aesch. Cho. 53 δεσποτῶν θανάτους (Agamemnon's death). Cp. 146, 814, 970. διει-

δέναι, here, *diudicare*: usū.=*dignoscere*; Plat. Phaedr. 262 Α τὴν ὁμοιότητα...καὶ ἀνομοιότητα ἀκριβῶς διειδέναι. Cp. O. T. 394 διεπεῖν (ἀντιγμα), to solve it.

296 The ξένος had spoken of Theseus as ὁ κατ' ἀστον βασιλεύς (67), but had not said where he then was.

297 πατρῷον ἀστυ γῆς, not for πατρῶας γῆς ἀστυ, but simply 'his father's city in the land' (the gen. γῆς as 45), i.e. the city from which Aegeus (69) had swayed Attica. The poets can use πατρῷος as = πάτριος; but in the mouth of Oed. (O. T. 1450) πατρῷον ἀστυ means the city of Laius, and in that of Ant. (Ant. 937) the city of Oedipus: on the other hand, τὰ πάτρια...δώματα (O. T. 1394), his 'ancestral' home.

ἔχει= 'is in,' cp. 37. Isocrates conceives the line of hereditary Attic kings as having been unbroken from Erichthonius down to Theseus (*Panath.* § 126). The greatness of Athens as the centre of government was reputed to date from Theseus; but the royal seat of his predecessors was supposed to have been a lesser Athens (the acropolis and the part south of it, Thuc. 2. 15), from which they swayed Attica while its communes were still independent (*σποράδην καὶ κατά κώμας οἰκούσαν*, Isocr. *Encom. Helen.* § 35).

σκοπὸς refers to the quality in which the man of Colonus had presented himself to Oed. (35), and so helps him at once to know who is meant. The word can mean 'messenger' only in the sense of 'one

- ὅς κάμε δεῦρ' ἔπειμψεν οἴχεται στελῶν.
- OI. ή καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
ἢ φροντίδ' ἔξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας; 300
- XO. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηται τὸ σόν.
- OI. τίς δ' ἔσθ' ὁ κείνω τοῦτο τοῦπος ἀγγελῶν;
- XO. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
φιλεῖ πλανᾶσθαι, τῶν ἐκείνος διῶν,
θάρσει, παρέσται. πολὺ γάρ, ὡς γέρον, τὸ σὸν 305
ὄνομα διήκει πάντας, ὥστε κεὶ βραδὺς
εὑδει, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.
- OI. ἀλλ' εὐτυχῆς ἰκοιτο τῇ θ' αὐτοῦ πόλει
ἔμοι τε· τίς γάρ ἐσθλὸς οὐχ αὐτῷ φίλος;
- AN. ὡς Ζεῦ, τί λέξω; ποι φρενῶν ἐλθω, πάτερ; 310

298 ἔπειμψεν L (with π written over ψ), B, T, Vat., etc.: ἔπειμπεν A, F, L², R. The aorist is preferred by Nauck, Hartung, Wecklein; the imperfect, by most of the other edd. **300** ἔξειν] ἔξειν Vat.—αὐτὸν ὥστ'] ἀπόνω τ'¹ L, with most MSS.: ἐμπόρως τ' Vat.: ἀπόνως (without τ', and with τελεῖν for ἐλθεῖν) Farn. The true reading is due to Porson, who saw that ντ had been corrupted to π.—Blaydes

sent to obtain news'; but we need not change it, as Wecklein does, to *πομπός*.

298 κάμε: see on 53. ἔπειμψεν is better here than ἔπειμπεν, which could only mean, 'was our summoner.' στελῶν, to make him set forth, to fetch him: O. T. 860 πέμψον τινὰ στελοῦντα.

299—307 Wecklein brackets these nine verses, thinking that they arose from a misunderstanding of 551—554. Theseus divined the *name* of Oedipus from the description of his *person*; but these vv. were inserted by one who thought it necessary to explain how Theseus knew the name. I hold the verses to be genuine. The ξένος must have been sent to Athens by the Chorus before they came to the grove (117), and could not, therefore, know the name of Oedipus (first disclosed at 222). He could only tell Theseus that there was a blind stranger at Colonus, who hinted at his own power to confer benefits (72), and who looked noble (76). Theseus, on entering (551), at once greets Oedipus by name, though he had never seen him before (68). He had divined the identity through a knowledge of the history (553)—i.e. he started from Athens on the strength of what the ξένος could tell. And on the way to Colonus (adds Theseus) he has been made *certain* of the fact (554)—i.e. he had heard the *name*.

Now, it was precisely for such certainty that the dramatist meant this passage to provide. He felt that otherwise there might have been too great improbability in the instant confidence of the recognition by Theseus.

300 Join αὐτὸν with ἐλθεῖν, not with ἔξειν: cp. O. T. 6 ἀγώ δικαιῶν μῆταρ' ἀγγέλων, τέκνα, | ἄλλων ἀκούειν αὐτὸς ὡς Ἐλήνθια.

301 καὶ κάρθ': cp. 65.

303 ff. κέλευθος: cp. 164. Some wayfarers, passing by Colonus towards Athens, may have heard the prolonged tumult of horror which greeted the name of Oedipus (222). As the distance to the city is more than a mile, there will be many chances for the news to be caught up from their lips, and carried to Theseus.

304 πλανᾶσθαι: cp. Cic. Rep. i. 17 *speremus nostrum nomen volitare et vagari latissime.* τῶν refers to ἔπη. διῶν and like verbs can take a gen. either of the *person*, or (as 1187) of the *thing*, heard: though the latter is more often in the acc. (as 240).

305 θάρσει, π.: the same words (in another context) 726. πολὺ, with strong rumour: O. T. 786 ὑφεῖρπε γὰρ πολὺ. Aeschin. or. i § 166 πολὺς μὲν γὰρ ὁ Φιλιππος ἔσται (we shall hear a great

senger who sent us hither hath gone to fetch him.

OE. Think ye that he will have any regard or care for the blind man, so as to come hither himself?

CH. Yea, surely, so soon as he learns thy name.

OE. Who is there to bring him that message?

CH. The way is long, and many rumours from wayfarers are wont to go abroad; when he hears them, he will soon be with us, fear not. For thy name, old man, hath been mightily noised through all lands; so that, even if he is taking his ease, and slow to move, when he hears of *thee* he will arrive with speed.

OE. Well, may he come with a blessing to his own city, as to me!—What good man is not his own friend?

AN. O Zeus! what shall I say, what shall I think, my father?

changes αὐτὸν to κεῖνον. **302** τίς δ'] δ' is omitted by L, F. **307** εὖδει MSS.: σπεῦδει Van Eldik, Schneidewin: ἔρει Brunck, Herm., Wunder, Hartung: τᾶλλ' γέ Reiske: γήρα Dindorf; οὐ δὲi Mekler. **308** τὴν τ' αὐτοῦ L, B, F, etc. **309** ἐσθλός] ἐσθ' δς Nauck, Wecklein.

deal of him), ἀναμιχθήσεται δὲ καὶ τὸ τοῦ παιδὸς ὄνομα Ἀλεξάνδρου.

306 f. κεὶ βραδὺς εὔδει, even if he is reposing (from affairs), and is unwilling to move. εὔδω, in the *fig.* sense (*O. T.* 65), is more often said of things (as εὔδει πόντος, etc., cp. 621) than of men: but καθεύδω, at least, was often thus used: Plut. *Pomp.* 15 ὥρα μέντοι σοι μὴ καθεύδειν ἀλλὰ προσέχειν τοῖς πράγμασιν. The conjectures ἔρπει and σπεύδει (the latter referring, not happily, to σπεῦδε βραδέων) both suppose that Theseus lingers by the way. But, if he started, he would scarcely loiter. βραδύς here=indisposed to exertion (as βραδύς is joined with μαλακός in Plat. *Polit.* 307 A, and βραδύτης with ἡσυχήτης in *Charm.* 160 B).

307 κλένω σοῦ (gen. of connection), hearing about thee, *El.* 317 τοῦ καστηγήτου τί φής; *Ph.* 439 ἀνάξου μὲν φωτὸς ἔξεργος: *Od.* II. 174 εἴπε δέ μοι πατρός τε καὶ νιέος. Cp. 355.

309 τίς γάρ ἐσθλός. Oedipus has hinted to the Chorus that he brings ὄντος ἀστοῖς τοῖσδε, but has reserved all explanation of his meaning until Theseus shall arrive (288). His exclamation here again touches on his secret; but, instead of interpreting εὐτυχής, he turns it off, for the present, by a quickly-added commonplace. ‘Does not experience, indeed, teach us that the benefactor of others is often his own?’ The generous man,

though he acts from no calculation of self-interest, actually serves himself by making zealous friends. Like thoughts are found in many popular shapes elsewhere: *Il.* 13. 734 (of the man with νόος ἐσθλός) καὶ τε πολέας ἐσάσωε, μάλιστά τέ κ' αὐτὸς ἀνέγνω, ‘he saveth many, yea, and he himself best recognises (the worth of wisdom)’: Menander *Sentent.* 141 ἐσθλῷ γάρ ἀνδρὶ [γ'] ἐσθλὰ καὶ διδοῖ θεός: *ib.* 391 ξένοις ἐπαρκῶν τῷ ίσων τεύχη ποτέ: *Hortat.* 23 δὲ χρηστός, ὡς ἔοικε, καὶ χρηστός ποιεῖ: pseudo - Philem. ap. Boissonad. *Anecd.* I. 147 μετέρχεται τὸ δίκαιον εἰς πλεονέξιαν. Conversely, οὐ αὐτῷ κακὰ τεύχει ἀνήρ ἀλλως κακὰ τεύχων (*Hes. Ophr.* 265), Λιαν φιλῶσαντον οὐδὲ ἔξει φίλοιν (*Men. Sent.* 310). We should not suppose a suppressed clause: (‘I do not say, to *himself*,’) ‘for what good man is not a friend to himself?’ The interest of the king is identified with that of his realm. To distinguish them so sharply is unfitting here. Cp. 1124, 1496, 1553. The conjecture ἐσθ' δς (for ἐσθλός) makes Oed. apologise for the selfishness of έμοι τε: ‘for who is not his own friend?’ (!)

310 τίλέξω, here prob. fut. ind. rather than aor. subj. (though 315 τί φῶ);: cp. *O. T.* 1419 οἴμοι, τί δῆτα λέξομεν πρός τὸν δὲ πόσος; *Ph.* 1233 ὁ Ζεῦ, τί λέξεις; For fut. ind. combined with aor. subj., cp. Eur. *Ion* 758 εἴπωμεν η̄ συγμένει η̄ δράσουμεν; ποῖ φρενῶ: see on 170.

ΟΙ. τί δ' ἔστι, τέκνου Ἀντιγόνη; AN. γυναῖχ' ὄρῳ
στείχουσαν ἡμῶν ἀστον, Αἰτναίας ἐπὶ³¹⁵
πώλου βεβῶσαν· κρατὶ δ' ἥλιοστερῆς
κυνῆ πρόσωπα Θεσσαλίς νυν ἀμπέχει.
τί φῶ;

ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἢ γυνώμη πλανᾶ;
καὶ φημὶ κάποφημι κούκ ἔχω τί φῶ.

τάλαινα·

οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὄμμάτων
σαίνει με προστείχουσα· σημαίνει δ' ὅτι³²⁰
μόνης τόδ' ἔστι τὸ δῆλον τὴν Ἰσμήνης κάρα.

ΟΙ. πῶς εἶπας, ὦ παῖ; AN. παῖδα σήν, ἐμὴν δ' ὄρᾶν
ὅμαιμον· αὐδῆ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ καυγυνήτης ἐμοὶ³²⁵
ἥδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις
εὑροῦσα λύπη δεύτερον μόλις βλέπω.

312 ἔπι L, F: ἐπὶ most of the others, and Ald.

MSS.: ἥλιοσκεπῆς Nauck: ἥλιοστεγῆς Corae, Doederlein, Wecklein: ἥλιοστεγεῖ Meineke. **315** τὸ φῶ; Hermann conjectured τὸ φῶ νυν; Elmsley, τὸ φημὶ; (comparing O. T. 1471, etc.); Meineke, τὸ φωνῶ; **316** ἡ γυνώμη πλανῶ L, with αἱ written over ὡ by the 1st hand.—ἢ is changed to ἡ by Hartung; to ἡ by

311 τὸ δ' ἔστι; (cp. 46) marking surprise, as O. T. 319 (n.), 1144 etc.

312 f. Αἴτναίας...πώλου, not seen, of course, by the spectators: Ismene leaves it with her servant (334), and enters on foot (320). Sicily having a reputation both for its horses (Oppian *Cyneg.* I. 170) and for its mules (Photius 366. 12), some understand a *mule* here, as that animal (with an easy saddle, ἀστράβη) was much used for such journeys. But though πώλος, with a defining word (as τῶν καμῆλων Arist. *Hist. An.* I. I. 47, κύνεοι *Anthol.* 12, 238) could denote the young of animals other than the horse, πώλος alone would always mean a young horse.

Αἴτναίας implies some choice breed, as in Theophr. *Char.* XXI (=VII in my 1st ed.) the μικροφιλότυμος buys Δακωνίκας κύνας, Σικελίκας περιστεράς, etc. In Ar. *Pax* 73 the Αἴτναίας μέγιστος κάνθαρος is not a mere joke on the Etna breed of horses, but alludes to a species of beetle actually found there (cp. Aesch. fr. 229, Plato Com. ἑορτ. fr. 13, quoted by schol. ad loc.).

313 ἥλιοστερῆς κρατὶ: locative dat., ‘on her head,’ rather than dat. of interest with ἥλιοστ., ‘for her head.’ The ἥλιοστερῆς of the MSS. is a very strange word. It ought to mean ‘deprived of the sun’: cp. βιοστερής 747, ὄμματοστερής 1260. Even with an active sense, ‘depriving of the sun,’ it is awkward. It could not mean ‘sun-averting.’ In Aesch. *Suppl.* 1063 Ζεὺς...ἀποστερόν γάμον is not, ‘may he avert from us,’ but ‘may he take away (from our foes):’ Hartung would read ἀποστρέφοι μοι. (1) ἥλιοσκεπῆς (Nauck) is supported by L. 16. 224 χλανάων ἀνεμοσκεπέων, and (2) ἥλιοστεγῆς (Corae) by the use of στέγα as ‘to keep out.’ The latter seems most applicable to rain: cp. Pind. *P.* 4. 8 ἀμφὶ δὲ παρδαλέᾳ στέγετο φρίσοντας ὅμβρους, *Anthol.* *P.* 6. 90 πλὸν...νδασιστεγῆ: the former, to heat, cold, or wind: cp. *Anthol.* *P.* 6. 335, οὐα κανοία (a broad-brimmed felt hat, used in Macedonia—from καῦσις), καὶ σκέπας ἐν νιφετῷ, καὶ κόρψ ἐν πολέμῳ. Θεσσαλίς κυνῆ, a form of the Thessalian πέτασος, a felt hat (somewhat

OE. What is it, Antigone, my child?

AN. I see a woman coming towards us, mounted on a colt of Etna; she wears a Thessalian bonnet to screen her face from the sun. What shall I say? Is it she, or is it not? Doth fancy cheat me? Yes—no—I cannot tell—ah me! It is no other—yes!—she greets me with bright glances as she draws nigh, and shows that Ismene, and no other, is before me.

OE. What sayest thou, my child?

AN. That I see thy daughter and my sister;—thou canst know her straightway by her voice.

ISMENE.

Father and sister, names most sweet to me! How hardly have I found you! and now I scarce can see you for my tears.

Spengel and Wecklein (who places no point after πλανᾶ). **320** προστείχουσα MSS.: cp. 30. **321** ἐστὶ δῆλον MSS.: Suidas s.v. σημαίνει, μόνης τόδ' ἐστιν Ἰσμήνης φίλων κάρα, whence Hermann, μόνης τόδ' ἐστὶ φίλων Ἰσμήνης κάρα. The conjecture τόδ' ἐστ τἀδελφὸν is ascribed by Dindorf to Herwerden (*Observv. in Comicos*, Luggd. Batav., 1855, p. 133); by Wecklein, to Jacobs; it has also been made by Blaydes. **323** ἔξεστιν] ἔξεσται Dobree, Hartung, Blaydes.

like our ‘wide-awake’) with brim, worn esp. by travellers: cp. schol. on Ar. *An.* 1203 (where Iris enters with a κυνῆ), κυνῆ δέ, ὅτι ἔχει περικεφαλαῖαν τὸ πέτασον. In the *Inachus* Soph. made Iris wear an Ἀρκάς κυνῆ (fr. 251).

314 πρόσωπα (acc. of respect)...ννιν: Ar. *Lys.* 542 οὐδὲ γένατ' ἀν κοπὸς ἔλοι με.

316 Elms. cp. Eur. *I. T.* 577 ἄρ' εἰσιν; ἄρ' οὐκ εἰσι; τίς φράσειν ἄν; **πλανᾷ,** misleads (me): the act. never = ‘to wander.’ Plat. *Prot.* 356 Δι αὐτὴν μὲν (sc. η τοῦ φαινούμενον δύναμις) ἡμᾶς ἐπτάνα, Hor. *Carm.* 3. 4. 5 *an me ludit amabilis Insania?*

317 Arist. *Metaphys.* 3. 6 ἀδύνατον ἄμα καταφάναι καὶ ἀποφάναι ἀληθῶς. τὸ φῶ, the delib. subj. in a dependent clause (τι might be ὁ τι): cp. O. *T. 71 n.*

319 f. φαιδρά, neut. acc. plur. as adv.-verb: cp. 1695: O. *T. 883* ὑπέροπτα...πορεύεται (n.). **σαίνει με,** greets me: cp. Aesch. *Agam.* 725 (the young lion) φαιδρῶπος ποτὶ χείρα σαίνων (‘fawning’): Soph. *Ant.* 1214 παιδός με σαίνει φόβγυγος, ‘greets mine ear.’ [Eur.] *Rhes.* 55 σαίνει μὲν νύχος φρυκτωρία, the beacon flashes on my sight.

321 The δῆλον of the MSS. can mean only ‘manifest to me’ (a very weak sense); for it could not bear the emphatic sense, ‘in living presence’ (as opp. to ‘in my fancy’). Nor, again, can it well be taken

as a parenthetic adv., ‘tis clear’ (like *Ai.* γοῦσθι πρὸς αὐτοῦ δῆλον’). The conjecture τἀδελφὸν (cp. *Ant.* 1 ὁ κοινὸς αὐτάδελφος Ἰσμήνης κάρα) may be right.

324 f. Ismene has come from Thebes, where she has hitherto continued to live, in order to bring her father important tidings. The Thebans will shortly make an attempt to fix his home, not within, but near their borders. A war has already broken out between his sons.

There is no contrast in this play, as in the early part of the *Antigone*, between the spirit of the sisters. But the contrast between their circumstances indirectly exalts Antigone. She is wandering barefooted, enduring heat and cold (349 f.),—Creon is struck by the suffering shown in her aspect (748),—while Ismene has at least the ordinary comforts of life. **διστάτη πατρὸς καὶ καστυγ.** κ.τ.λ.=**πάτερ καὶ καστυγήτη,** διστὰ ἐμοὶ ἥδιστα προσφωνήματα, two names most sweet for me to use: cp. *Or.* 1049 ὁ στέρητ' ἀδελφῆς... | τάδ' αὐτὶ παῖδες καὶ γαμηλίοι λέχους | προσφθέγματ', ἀμφὶ τοῖς ταλαιπώροις πάρα. *Suppl.* 802 ὁ παῖδες, ὁ πικρὸς φίλων | προσηγόρημα ματέρων ('sons,' a name bitter for your mothers to utter).

326 δεύτερον, when I have found you. **λύπη,** caus. dat.: Archilochus fr. 101 (strong emotion) πολλὴν κατ' ἀχλὺν δύμάτων ἔχενεν.

- ΟΙ. ὁ τέκνου, ἥκεις; ΙΣ. ὁ πάτερ δύσμοιρός ὄραν.
 ΟΙ. τέκνου, πέφηνας; ΙΣ. οὐκάνευ μόχθον γέ μοι.
 ΟΙ. πρόσψαυσον, ὁ παῖ. ΙΣ. θιγγάνω δυοῦν ὄμοῦ.
 ΟΙ. ὁ σπέρμα ὅμαιμον. ΙΣ. ὁ δυσάθλιαι τροφαί. 330
 ΟΙ. ἡ τῆσδε κάμον; ΙΣ. δυσμόρου τ' ἐμοῦ τρίτης.
 ΟΙ. τέκνου, τί δ' ἥλθες; ΙΣ. σῆ, πάτερ, προμηθίᾳ.
 ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγων γ' αὐτάγγελος,
 ξὺν φίπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
 ΟΙ. οἱ δ' αὐθόμαιμοι ποῦ νεανίαι πονεῦν; 335
 ΙΣ. εἴσ' οὐπέρ εἰσι· δεινὰ τὰν κείνοις τανῦν.
 ΟΙ. ὁ πάντ' ἔκεινω τοῖς ἐν Αἰγύπτῳ νόμοις

327—331 In the MSS. verse 330 (ὁ σπέρμα ὅμαιμον...) comes next after v. 327 (ὁ τέκνου, ἥκεις...). Musgrave saw that the words in v. 331, ἡ τῆσδε, etc., required that *τροφαί* (v. 330) should immediately precede them; and he therefore gave v. 330 its present place. On this point all subsequent editors agree with him. As to the three verses before v. 330, Nauck's order for them is 328, 329, 327: Wecklein's, 327, 329, 328. **327** δύσμοιρός Α: δύσμορός L and the rest. **330** ὁ δυσάθλιαι τροφαί] L has the *v* of δυσ in an erasure, with an accent traceable above it (δύ?). Schneidewin conjectured ὁ δύς ἀθλίω τροφά: Dindorf, ὁ δύς ἀθλίω τροφά. **331** δυσμόρου δ' MSS., Campbell: δυσμόρου τ' Markland, and most of the recent edd. **332** προμηθίᾳ] προθυμίᾳ Wecklein. **333** λόγουσ' L

327 ὄραν, epexeg. inf.: so ἀτλητον... ὄραν, O. T. 792. The form δύσμοιρος only here.

328 f. In the MSS. the verse ἡ τῆσδε κάμον; etc. stands immediately after the verse πρόσψαυσον, ὁ παῖ, etc. Musgrave has been followed by nearly all subsequent editors, in separating these two verses by the insertion between them of the verse ὁ σπέρμα ὅμαιμον etc. This transposition is plainly necessary: else Ismene will say that she *touches* not only her father and sister, but herself. Campbell defends θιγγάνω...δυσμόρου...ἔμοι τρίτης as meaning, 'I too am linked in this unhappy circle': adding that 'the construction of a reply, in this sort of dialogue, is not to be pressed too closely.' The source of the confusion in the MSS. was obviously that the gen. ἡ τῆσδε κάμον etc. could depend, in grammar, either on θιγγάνω or on *τροφαί*, though the *sense* leaves no choice. Nauck further places v. 327 (ὁ τέκνου, ἥκεις) after v. 329 (πρόσψαυσον). Wecklein places v. 328 (τέκνου, πέφηνας) after v. 329. Neither of these changes is hurtful; but neither appears necessary.

330 f. ὁ δυσάθλιαι τροφαί, wretched mode of *life* (338),—referring to the outward signs of suffering and destitution on

which Creon dwells, 745 ff.: cp. 1250 ff. By his reply, ἡ τῆσδε κάμον; Oed. seems to hint that she separates herself from those whom she pities. Ismene with quick sensibility rejoins, δυσμόρου τ' ἐμοῦ τρίτης, the life is to be mine, too, in your company (for τρίτης cp. 8). Dindorf's conjecture, ὁ δύς ἀθλίω τροφά, makes the subsequent question of Oedipus appear needless.

ὅμαιμον expresses the sisters' relation to *each other* only ('my children and my sisters' would be δύσφημον here). In Soph. ὅμαιμος, ὅμαιμων always refer to brother or sister: 323, 979, 1275, 1405, 1772: *Ant.* 486, 512 f.: *Zel.* 12, 325, 531: O. T. 639.

332 σῆ (caus. dat.)=an objective gen. σοῦ: O. T. 969 τώμῳ πέθω (n.).

333 πότερα, instead of πότερον, to avoid an anapaest: *Ai.* 265 n.—πόθοισι; (causal:) was it because thou wast fain to see me after so long a time? (or was there some further *special cause*?) Cp. *Ai.* 531 φόβοισι γ' αὐτὸν ἔξενοςάμην. λόγων αὐτάγγ. object.gen., αὐτὴ λόγουςἀγγέλλοντα. Aesch. *Ag.* 646 πραγμάτων εὐάγγελον. λόγοις would be a dat. of circumstance ('with'), but very harsh.

334 ξὺν φίπερ...μόνῳ=ξὺν (τούτῳ) οἰκετῶν ὄντερ εἶχον πιστῶν μόνον, the attract-

OE. My child, thou hast come? Is. Ah, father, sad is thy fate to see!

OE. Thou art with us, my child! Is. And it hath cost me toil.

OE. Touch me, my daughter! Is. I give a hand to each.

OE. Ah, children—ah, ye sisters! Is. Alas, twice-wretched life!

OE. Her life and mine? Is. And mine, hapless, with you twain.

OE. Child, and why hast thou come? Is. Through care, father, for thee.

OE. Through longing to see me? Is. Yes, and to bring thee tidings by mine own mouth,—with the only faithful servant that I had.

OE. And where are the young men thy brothers at our need?

Is. They are—where they are: 'tis their dark hour.

OE. O, true image of the ways of Egypt that they show in

(with *ων* above, from the 1st hand): λόγων (without γ') T, L², Farn.: the other MSS. have either λόγοις γ' or λόγοις τ' or λόγοις. **335** αὐθ' δυαιμοὶ L, with most MSS.: αὐθόμαμοι A, R, V³.—ποῦ Vat., L², schol.: ποῖ L, A, etc.—πονεῖν κυρεῖν L². **336** δεινὰ τὰ κέλυοι] The 1st hand in L wrote δεινὰ δ' ἐκέλυοι (where δ' has been made from σ): the corrector (S) then inserted ν between ε and κ, to make ἐν κέλυοι, adding this schol. in the margin: νῦν δὲ τὰ ἐν ἐκέλυοι δεινά ἔστιν. —δεινὰ δ' ἐν κέλυοι R, L², Aldus: δεινὰ τάκελυοι B, T, etc.: δεινὰ δ' αὐτοὶ κέλυοι

tion of the relative extending to the predicative adj.: Dem. *De Cor.* § 298 οὐτε φύβος οὐτ' ἀλλο οὐδὲν ἐπῆρεν...ῶν ἔκρυνα δικαίων καὶ συμφερόντων τῇ πόλει οὐδὲν προδοῖνα.

335 πονεῖν, epexeg. infin. with ποῦ (*εἰσι*): so as to do their part. The infin. was thus used in affirmative clauses (esp. after δέ), as *Il.* 9. 688 εἰσι καὶ οἴδε τάδ' εἰπέμεν, οἱ μοι ἔποντο, here are these also to tell the tale, who went with me: Eur. *Hipp.* 294 γυναῖκες αἴδε συγκαθιστάναι νόσον, here are women to help in soothing thy trouble. So on the affirmative οἴδε εἰσι πονεῖν ('here they are to serve') is modelled the interrogative ποῦ εἰσι πονεῖν; 'where are they, that they may serve (as they are bound to do)?' So Eur. *Or.* 1473 ποῦ δῆτ' ἀρύνειν οἱ κατὰ στέγας Φρύγες; ποῦ (the scholiast's reading) is right. ποῦ supposes a very harsh ellipse of ἤκουσιν or the like, and agrees less well with the reply.

336 οὐπέρ εἰσι: on 273. Schaeier's τάν is better than the MS. δ' ἐν because

the hint is made more impressive by the abruptness. τανόν is adv.

337 Αἰγύπτῳ. Her. 2. 35 τὰ πολλὰ πάντα ἔμπαλα τοῖσι ἀλλοισι ἀνθρώποισι ἐστήσαντο ήθεά τε καὶ νόμους· ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζονται καὶ κατηλεύονται, οἱ δὲ ἄνδρες κατ' οἶκους ἔοντες ὑφαίνονται. Soph. certainly seems to have had this passage of his friend's work in view: else it would be strange that v. 341 should correspond so exactly with the special tasks ascribed to the *women* by Her. So the reference in *El.* 62 to the (supposed) dead returning recalls the Thracian Salmoxis in Her. 4. 95, and the disputed passage *Ant.* 905 ff. recalls the wife of Intaphernes in Her. 3. 119. Nymphodorus of Syracuse (275 B.C.?), in the 3rd book (read γ' for τγ' in the schol. here, Müller fr. *Hist.* 2. 380) of his Νύμφη Βαρβαρική, repeated the statement of Her., adding (prob. of himself) that Sesostris had thus sought to tame the men of Egypt to his sway. Anaxandrides, of the Middle Comedy (*circ.* 340 B.C.), in his Πόλεις, represented

φύσιν κατεικασθέντε καὶ βίου τροφάς·
ἐκεὶ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
θακοῦσιν ἵστουργοῦντες, αἱ δὲ σύννομοι
τᾶξω βίου τροφεῖα πορσύνονται·

340

σφῶν δ', ὡς τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
σφῶν δ' ἀντ' ἐκεινῶν τάμα δυστήνου κακὰ
ὑπερπονεῖτον. ἡ μὲν ἔξ οὗ νέας

345

τροφῆς ἐληξε καὶ κατίσχυσεν δέμας,
ἀεὶ μεθ' ἡμῶν δύσμορος πλανωμένη
γερονταγωγέν, πολλὰ μὲν κατ' ἀγρίαν
ὑλην ἀσιτος ηλίποντος τὸν ἀλωμένην,
πολλοῖσι δ' ὅμβροις ἥλιον τε καύμασι
μοχθοῦσα τλήμων δεύτερ' ἥγειται τὰ τῆς

350

οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.

Tournier: δεινὰ τὰν κείνοις Schaefer, and so most edd. **342** σφῶν L: σφωϊ A and others. **344** ἐκείνων L, A, with most MSS.: ἐκείνοις Vat., Blaydes. **349** νηλίποντος τὸν L with most MSS., Suid., Ald.: ἀνηλίποντος τὸν T. νηλίποντος (without τὸν) Vat., ἀνηλίποντος (do.) B. **350** πολλοῖσι δέ] The 1st hand in L wrote πολλοῖσιν, and then corrected ν to δ. **351** δεύτερος] δεῦρ' L, L², F, R². **352** ἔχοι

the Athenians as rejecting an Egyptian alliance on the ground of the opposition between the manners of Greece and Egypt: —οὐθ' οἱ τρόποι γὰρ ὁμονοῦσιν, οὐθ' οἱ νόμοι | ἡμῶν (*Fragm. Com.* Bothe p. 426).

338 φύσιν, 270: τροφάς, 330.

340 ἵστουργοῦντες: *Il.* 6. 490 (Hector to Andromache) ἀλλ' εἰς οἶκον ιόντα τὰ σ' αὐτῆς ἔργα κόμιζε, | ιστὸν τὸν ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε | ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεστος μελήσει.

341 τᾶξω β. τροφεῖα, those means of supporting life which are sought outside of the home,—paraphrasing the ἀγοράζοντος καὶ καπηλεύοντος of Her. 2. 35. Elsewhere τροφεῖα always= ‘reward for rearing’ (Plat. *Rep.* 520 B, etc.).

342 σφῶν δ', dat. of interest, ‘for you two’ (Ant. and Ism.), in your case. Some take it as partitive gen.: then it would mean, ‘of you two pairs’—the pair of brothers being one unit, and the pair of sisters another. But I know no parallel for such an use of a dual pronoun. It is different when ἀμφω is said of two ‘sides’ or armies, considered as units (*Il.* 2. 123 εἴπερ γάρ κ' ἐθέλουμεν Ἀχαιού τε Τρώες τε | ...ἀριθμηθήμενα ἀμφω): or when a dual verb has a twofold dual subject, *Il.* 8. 185

Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων
Δάμαπτε τε διε, | νῦν μοι τὴν κομιδὴν ἀπο-
τίνετο.

343 Not noticing Ismene’s hint (336), Oedipus imagines his sons in repose at Thebes. He is soon to learn that one of them, an exile, is levying war against the other (347). **οἰκουροῦσιν**, not οἰκουρεῖτον, though a dual follows (345): *O. T.* 1511 f. εἰχέτην...εὔχεσθε: Xen. *Cyr.* 6. 1. 47 ὡς εἰδέτην...ηστάσαντο ἀλλήλους: Plat. *Prot.* 330 C εἴπετον δή μοι...δ ὠνομάσατε ἀρτι. ώστε=ώς, an epic use freq. in Aesch. and Soph. **παρθένοι.** [Dem.] *In Neaer.* (or. 59) § 86 ικανὸν φθόνον ταῖς γυναιξὶ παρασκεύῶν τοὺς σωφροῖν καὶ μηδὲν ἀμαρτάνειν ἀλλὰ δικαῖα οἰκουρεῖν, Eur. *Or.* 928 εἰ τάνδον οἰκουρήμαθ’ οἱ λελειμένοι | φθείρουσιν.

344 Ε τάμα δυστήνου: *Ph.* 1126 τὰν ἐμὰν μελέουν τροφάν: *so nostros vidisti flentis ocellos* Ov. *Her.* 5. 43. **τάμα...** κακά: cognate acc. to ὑπερπονεῖτον (like πονεῖν πήνους), ‘ye bear the woes of me hapless *for* me’ (δυστήνου, placed between art. and noun, must not be taken with ὑπερπ.). Cp. Plat. *Legg.* 717 C (a son must cherish his aged parents) ἀποτίνοντα δανείσματα ἐπιψελεῖας τε καὶ ὑπερπονε-

their spirit and their life! For there the men sit weaving in the house, but the wives go forth to win the daily bread. And in your case, my daughters, those to whom these toils belonged keep the house at home like girls, while ye, in their stead, bear your hapless father's burdens.

One, from the time when her tender age was past and she came to a woman's strength, hath ever been the old man's guide in weary wanderings, oft roaming, hungry and bare-foot, through the wild wood, oft sore-vexed by rains and scorching heat,—but regarding not the comforts of home, if so her father should have tendance.

L. Campbell thinks that the *ο* has been made from *ε*. I doubt this. The scribe's pen, has, indeed, been carried a little beyond the circle of *ο*; but the letter was never *ε*. He usually writes *ει* in the contracted form *ꝑ*. A, and most of the other MSS., also have *᷊χου*. B and T have *᷊χει* (with *οι* written over it): Farn. *᷊χει*.

των ὁδίνας παλαιὰς ἐπὶ νέοις δανεισθεῖσας,
requiting...their pangs of old, when they suffered for him.

345 f. *νέας τροφῆς Ἐληξε*, ceased to need the tender care which is given to children. *νέα τροφή*, here, 'the nurture (*not* 'growth') of the young': so *Ai.* 510 *νέας | τροφῆς στερηθεῖς*, bereft of the tendance which childhood needs: *El.* 1143 (speaking of her brother's infancy) *τροφῆς | ... τὴν...ἀμφὶ σοι | παρέσχον*. But in *O. T.* 1 *νέα τροφή* = 'last-born nurslings' *κατίσχυσεν*, became strong (ingressive aor.), *δέμας*, 'in body' (acc. of respect). This compound verb, though metrically convenient, seems not to occur elsewhere before the 2nd cent. B.C.: it was usu. intrans., as *Polib.* 11. 13 *κατίσχυνον καὶ τῷ πλήθει καὶ ταῖς εὐχερίαις* (began to prevail in the battle). *Evang. Matth.* xvi. 18 *πύλαι ἄδον οὐ κατίσχυνον αὐτῆς*.

348 γερονταγωγεῖ, on the analogy of *παιδαγωγεῖ* (so, in late Greek, *ξεναγωγεῖν* for *ξεναγεῖν*): Ar. *Eg.* 1098 ('I give myself to thee,' says Demus) *γερονταγωγεῖν κάναπαδεύειν πάλω*.

349 νηλίποις: schol. *ἀνυπόδητος*. Apoll. Rhod. 3. 646 *νηλίτος, οἰέων* (shoeless, with only a tunic): Theocr. 4. 56 *εἰς ὅπος ὥκχ' ἔρπης, μὴ ἀνάλιπος ἔρχεο*, *Βάττε*: where schol. *ἡλιψ γὰρ τὸ ὑπόδημα*. If the word really comes from an *ἥλιψ* (of which there is no other trace), then *νηλίποις* (used also by Lycophron 635, who, however, may have followed Soph.) is less correct than *νηλίποις*, which Blomfield (Aesch. *P. V.* 248) wished to restore here. Eustathius 787. 52 derives *νηλίποις* from *λίπος* (fat, unguent), ex-

plaining it by *ἀνχυηρός καὶ ἀλιπής* ('un-kempt').

351 ἡγεταῖ. The sentence *γερονταγωγεῖ, πολλὰ μὲν ... ἀλωμένη, πολλοῖς δ' ὅμβρ. μοχθοῦσα*, is so far regular and complete: then we should have expected *ἡγουμένη*, introducing a comment on the whole sentence. Instead, we have **ἡγεταῖ**, which draws *μοχθοῦσα* to itself, and thus breaks the symmetry of the antithesis. The substitution of a finite verb for a second participial clause is freq. in Greek; but is usu. managed as if here we had *πολλὰ μὲν...ἀλωμένη, πολλοῖς δ' ὅμβρ. μοχθεῖ, ἡγουμένη* etc. Cp. *El.* 190 *οἰκονομῶ θαλάμους πατρός, ὧδε μὲν | ἀεικεῖ σὺν στολῇ, | κενᾶς δ' ἀμφισταμαι τραπέζαις* (instead of *ἀμφισταμένη*): *Ph.* 213 ff. *οὐ μολπὰν...᷊χων, —...ἀλλὰ...βοῶ* (instead of *βοῶν*): *Lys. or.* 12 § 15 *ἔδοκει μοι ταῦτη πειράσθαι σωθῆναι, ἐνθυμουμένῳ δτι, ἐὰν μὲν λάθω, σωθῆσομαι, ἐὰν δὲ ληφθῶ, ἡγούμην* etc.: and *O. T.* 1134 n. See also *Ai.* 806 (n. on *ἱητεῖν*). —**τὰ τῆς**. There are only three other instances in Soph. of the art. so placed: *Ph.* 263 *Φιλοκήτης δν οἱ | δισσοὶ στρατηγοὶ*: *Ant.* 409 *κόνιν σήρπαντες ἦ κατέχετον | νέκυν*: *El.* 879 *καπί τοῖς | σαυτῆς κακῶσι*. Close cohesion in thought and utterance is the excuse for this, as for the elision of *δ'*, *τ'*, *ταῦτ'* at the end of a v. (*O. T.* 29 n.).

352 εἰ...᷊χοι is an abstract statement of the condition:—'Supposing him to have tendance, she is content.' For optat. in protasis, with pres. ind. in apodosis, cp. Antiphanes fr. incert. 51 (Bothe p. 412) *εἰ γὰρ ἀφέλοι τις τοῦ βίου τὰς ἡδο-*

σὺ δ', ὁ τέκνον, πρόσθεν μὲν ἔξικου πατρὶ¹
μαντεῖ ἄγουσα πάντα, Καδμείων λάθρᾳ,
ἀ τοῦδ' ἔχρήσθη σώματος, φύλαξ δέ μοι
πιστὴ κατέστης, γῆς ὅτ' ἔξηλανιόμην.
νῦν δ' αὖ τών ἥκεις μῦθον, Ἰσμήνη, πατρὶ²
φέρουσα; τίς σ' ἔξηρεν οἴκοθεν στόλος;
ἥκεις γάρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δεῦμ' ἐμοὶ φέρουσά τι.

355

ΙΣ. ἐγὼ τὰ μὲν παθήματ' ἄπαθον, πάτερ,
ζητοῦσα τὴν σὴν ποῦ κατοικοίης τροφήν,
παρεῖσ' ἔάσω· δις γὰρ οὐχὶ βούλομαι
πονοῦσά τ' ἀλγεῦν καὶ λέγοντ' αὐθις πάλιν.
ἀ δ' ἀμφὶ τοῦν σοῦν δυσμόροιν παιδοιν κακὰ
νῦν ἔστι, ταῦτα σημανοῦσ' ἐλήλυθα.
πρὸν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντί τε

365

353 πρόσθεν πρόσθεν L: seven dots have been placed by S over the former word to show that it should be deleted. **355 φύλαξ δέ** MSS.: φύλαξ τέ Elmsley, Hartung. For **μοι** I give **μοι**: see comment. **358 τίς σ' ἔξηρεν**] τίς ἔξηρεν L. **361 ἄπαθον]** ἄπαθον L. **362 κατοικοίησ** L, with most MSS.: κατοικοῖ A and others.—τροφήν] στροφήν A, V³, Ald. **366 σημανοῦσ'**

nás, | καταλείπετ' οὐδὲν ἔτερον ἢ τεθνη-
κέναι, 'supposing one takes away...then
nothing is left.' **τροφήν**, 'tendance': see
on 345: cp. 1614.

354 μαντεία πάντα implies several oracles, given to the Thebans about Oedipus after he had left Thebes. There is no clue to their purport, and we need not ask: they are invented merely to create a pious office for Ismene. It would not have seemed well that she should have stayed at Thebes all these years without showing any active interest in his fate: on the other hand, the poetic legend required that Antigone should be the sole guide of his wanderings. The oracle about final rest had been given to Oed. in his youth (see on 87); the oracle about his grave has only just been received at Thebes (380). Between these two, the only oracle suggested by the Sophoclean version of the story is a response to the question which Creon had proposed to ask at Delphi (*O. T.* 1438), as to whether Oed. should remain at Thebes. But the story of the expulsion (768 ff.) implies that no such response had then been obtained.

355 ε. τοῦδε σώματος (without *περί*),

gen. of connection; see on 307. φύλαξ δέ μοι κ.τ.λ., a general description of her part, subjoined to the special instance just given: 'and you constituted yourself a trusty watcher (at Thebes) in my interest, when I was being driven from the land,' i.e. from the moment when the decision to expel me had been taken, and the act was in contemplation. μοι for μον seems necessary: and I suspect that μον first arose from inattention to the exact sense. A gen. after φύλαξ always denotes the object guarded: thus φ. μον ought to mean (not, 'a watcher in my interest,' but) 'a guardian of my person'; this, however, was Antigone's part (21): Ismene had never roamed with him. So in Eur. *Bacch.* 612 τίς μοι φύλαξ ἦν; (say the Bacchants to Dionysus), 'what overseer, master (of our rites, like ἐπίσκοπος of Dionysus, *Ant.* 1148) had we?'—not, 'what guardian of our persons was there?' Yet there L² (cod. Laur. 32, 2) has μον.

358 στόλος, a journey with a purpose, a 'mission': *P.* 243 τίνι | στόλῳ προσέσχες; on what mission hast thou touched here?

And thou, my child, in former days camest forth, bringing thy father, unknown of the Cadmeans, all the oracles that had been given touching Oedipus; and thou didst take on thee the office of a faithful watcher in my behalf, when I was being driven from the land. And now what new tidings hast thou brought thy father, Ismene? On what mission hast thou set forth from home? For thou comest not empty-handed, well I wot, or without some word of fear for me.

Is. The sufferings that I bore, father, in seeking where thou wast living, I will pass by; I would not renew the pain in the recital. But the ills that now beset thine ill-fated sons,—'tis of these that I have come to tell thee.

At first it was their desire that the throne should be left to

A and most MSS.: *σημανούσ* L, R. 367 ἔρις MSS. (L points thus after ἔρισ· and ἔστθαι· probably to make it clear that τε and μηδέ correspond.) For ἔρις, Reisig conjectured ἔρων: Thomas Tyrwhitt and Musgrave, ἔρως (which has been received by Brunck, Elms., Herm., Wunder, Hartung, and others): Nitzsch, δρός. For ην ἔρις, Bergk, ηρεσεν: Mekler, γνέθη. —All MSS. have κρέοντι τε. For τε,

360 μὴ οὐχὶ...φέρουσα explains the special sense of *κενή*. ‘You have not come empty-handed—*i.e.* without bringing some terror for me.’ μὴ οὐ properly stands with a partic. in a negative statement only when μὴ could stand with it in the corresponding affirmative statement: thus (*a*) affirmative: βραδὺς ἔρχει μὴ φέρων, you (always) come slowly, *if* you are not bringing: (*b*) negative: οὐ βραδὺς ἔρχει, μὴ οὐ φέρων, you never come slowly, *unless* you are bringing. Here μὴ οὐ is irregular, because the affirmative form would be ηκει οὐ (not μὴ) φέρουσα, a simple statement of fact; and so the negative should be οὐχ ηκει οὐ φέρουσα. But *bringing bad news* is felt here as a condition of her coming. Hence μὴ οὐ is used as if the sentence were formally conditional: οὐκ ἀν ηλθες μὴ οὐ φέρουσα.

361 f. From Thebes to Athens is a short day's journey; but Ismene has sought her father far and wide. This could not well have been if, as Campbell supposes (on 355), the oracles which she herself had formerly brought to him had directed his course towards Attica.

362 ζητούσα τὴν σὴν τροφήν, ‘enquiring as to your way of life’ is supplemented by τοῦ κατοικοῖς, *i.e.*, ‘where you were living.’ Cp. Thuc. 4. 42 ἐπτύχου τὸν Ἀθηναῖον οἶ κατασχῆσσοντα.

365 ἀμφὶ...παῖδοιν (dat.), ‘about’:

oft. of encompassing tenderness, as 1614; here, of besetting trouble: unless we take it as merely = ‘in the case of’: cp. T. 7. 727 ἀλλ᾽ ἀμφὶ τοῖς σφαλεῖσι μὴ ἐξευταλ | δργῇ πέτρειρα.

367 ff. Eteocles and Polyneices were young boys at the fall of Oedipus (see on 1), and their uncle Creon (brother of Iocasta) became regent (*O. T.* 1418). As the two brothers grew up, they agreed, at first, in wishing to resign the throne, of which they were joint heirs, to Creon, lest Thebes should be tainted by their own rule; but afterwards they fell to striving with each other for the sole power. ἔρως, desire (436), is a necessary and a certain correction. The MS. ἔρις would have to mean ‘emulous desire,’ either (*a*) between the two brothers, if τε...μηδέ = ‘both’...‘and not’: or (*b*) between the brothers and (*τε*) Creon. Now, there is no objection to using ἔρις, ἔρις of noble rivalry. The fatal objection is that the idea of rivalry at all is here completely,—almost ludicrously,—out of place. The notion that Soph. was thinking of the ἀγαθὴ ἔρις, which rouses men to effort, as opp. to the κακὴ ἔρις (*Hes. Opp.* 11 ff.), is surely very frigid. It is possible, however, that it was this notion which first brought ἔρις into 367. **Κρέοντι τε.** The τε = ‘both,’ answering to μηδέ ‘and not.’ So τε is answered by οὐδὲ (instead of οὐτε) Eur. *I. T.* 697, or by

θρόνους ἔασθαι μηδὲ χραίνεσθαι πόλιν,
λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
οἴα κατέσχε τὸν σὸν ἄθλιον δόμον.

370

νῦν δ' ἐκ θεῶν τους κἀλιτηρίους φρενὸς
εἰσῆλθε τοὺς τρὶς ἀθλίους ἔρις κακή,
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χώ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
τὸν πρόσθε γεννηθέντα Πολυνεύκη θρόνων
ἀποστερίσκει, καξέληλακεν πάτρας.
ὅ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
τὸ κοῦλον Ἀργος βὰς φυγὰς προσλαμβάνει

375

Paley conjectured δὴ: Nauck, γε: Dindorf, τοῦς. **368** μηδὲ MSS.: μήτε T, F, Benedict, Hartung. **369** λόγῳ σκοποῦσι] φύνφ, σκοποῦσι Blaydes. **371** κἀλιτηρίου Toup (*Em. in Suid.* vol. I. p. 431): so Elms., Blaydes, Wecklein, and others. Most MSS. have either κάξαλιτηροῦ (as L), or κάξ ἀλιτηροῦ (as A): a few have κάξαλητηροῦ (B) or κάξ ἀλητηροῦ (Vat.). Triclinius conjectured κάξ ἀλιτηρίου: Herm., κάξ ἀλιτηροῦ (comparing ἀλούτες for ἀλείτης in *Lycophr.* 579): Reisig,

δέ Soph. *Ph.* 1312. So, too, οὐτε by δέ, Eur. *Suppl.* 223, etc. Such irregularity is natural when the second thought is opposed to the first. The objection to reading μήτε in 368 is that, while οὐτε (or μήτε)... τε is common enough, there is no example of τε... οὐτε (or μήτε).

Paley's Κρέοντι δὴ is, however, highly probable. It would mean, 'to Creon in the next resort.' So δὴ is used of succession in *Ant.* 173, where Creon says ἐγώ κράτη δὴ πάντα καὶ θρόνους ἔχω, Ι πεντ (the sons of Oed. being dead); and Aesch. *Eum.* 3 ἡ δὴ τὸ μητρὸς δευτέρα τόδ' ἔστο | μαντείον.

368 ἔασθαι, pass., as *Tyr.* 329 ἡ δὸν οὐν ἔσθω: Thuc. I. 142 (ἔασθενον): Eur. *I. A.* 331 (ἔασματ): *I. T.* 1344 (ἔωμεν): etc. The midd. of ἔαμι is not classical. πόλιν: so in *Ant.* 776 ὅπως μισμα πᾶσ' ὑπεκύηγ πόλις, it is implied that the whole State may be polluted by an act of the king.

369 λόγῳ, in the light of reason, with calm reflection (in contrast to the blind passion for power which afterwards seized them), a dat. of manner, cp. 381, *O. T.* 405 ὄργῃ λελέχθαι, *Ant.* 621 σφίᾳ... ἔπος πέφανται. τὴν πάλαι... φθοράν, beginning with the curse called down on Laïus by Pelops, for robbing him of his son Chrysippus. Cp. *Ant.* 596 (of this Labdacid house) οὐδ' ἀταλλάσσει γενέαν γένος,

ἀλλ' ἔρειπει | θεῶν τις etc.: one generation doth not free another, but some god brings ruin.

371 κἀλιτηρίου. The ms. reading, κάξ ἀλιτηροῦ, is against metre, and gives a form of the adj. which occurs nowhere else; though, had it existed, it would have been most convenient for epic verse. ἀλιτηρίος, and the poet. ἀλιτρός, alone are found. The preceding ἐκ may have led the scribe into an erroneous repetition, as in *Ai.* 205 L has ὁ δευτὸς ὁ μέγας instead of ὁ δευτὸς μέγας (cp. Wecklein, *Ars Soph.* emend. XVI. pp. 69 ff.). This seems, on the whole, more likely than that the Homeric ἀλείτης ('sinner,' ἀλούτος in *Lycophr.* 579) should have suggested a form ἀλειτηρός or ἀλούτηρός, of which there is no other trace. Hesychius (I. 236), s.v. ἀλιτρούην, says that in the Αἰγαῖαλωτίδες Soph. used the subst. ἀλιτρά (Ar. *Ach.* 907 ὕσπερ πίθακον ἀλιτρίας πολλάς πλέων), whence Dindorf κάξ ἀλιτρίας φρενός, 'from a sin of the mind.' The objection to this is the unexampled lengthening of the second syllable.

372 The dat. after εἰσῆλθε is strictly a dat. of the person interested, but was perh. influenced by the analogy of the dat. in παρέστη μοι, 'it occurred to me,' and the like; cp. *Tyr.* 298 ἐμοὶ γὰρ οἰκτος... εἰσέβη: Her. I. 86 (λέγεται) τῷ Κροίῳ...

Creon, and the city spared pollution, when they thought calmly on the blight of the race from of old, and how it hath clung to thine ill-starred house. But now, moved by some god and by a sinful mind, an evil rivalry hath seized them, thrice infatuate!—to grasp at rule and kingly power.

And the hot-brained youth, the younger born, hath deprived the elder, Polyneices, of the throne, and hath driven him from his father-land. But he, as the general rumour saith among us, hath gone, an exile, to the hill-girt Argos, and is taking unto

κάξ ἀλιτρού: Dindorf, *κάξ ἀλιτρᾶς:* Campbell, *κάξ ἀλειτηροῦ.* **372** *τρισαθλίου* MSS.: *τρὶς ἀθλῶν* Porson (*Praef. xxviii.*), Elmsley. **375** The sign χ in the left marg. of L is thus explained by the schol.: τὸ χ παράκειται ὅτι πρεσβύτερόν φησι τὸν Πολυνείκη.—Πολυνείκη L, A, etc.: Πολυνέκην B, Vat., etc.—θρόνον A, R, V³, Ald. **376** *ἀποστερίσκει* *ἀποστερίζει* B, Vat. **377** *πληθώνων* L, A, and most MSS.: *πληθύνων* Triclinius (T, B, etc.). The same variation occurs in

ἐσελθεῖν...τὸ τοῦ Σόλωνος: but 6. 125 τὸν Κροῖσον γέλων ἐσῆλθε: and so Eur. *Med.* 931 εἰσῆλθε μὲν οὐκτος.

τρὶς ἀθλῶν for *τρισαθλίου* was first given by Porson, since otherwise there would be no caesura either in the 3rd or in the 4th foot. He compares *Od.* 5. 306 *τρὶς μάκαρες Δαναοὶ καὶ τετράκις*: Ar. *Plut.* 851 καὶ *τρὶς κακοδαίμων καὶ τετράκις*, κ.τ.λ. To Hermann's argument, that in any case *τρὶς* and *ἀθλῶν* cohere, the answer is that, for the metre, the degree of coherence makes all the difference. Blaydes, keeping *τρισαθλίου*, quotes five such cases as 'free from suspicion.' They are the same five which Porson had discussed and proposed to amend in connection with this passage (*praef. p. xxviii.*): viz. Aesch. *Pers.* 501 (transpose *κρυσταλλοτήγη*), Eur. *I. A.* 1586 (transpose *ὅρωμένον*), Soph. *Ai.* 969 (not strictly similar,—*ἐπεγγελῷν*), Aesch. *Ag.* 1261 (=1252 Dind. *ταρεσκότεις*, doubtful), *Suppl.* 252 (=244 D. *ἐπεικάσαι*, doubtful). Of these, *παρεικόπεις* is the only exact parallel to *τρισαθλίου*, as being a single word coincident with the dipodia, and not preceded by elision.

374 If *νεάκων* merely = *νεάτερος ὁν*, the pleonasm would be too weak: perh. then, it is tinged with the notion of *νεανιευδέμενος* (as in Eur. *Ph.* 713: *ποι;* μῶν *νεάσων* οὐχ δρᾶς ἡ χρῆν σ' ὄραν;—said by Creon to Eteocles). Cp. Aesch. *Ag.* 763 φιλεῖ δὲ τίκτεν ὑβρις μὲν παλαιὰ νεά-]
σοναν ὑβριν.

375 *τὸν πρόσθετον:* Polyneices alludes to his right as the firstborn, 1294, 1422: Eur. (*Phoen.* 71) followed the common

account in making Eteocles the elder. The change adopted by Soph. is here a two-fold dramatic gain; for (a) Polyneices, who is to come on the scene, can be treated as the foremost offender; (b) Eteocles has now a special fault, and so the curse on *both* sons is further justified (421).

376 *ἀποστερίσκει*, historic pres., 'deprives of' (rather than a true pres., 'is excluding from'). The simple *στερίσκω* (Thuc., Plat., Eur., etc.) was commoner in Attic than this compound.

377 *πληθώνων*, lit., becoming full (of the Nile rising, Her. 2. 19): Aesch. *Ag.* 869 ὡς ἐπλήθυνον λόγοι.

378 "Αργός, the territory, not only the city; called *κοίλον* because the Argive plain is bounded on W., N. and E. by hills, as on S. by the sea. This epithet had already been given to it, acc. to the schol., in the epic called the 'Επίγονοι, popularly ascribed to Homer (Her. 4. 32, who expresses doubt), and was again used by Soph. in his *Thamyras* (fr. 222). Cp. Strabo 8. 370 τῆς τε χώρας (the Argive plain) κοίλης οὖσης καὶ ποταμοῖς διαρρεούμενης (the Inachus and the Erasinus) καὶ ἔλη καὶ λίμνας παρεχούμενης. So Her. 7. 129 τὸ μέσον δὲ τούτων τῶν λεχθέντων δρέων ἡ Θεσσαλίη ἐστι, ἐνῶσα κοίλη: *Od.* 4. 1 Λακεδαιμονα κοίλην (the valley of the Eurotas); Polyb. 1. 3. 1 Κοίλη Σύρια (as lying between Lebanon and Anti-Lebanon). The epith. *κοίλον* has an epic tone, as suggesting a distinction from the Homeric Πελασγικὸν "Αργός (perh. Thessaly), "Αχαικὸν and "Ιασονον "Αργός (Peloponnesus).

κῆδος τε καινὸν καὶ ξυνασπιστὰς φίλους,
ώς αὐτίκ' Ἀργος ἡ τὸ Καδμείων πεῖδον
τιμῇ καθέξον ἡ πρὸς οὐρανὸν βιβῶν.
ταῦτ' οὐκ ἀριθμός ἔστιν, ὃ πάτερ, λόγων,
ἄλλ' ἔργα δεινά· τοὺς δὲ σοὺς ὅπου θεοὶ³⁸⁰
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

- OI. ηδὴ γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς
ἄραν τιν' ἔξειν, ὥστε σωθῆναι ποτε;
IS. ἔγωγε τοῖς νῦν γ', ὁ πάτερ, μαντεύμασιν.
OI. ποιοὶσι τούτοις; τί δὲ τεθέσπισται, τέκνον;
IS. σὲ τοῦς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ³⁸⁵
θανόντ' ἔσεσθαι ζῶντά τ' εὔσοις χάριν.

380

385

390

v. 930. **379** κανδὸν] Elmsley conjectured κλεινὸν. **380** καδμεῖων L (made from καδμεῖον). καδμεῖον A and others. Cp. O. T. 29, 35 where L has καδμέον (rightly), and the later MSS. καδμεῖων. **381** τιμῇ MSS.: αἰχμῇ Blaydes, Cobet.—καθέξων L, with all the rest except A, which has καθέξον (made, indeed, from καθέξων). καθέξων was read by the schol., and by the edd. before Brunck, who restored καθέξον. Nauck has once more placed καθέξων in the text, thinking that 'Ἀργος, which he prints in brackets, should be αὐτὸς. **382** ἀριθμός] ἄρ' οὐθός

379 κῆδος, *affinitatem*, with Adrastus, by marrying his daughter Argeia (*κῆδος* 'Άδραστον λαβών, Eur. *Ph.* 77); **καινόν**, in a new quarter (as opp. to his native land). Perhaps Statius, whom Schneid. quotes, was translating this: *iamque ille novis, scit fama, superbis | Conubis, viresque parat, quies regna capessat (Theb. 2. 108).*

380 f. ὡς κ.τ.λ.: 'as purposing that Argos should either possess the Theban land in honour, or exalt Thebes to the skies' (by the glory of having defeated Argos). ὡς...Ἀργος...καθέξον ή...βιβῶν, acc. absol. in the *personal* constr., as O. T. 101 ὡς τόδι ἀΐδη χειμάρρον πόλιν: Thuc. 6. 24 ἔρως ἐνέπεσε τοῖς πάσιν...έκπλενα...ώς ἡ καταστρεψομένοις ἐφ' ἀ-ἔπλεον, ἡ οὐδὲν ἀν σφαλεῖσαν μεγάλην δύναμιν, in the belief that they would reduce Sicily, or that at all events a great armament could suffer no disaster. Eur. *Ion* 964. ΠΑΙΔ. σοὶ δὲ ἐσ τοῖς δόξι εἰσήθεν ἔκβαλεν τέκνον;—ΚΡΕΟΤΣΑ. ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον.

381 τιμῇ, dat. of manner: cp. 369. καθέξον, occupy as conquerors: Dem. or. 18 § 96 τὰ κύκλῳ τῆς Ἀττικῆς κατεχόντων ἀρμοστᾶς καὶ φρουρᾶς.

πρὸς οὐρ. βιβῶν: cp. κλέος οὐρανὸν ἰκει (Od. 9. 20), κλέος οὐρανόμηκες (Ar.

Nub. 459): Eur. *Bacch.* 972 ὥστ' οὐρανῷ στηρίζοντες εὐρήσεις κλέος (thou wilt find thy fame towering in the sky). But the best illustration is Isocr. or. 15 § 134 τὰ μὲν ἀμαρτανόμενα παρθύονται, τὸ δὲ κατορθωθὲν οὐρανόμηκες ποιήσουσιν, they will overlook your failures, and exalt your success to the skies. So Lucr. I. 78 *religio pedibus subiecta vicissim Opteritur, nos exaequal victoria caelo.* Wecklein strangely understands:—'or will make Thebes rise to the sky' (in smoke, by burning the city), comparing Eur. *Tro.* 1298 πτέρυγι δὲ κατνὸς ὡς τις οὐράνια πεσοῦσα δορὶ καταφύλει γά, which means simply: 'our land hath fallen like smoke that hath sunk down on its wing from the sky, and is perishing by the spear.'

382 ἀριθμός: Eur. *Tro.* 475 κάνταυθ' ἀριστοντι' ἐγεινάμην τέκνα, | οὐκ ἀριθμὸν ἀλλ' ὑπερτάτους Φρυγῶν. Hor. *Epp.* I. 2. 27 *Nos numerus sumus et fruges consumere nati.*

383 If the MS. ὅποι (Vat. ὅπη) is right, the phrase is harsh beyond example. ποῖ, ὅποι, instead of ποῦ, ὅπον, are often boldly used, when the verb implies either (a) motion, as 227 καταθήσεις, 476 τελευτῆσαι Eur. *Bacch.* 184 καθιστάναι, etc.; or (b) patience up to a point, as

him a new kinship, and warriors for his friends,—as deeming that Argos shall soon possess the Cadmean land in honour, or lift that land's praise to the stars.

These are no vain words, my father, but deeds terrible; and where the gods will have pity on thy griefs, I cannot tell.

OE. What, hadst thou come to hope that the gods would ever look on me for my deliverance?

IS. Yea, mine is that hope, father, from the present oracles.

OE. What are they? What hath been prophesied, my child?

IS. That thou shalt yet be desired, alive and dead, by the men of that land, for their welfare's sake.

Meineke: ἀθύρματ' Maehly. **383** ὅποι L, with the rest except Vat., which has ὅπῃ. Elmsley has ὅποι in his text (though in his note he prefers ὅπῃ): so, too, Hartung. Halm and Wecklein read ὅπῃ. **384** κατοκτιώσιν MSS.: Bothe conjectured κατοκινθῶσιν (which Elmsley cites from F); Madvig, καθορμιόσιν: Nauck, καταστρέψουσιν. **385** ω[ν] ὥδ[η] Hartung. **386** ὥραν MSS. (though with the gloss φροντίδα written over it in L and elsewhere): ὥραν Turnebus. **387** νῦν γ[ε] γ[ε] is omitted in some MSS., as T, F. **390** εὐνοίας MSS.: εὐνόλας schol., Suidas

Ar. *Lys.* 526 ποῖ γὰρ καὶ χρῆν ἀναμεῖναι; But it is hard to see how ὅποι κατοκτιώσιν could mean ‘how far they will prolong (thy woes) before they pity them?’ To supply προελθόντας or προσγαγόντες is to cut the knot. If the phrase meant anything, it ought rather to mean, ‘up to what point they will pity them.’ As in 335 ποῖ is a ms. error for ποῦ, so here ὅποι for ὅποι (Wecklein prefers ὅπῃ, ‘in what way’). Note that, in this context, πόνοις = the woes of Oed. generally (mental and physical), not merely his toils in wandering: this is against the emend. **κατοκινθῶσιν.**

385 f. ω[ν]...ξεῖν. Against the tempting conjecture θεοὶ | ...ξεῖν, remark that in some other passages, where our MSS. give this mixed construction, the acc. and inf. could not be eliminated without strong measures: thus Xen. *Hellen.* 6. 5. 42 ἐλπίζειν δὲ χρὴ ω[ν] ἄνδρας ἀγαθοὺς μᾶλλον η[το] κακοὺς αὐτοὺς γενήσεσθαι: *Cyr.* 8. 1. 25 πρὸς δὲ τούτους ἀλογίζετο ω[ν] εἰ πάρτεις οἱ κοινῶνες θεοσεβεῖς εἴεν, ήττον αὐτοὺς ἐθέλειν: where the least violent remedy would be to delete ω[ν]—a course not possible here. In some other such places, indeed, the inf. can be very easily corrected (as *Hellen.* 3. 4. 27 εἰν for εἴναι, 7. 4. 39 δεῖ for δεῖν). ω[ν]...θεοὺς ξεῖν may be sound. Harsh as it seems to us, usage had perhaps accustomed the ear to hearing the speaker's own view introduced by ω[ν], even when the cor-

responding construction did not follow. ωδ[η] ἔμοιν would be weak. But ωστ[η] ἔμοιν (against which the presence of ωστε in 386 is not conclusive, cp. on 544) is worth weighing: cp. Eur. *Or.* 52 ἐλπίδα δὲ δῆτιν, ἔχομεν ωστε μὴ θανεῖν.

387 Since ξεῖνε is virtually one word, this v. cannot be regarded as an instance of γε used twice in the same sentence. Such repetition is allowable when more than one word is to be emphasised, as Eur. *Ph.* 554 ἐπει τά γέ ἀρκούνθι ικανὰ τοῖς γε σώφρονι, but no certain example happens to occur in Soph.: see on *O. T.* 1030.

389 f. The purport of this new oracle seems to have been:—‘The welfare of Thebes depends on Oed., alive or dead.’ Ismenē paraphrases it:—‘It shows that you will be in request with the Thebans some day (*ποτέ*, i.e. some day soon, 397),—not merely after your death, but while you live.’ She knows that Creon is coming in the hope of carrying Oed. back—not to Thebes, but to some place just beyond the Theban border, where his person, and afterwards his grave, should be under Theban control. Cp. on 1331.

390 εὐνόλας, used by Soph. also in the *Amphitryon* (fr. 119) ἐπει δὲ βλάστοι, τῶν τριῶν μίαν λαβεῖν | εὐνοίαν ἀρκεῖ, quoted by the schol., who describes it as the reading ἐν τοῖς ἀναγκαιότεροι τῶν ἀντιγράφων (the better copies)...δ καὶ οἱ ὑπομηματισάμενοι ἀξιοῦσιν (the Alexan-

- OI. *τίς δ' ἀν τοιοῦδ' ὑπ' ἀνδρὸς εὐ πράξειεν ἄν;*
 IS. *ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.*
 OI. *ὅτ' οὐκέτ' εἰμί, τηνικαῦτ' ἄρ' εἰμ' ἀνήρ;*
 IS. *νῦν γὰρ θεοί σ' ὁρθοῦσι, πρόσθε δ' ὥλλυσαν.*
 OI. *γέροντα δ' ὁρθοῦν φλαῦρον ὃς νέος πέσῃ.* 395
 IS. *καὶ μὴν Κρέοντά γ' ἵσθι σοι τούτων χάριν
ἥξοντα βαιοῦ κούχῳ μυρίου χρόνου.*
 OI. *ὅπως τί δράσῃ, θύγατερ; ἐρμῆνεύ μοι.*
 IS. *ώς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
κρατῶσι μέν σου, γῆς δὲ μὴ μβαίνῃς ὅρων.* 400
 OI. *ἡ δ' ὡφέλησις τίς θύρασι κειμένου;*
 IS. *κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.*

s.v., Zonaras p. 912. 391 *τίς δ' ἀν τοιοῦδ' ἀνδρὸς εὐ πράξειεν ἄν;* L, with a few others. *τίς δ' ἀν τοιοῦδ' ὑπ' ἀνδρὸς εὐ πράξειεν ἄν;* A, with most MSS. For *τίς*, L² gives *τί* (and so, too, the 1st hand in A). Hermann would read, *τίς δ' ἀν τι τοιοῦδ' ἀνδρὸς εὐ πράξειεν ἄν;* Blaydes, *τί δ' ἀν τοιοῦδ' ὑπ' ἀνδρὸς εὐ πράξει τίς;* Wecklein, *τίς δ' ἀντὶ τοιοῦδ' ἀνδρὸς εὐ πράξειεν ἄν;* 392 In L *τάκεινων* has been

drian commentators). It does not occur except in Soph.: but Theocr. 24. 8 has *εὔσω τέκνα* ('safe and sound').

391 A and other MSS. have *τοιοῦδ' ὑπ'*, which gives a clear constr. It seems arbitrary to assume that in L's reading *τίς δ' ἀν τοιοῦδ' ἀνδρὸς εὐ πράξειεν ἄν* the syllable lost was rather *τι* after *τίς δ'* *ἄν*, the gen. being one of source. Herm. supports the latter view by O. T. 1006 *σοῦ πρὸς δόμου ἐλθύντος εὐ πράξαιμι τι*, but there the gen. is absolute. Wecklein gives *τίς δ' ἀντὶ τοιοῦδ' ἀνδρὸς εὐ πράξειεν ἄν*; comparing *ἀνθρ. οὐ, ἀντὶ τοῦ*; but in such phrases *ἀντι*=‘in recompense for,’ not ‘through the agency of.’

392 *ἐν σοὶ*: 247. *γίγνεσθαι* is never merely *εἶναι*. *ἐν σοὶ γίγνεται τὰ κείνων κράτη*=their power *comes to* be in thy hand: i.e. the new oracle so appoints. *φασὶ* with indef. subject, ‘people say,’ report says (we cannot supply ‘the *θεωροί*’ from 413). *κράτη*, political predominance generally, but with esp. ref. to prevalence in war against Athens (1332): the plur. as of royal power (*Ant.* 173 *κράτη...καὶ θρόνους*).

393 *ἀνήρ*, emphatic, as oft.: Ar. *Nub.* 823 *δ σὺ μαθὼν ἀνήρ ἔσται*: Xen. *Cyr.* 4. 2. 25 *οὐκέτ' ἀνήρ ἔστιν, ἀλλὰ σκευοφόρος*.

394 *ὥλλυσαν*, imperf. of intention; see on 274. This was their design up to

the moment of his fall. From that moment dates the period meant by *νῦν*.

395 See on 1. *ὅς πέσῃ* without *ἄν*, as oft. in poetry, seldom in prose (O. T. 1231 n.).

396 *καὶ μὴν* here=‘Well, however that may be’ (even if it is *φλαῦρον*); *γε* throws back a light stress on *Κρέοντα*: ‘Creon thinks the matter important.’ For a slightly different use of *καὶ μὴν*...*γε* cp. O. T. 345 n.

397 *βαιοῦ...χρόνου*. The gen. of the ‘time *within which*’ expresses the period to which the act *belongs*, and might so be viewed as possessive: Plat. *Gorg.* 448 A *οὐδέτις μέ πω ἡρώτηκε κανὸν οὐδὲν πολλῶν ἔτω*, i.e. non-questioning of me has now been the attribute of many years. *ἔντος* is sometimes added (Isocr. or. 6 § 46 *ἔντος τριῶν μηνῶν κατέσχεν ἀπασαν Μακεδονίαν*). *κούχῳ μ.*, with warning emphasis: O. T. 58 *γνωτὰ κούκ ἀγυρτα (n.)*. Cp. 617.

399 *στήσωσι*, sc. *οἱ Θηβαῖοι*: Creon himself lays stress on his mission to speak for *all* (737). Schol. *κατοκίσωσι*. The word has a certain harsh fitness for *τὸν πλανήτην* (3). Against *ώς ἄγχι γῆς στήση σε* speaks the plural strain of the whole passage (392 *κείνων*, 400 *κρατῶσι*, 402 *κείνοις*, 405 *θέλουσι*, etc.).

400 *ὅρων*. *ἐμβαίνω* usu. takes either dat., or prep. with gen. or accus.: the

OE. And who could have good of such an one as I ?

Is. Their power, 'tis said, comes to be in *thy* hand.

OE. When I am nought, in that hour, then, I am a man ?

Is. Yea, for the gods lift thee now, but before they were working thy ruin.

OE. 'Tis little to lift age, when youth was ruined.

Is. Well, know, at least, that Creon will come to thee in this cause—and rather soon than late.

OE. With what purpose, daughter ? expound to me.

Is. To plant thee near the Cadmean land, so that they may have thee in their grasp, but thou mayest not set foot on their borders.

OE. And how can I advantage them while I rest beyond their gates ?

Is. Thy tomb hath a curse for them, if all be not well with it.

made from *τὰ κείνων*: in A, *vice versa*.

where *ἀρά* is required, L twice gives *ἄρα*): *ἀρ-* T, B, with most MSS. **393** *ἀρ-* L, A, etc. (while in vv. 408 f., where *ἄρα* is required, L twice gives *ἄρα*): *ἄρ-* T, B, with most MSS. **395** *πέρη*
MSS. Ald.: *πέρσοι* Turnebus and the other edd. before Brunck. **402** *τύμβος*
δυστυχῶν] Rauchenstein proposed *τύμβος ἐκτὸς ὥν*: Nauck, *νεκρὸς ἐγκοτῶν*: Mekler,

simple gen. could be explained as partitive, but prob. is rather on the analogy of the gen. with *ἐπιβάίνω*: cp. O. T. 825 *ἐμβατεύειν πατρίδος*. The gen. with *ἐπεμβάίνω* (924) is warranted by the first prep.

401—408 The tenor of this fine passage should be observed.

Oedipus took *ἐν σοι* (392) to mean that the welfare of Thebes depended on his presence there. He is thinking of a restoration to his Theban home (395). He asks, therefore,—‘Of what use can I be to them if I am left at their doors, and not received within their land?’ ‘They will suffer,’ she replies, ‘if your *tomb* is neglected.’ Oedipus does not see the force of this answer: he still infers (from *θανόντα* in 390) that, whatever may be his doom in life, he is at least to be *buried* at Thebes. ‘Why, of course they will,’ he replies (403). ‘So’—pursues the daughter (404)—‘they mean to keep you within their grasp.’ A new suspicion flashes on him. ‘They will *bury* me at Thebes?’ ‘It cannot be.’ That is enough. He will never give himself into their hands.—Remark that he was supposing Apollo’s former decree (91) to have been cancelled by this later one (389). He now sees that the new oracle does *not* cancel the former, but merely confirms it in one

aspect, viz. in the promise of *ἄτην τοῖς πέμψασιν* (93).

401 *Θύραι*, *foris*, as Eur. *El.* 2074 οὐδὲν γάρ αὐτὴν δεῖ Θύρασιν εὑπρεπὲς | φαλ- νευ πρόσωπον (she ought not to show her beauty *abroad*), where, as here, Elms. restored it from the MS. *Θύραι*. Campbell retains the latter. But, while in *Θύραι*, *θύραζε*, *θύραθεν*, *θύραιος* the notion of ‘external,’ is uppermost, the figurative uses of the plur. *θύραι* always speak of *ap- proaching* the house: as *ἐπὶ ταῖς θύρας φοιτᾶν*, *ἐπὶ ταῖς θύραις διατρίβειν*, *ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν* (Xen. *An.* 6. 5. 23). So here *Θύραι* would mean, not, ‘outside of their doors,’ but ‘at their *very* doors.’ *κειμένου*: schol. *οἰκούντος*.

402 *κείνοις* with *βαρύς* only. *δυστυ- χῶν*=if it does not receive due honours: cp. *δυούρος...νέκυς* of a corpse denied due rites (*Ant.* 1071). Eur. *Hec.* 319 *τύμβον δὲ βούλοιμην ἀν ἀξιούμενον | τὸν ἐμὸν ὄρα- σθαι*. Since in death (390) he was still to sway their destiny, they wished his grave to be where they could make the due offerings (*ἐναγίζειν*) at it: cp. Her. 2. 44 *τῷ μὲν ὡ ἀθανάτῳ...θύονται, τῷ δὲ...ώ- ηρῳ ἐναγίζονται*. Such *ἐναγισμοί* would be at least annual (cp. Isae. or. 2 § 46). The schol. takes *δυστυχῶν* as=‘if not on Theban soil’: but this is excluded by 407.

- ΟΙ. κανευ θεοῦ τις τοῦτό γ' ἀν γνώμη μάθοι.
 ΙΣ. τούτου χάρι τούνν σε προσθέσθαι πέλας
 χώρας θέλουσι, μηδ' ἵν' ἀν σαντοῦ κρατοῖς. 405
 ΟΙ. ἥ καὶ κατασκιῶσι Θηβαία κόνει;
 ΙΣ. ἀλλ' οὐκ ἐἁ τοῦμφυλον αἴμα σ', ὡ πάτερ.
 ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσίν ποτε.
 ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
 ΟΙ. ποίας φανείσης, ὡ τέκνον, συναλλαγῆς; 410
 ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
 ΟΙ. ἀ δ' ἐννέπεις, κλύνουσα τοῦ λέγεις, τέκνον;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἔστιας.
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ;
 ΙΣ. ὡς φασὶν οἱ μολόντες εἰς Θήβης πέδον. 415
 ΟΙ. παίδων τις οὖν ἥκουσε τῶν ἐμῶν τάδε;
 ΙΣ. ἄμφω γ' ὄμοίως, καξεπίστασθον καλῶς.
 ΟΙ. καὶ οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
 τοῦμον πόθου προύθεντο τὴν τυραννίδα;

πετρος δυστυχῶν. **404** In L the 1st hand wrote *πέλασ προσθέσθαι*. Over these words the corrector placed β , α , to show the right order. Then *πέλασ* was deleted, and written anew after *προσθέσθαι*. **405** *κρατῆς* MSS.: *κρατοῖς* Brunck, and so most edd. **408** οὐκ ἄρ' L: see on v. 393. Blaydes writes οὐ τῷ.—*κρατήσωσιν* MSS. In T *ov* is written above *ω*. The schol. in L, ὃ δὲ μῆ πλεονάζει,

403 Cp. O. T. 398 γνώμη κυρήσας οὐδὲ ἄπ' οἰωνῶν μαζῶν. It needed no oracle to tell one that they would incur divine anger for neglecting the first duties of piety towards their late king.

404 ϵ . σε προσθέσθαι, 'to associate you with them (as a prospective ally) in the neighbourhood of their land, and not (to leave you) in a place where you will be your own master.' Cp. Her. I. 69 χρήσαντος τοῦ θεοῦ τὸν Ἑλληνα φίλον προσθέσθαι, ...ὑμεα...προσκαέσσαι φίλος τε θέλων γενέσθαι καὶ σύμμαχος. With μηδ', etc., a verbal notion such as ἔᾶσαι οἰκεῖν must be supplied from προσθέσθαι: cp. El. 71 καὶ μὴ μ' ἄτικον τῆσδ' ἀγοστεῖλητε γῆς, | ἀλλ' ἀρχέπλοντον (sc. κατασκήσατε). ἀν...κρατοῖς, nearly=κρατήσεις. See on ἵν' ἀν...επιπομεν, 189. With the MS. *κρατῆς*, ἀ belongs to ἵνα: 'wherever you may be your own master': which is evidently less suitable here.

406 καὶ with κατασκιῶσι (not with ἥ, which would imply that he did *not* expect it, O. T. 368): 'Having settled me near their land, will they further

bury me within it?' For κατασκιάζειν cp. *Epigrammata Graeca* 493 (Kaibel, Berl. 1878) θανάτα...γαῖα κατεσκίασεν.

407 τοῦμφυλον αἶμα, thy blood-guilt for the death of a kinsman: so ἐμφύλιον αἷμα (Pind. Pyth. 2. 32), αἷμα συγγενές (Eur. Suppl. 148), αἷμα γενέθλιον (Or. 89): but in O. T. 1406 αἷμα ἐμφύλιον merely='a blood-kinship.' Oed. was doomed to ἀειφύγια (601). Even to bury him in Theban ground would seem impious towards Laius. So, when Antigone has given the burial-rite to Polyneices, Creon asks, (*Ant.* 514) πῶς δῆτ' ἔκεινω δυσερεβῆ τιμᾶς χάριν; 'How, then, canst thou render a grace which is impious towards that other?' (Eteocles).

410 συναλλαγῆς, strictly, a bringing together (by the gods) of persons and circumstances, a 'conjunction': rarely without the defining gen. (as νέστον ξ., O. T. 960); for in Tr. 845 δλεθρίασι συναλλαγῆς prob. = 'at the fatal meeting' of Deianeira with Nessus).

411 σοῖς...τάφοις, poetical locative dat. (O. T. 381 n.), freq. in Homer, as

OE. It needs no god to help our wit so far.

IS. Well, therefore they would fain acquire thee as a neighbour, in a place where thou shalt not be thine own master.

OE. Will they also shroud me in Theban dust?

IS. Nay, the guilt of a kinsman's blood debars thee, father.

OE. Then never shall they become my masters.

IS. Some day, then, this shall be a grief for the Cadmeans.

OE. In what conjuncture of events, my child?

IS. By force of thy wrath, when they take their stand at thy tomb.

OE. And who hath told thee what thou tellest, my child?

IS. Sacred envoys, from the Delphian hearth.

OE. And Phoebus hath indeed spoken thus concerning me?

IS. So say the men who have come back to Thebes.

OE. Hath either of my sons, then, heard this?

IS. Yea, both have heard, and know it well.

OE. And then those base ones, aware of this, held the kingship dearer than the wish to recall me?

points to *κρατήσοντων*. 415 φασιν] φασὶ γ' Herwerden.—*eis Θήβης πέδουν* Wecklein (*Ars Soph. em.* p. 44) proposed *eis Θήβας πάλιν*. 416 τις] τις L, which Elmsley preferred on the ground that it agrees better with the reply in v. 417: but does it? 417 ἄμφω θ' L, A, with most MSS., and Ald.: ἄμφω γ'

IL. 21. 389 ἥμενος Οὐλύμπω. Some day the Thebans will invade Attica, and will be defeated by the Athenians near the grave of Oedipus. Cp. Aristeides ὑπὲρ τῶν τεττάρων p. 284 (the great men of the Greek past are guardian spirits), καὶ ρύθμοι γε τὴν χώραν οἱ χειρὸν ἡ τὸν ἐν Κολωνῷ κείμενον Οἰδίπουν: where the schol. records a vague legend of his epiphany in some fight with Theban invaders. When the Persians (480 B.C.) were repulsed from Delphi, two gigantic warriors pursued them; τούτους δὲ τοὺς δύο Δελφοὶ λέγουσι εἶναι τοὺς ἐπιχωρίους ἥρωας, Φύλακόν τε καὶ Αὐτόνον, τῶν τὰ τεμένεα ἔστι περὶ τὸ ιρόν (Her. 8. 39). So Theseus was seen at Marathon (Plut. *Thes.* 35); Athene appeared, and the Aeacidae helped, at Salamis (Her. 9. 83 f.).

413 θεωρῶν, sent from Thebes to Delphi, to consult the oracle in solemn form (*O. T.* 114): cp. on 354. ἀστίας, the 'hearth of the Pythian seer' (*O. T.* 965), 'at earth's centre' (*μεσόμφαλος*, Eur. *Ion* 462).

414 ἐφ' ἥμιν, 'in my case' (n. on *O. T.* 829).

415 οἱ μολόντες: schol. οἱ θεωροί.

416 παῖδων τις (there being only two sons) virtually strengthens the question, as if he asked—'Had my sons any knowledge whatever of this?'

418 f. καὶ εἶτα, 'and after that,' is explained by τῶνδις ἀκούσαντες. τῶνδις: see on 304. πάρος... προῦθεντο: Eur. *Hipp.* 382 οἱ δὲ ἡδονῆς προθέντες ἀντὶ τοῦ καλοῦ | μᾶλληρ τιν': Isocr. *Eρ.* 9 § 17 ἀλλοις ἀνθ' ἥμων προκρυθῆναι: and so Plat. *προτυμάν τι ἀντί τυνος* (*Lys.* 219 D), πρό τυνος (*Legg.* 727 D), πλέον τυνός (*ib.* 777 D), μᾶλλον ἢ τι (887 B). What is the complaint of Oed. against his sons? This:—Apollo had made him the arbiter, in life and death, of Theban welfare (389). His sons might have pleaded with the Thebans:—'Apollo has now virtually condoned the ἔμφυλον αἷμα (407). Restore our father to the throne.' But they desired the throne for themselves. Here, as in regard to his expulsion, they neglected an opportunity which natural piety should have seized (441).

419 τούμοιν πόθου: the possess. pron. = object. gen. of pers. pron.: see on 332.

- ΙΣ. ἀλγῷ κλύουσα ταῦτ' ἔγώ, φέρω δ' ὅμως.
 ΟΙ. ἀλλ' οἱ θεοί σφιν μήτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἥς νῦν ἔχονται κάπαναίρονται δόρυ.
 ώς οὗτ' ἀν δὸς νῦν σκῆπτρα καὶ θρόνους ἔχει 420
 μείνειεν, οὗτ' ἀν οὐξεληλυθὼς πάλιν
 ἔλθοι ποτ' αὖθις· οἱ γε τὸν φύσαντ' ἐμὲ
 οὕτως ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον οὐδ' ἥμυναν, ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην καξεκηρύχθην φυγάς.
 εἴποις ἀν ως θέλοντι τοῦτ' ἐμοὶ τότε 425
 πόλις τὸ δῶρον εἰκότως κατήγνεσεν. 430

T, B, etc. 420 κλύουσα] φέρουσα Wecklein: λέγουσα...λέγω δ' ὅμως Nauck.
 421 σφι L, A, etc.: σφε T, etc.: σφι Elmsley on Eur. *Med.* 393 (=398 Dind.), and most edd. since.—μήτε MSS.: μήτι (thus, not μή τι) Bothe, Blaydes.—τὴν πεπρωμένην T, B, Vat., R, etc.: τῶν πεπραγμένων L (which the corrector, placing an η over each ω, wished to make into τὴν πεπραγμένην): so, too, A (but with γρ. τὴν πεπρωμένην in the marg.): τὴν πεπραγμένην F, V³ (corrected to τῶν,—ων).

420 φέρω δ' ὅμως is usu. taken, ‘but such are my tidings’ (cp. 360). This would be fitting if, with Wecklein, we might read φέρουσα for κλύουσα: but the latter is in all MSS., and naturally refers to the words just heard by Ismene from Oed., not to a report heard by her at Thebes. The indignant question of Oed. invited a defence. She replies, ‘I am pained to hear my brothers charged with such conduct, but I must bear it?’—i.e. I cannot deny the charge. The contrast between ἀλγῷ and φέρω has thus more point.

421 ἀλλ'. ‘Nay, then’—opening the imprecation, as *Ph.* 1040 ἀλλ', ὡ πατρώα γῇ θεοὶ τ' ἔγχώριοι, | τείσασθε, τείσασθ'. σφιν, not σφι, was prob. always the form used by Attic tragedy. It is required by metre below, 444, 451, 1490: *Ai.* 570: *El.* 1070: Aesch. *P. V.* 252, 457: *Pers.* 759, 807: fr. 157 (ap. Plat. *Rep.* 391 E). Eur. has the dat. in two places where, as here, σφι is *possible*, but in both σφιν has ms. authority, and should probably be read, *Med.* 398 (v.l. σφι), *Suppl.* 769. On the other hand there is no place in trag. where metre excludes σφιν.

τὴν πεπρωμένην, by the curse in the house of Laius (369).

422 ἐν δ' after μήτοι is harsh, and

Elmsley's ἐν τῷ may be right. There is, however, a good deal of ms. evidence for τε...δέ in trag.: see on 307. Cp. *Ant.* 1096 τῷ τ' εἰκαθέν γάρ δεινόν, ἀντιστάντα δέ κ.τ.λ., n.

ἐν ἐμοί (cp. 247), may the issue for them come to be (392) in my hands, i.e. may the gods allow me to be the final arbiter, and to doom them *both* by a father's curse.

424 κάπαναίρονται. The words καὶ ἐπαναίρονται δόρυ do not form a second relative clause,—as if, from the ἦς before ἔχονται, we had to supply the relat. pron. in a different case (έφ' ἦς or εἰς ἦν) with ἐπαναίρονται. They form an independent sentence, which is co-ordinated with the relative clause, ἦς ἔχονται. This is the normal Greek construction. See note in Appendix. Cp. 467, 731.

ἐπαναίρονται δόρυ, the ms. reading, would mean, ‘are taking a spear upon them,’ the verb being used figuratively (like *in se suscipere*) of obligations or responsibilities (φίλαν, πόλεμον, τέχνην, λαργέαν etc.); but ἐπαναίρεσθαι, in its literal sense of ‘uplifting against,’ is more natural and more poetical with δόρυ: cp. Eur. *Her.* 313 καὶ μῆποτ' ἐσ γῆν ἔχθρὸν αἴρεσθαι δόρυ.

425 ως, ‘for’ (if I were to have the

Is. It grieves me to hear that,—but I must bear it.

OE. Then may the gods quench not their fated strife, and may it become mine to decide this warfare whereto they are now setting their hands, spear against spear! For then neither should he abide who now holds the sceptre and the throne, nor should the banished one ever return; seeing that when I, their sire, was being thrust so shamefully from my country, they hindered not, nor defended me; no, they saw me sent forth homeless, they heard my doom of exile cried aloud.

Thou wilt say that it was mine own wish then, and that the city meetly granted me that boon.

—Tournier conject. τὴν πεφασμένην. **422** ἐν δ' MSS.: ἐν τ' Elmsley. **424** κάπανταρονται MSS.: κάπαναρονται Hermann. **426** οὐτ' ἔξεληλυθώσ πάλιν L, r: οὐτ' ἀν οὐξεληλυθώσ A, B, and most MSS.—πάλιν] πάλιν A, R, V³, Ald., Turenbus. **428** ἀτίμωσ MSS.: ἀτιμον Wecklein. **429** ἡμναν L, with most MSS.: ἡμνων A, R, V³, Ald.;—a variant which Elmsley explains by the similar ending of ἔσχω, as in 381 the v. l. καθέξω by βυβῶν, and in 474 κρόκουσ (for κρύκουσ) by θαλλούσιν. **430** αὐτοῖν] αὐτοῖς Vat. **432** κατηνυσεν L: κατή-

decision). Blomfield's conjecture δδ' is unnecessary.

427 οὐ γε, causal: see on ὅτινες 263.

428 ἀτίμωσ: cp. 440 βίᾳ: **770** ἔξειθεις. Soph. has this adv. thrice elsewhere of ignominious or ruthless treatment, *El.* 1181, *Ant.* 1069, fr. 593-7.

429 οὐκ ἔσχον, did not stop me (from being expelled). We find such phrases as ἔχω τινὰ ποιοῦντά τι, to check one *in the act of doing something* (*O. C.* 888 βουθιτοῦντά μ'...ἔσχετ'), but not ἔχω τινὰ ἀδικούμενον, to stop one *from being wronged* (like πάνω). Here, then, it is better to supply τὸ (or ὃτο) μὴ ἔξωθεισθαι than to take ἔσχον with ἔξωθεύμενον. Cp. Xen. *An.* 3. 5. 11 πᾶς...ἀσκός δύο ἀνδρας ἔξει τὸ (ν. l. τοῦ) μὴ καταδιναν· ὥστε δὲ μὴ διστάνειν, η ἄλη καὶ η γῆ σχήσει.

ἡμναν, sc. ἐμοι. **ἀνάστατος**, made to rise up and quit one's abode, 'driven from house and home,' implying *ἀειφύγα* (601), *Tr.* 39 ἐν Τραχῖν τῇδ' ἀνάστατοι | ξένῳ παρ' ἀνδρὶ ραιομεν (driven from our home at Argos). Thuc. 1. 8 οἱ...ἐκ τῶν νήσων κακούργοι ἀνέστησαν ὑπ' αὐτοῦ (were expelled).

430 αὐτοῖν, not dat. of the agent (very rare except with perf., plpf., or fut. pf. pass.), but dat. of interest ('so far as they were concerned'): cp. *Ph.* 1030 τέθηνχ' ὑμῶν πάλιν: Aesch. *P.* V. 12 σφῶν μὲν ἐντολὴ Διὸς | ἔχει τέλος δῆ. ἔξεκτρούθην, by proclamation of Creon (as regent) to the citizens—like that

which Oed. himself had made (*O. T.* 216 ff.). **κήρυγμα** is used of the royal edict, *Ant.* 8, 161, etc. Cp. Lys. or. 12 § 95 (of those banished by the Thirty) ἔξεκτρούθητε...ἐκ τῆς πόλεως.

431 εἴτοις ἀν: the figure called ὑποφόρα (Lat. *subiectio*, *Cornificius* 4. 23. 33), the 'suggestion' of an objection, with the reply; Tiberius περὶ σχημάτων § 36 (Spengel *Rhet.* III. 77) ὑποφόρα δὲ ἔτιν σταν μὴ ἔξης προβαίνῃ ὁ λόγος, ἀλλ' ὑποθεῖς τι ἡ ὡς παρὰ τοῦ ἀντιδίκου ἡ ὡς ἐκ τοῦ πράγματος ἀποκρίνηται πρὸς αὐτόν, ὥσπερ δύο ἀντιλεγόμενα πρόσωπα μιμούμενος. Oed. here speaks chiefly to Ism., whose pain for her brothers (420) might suggest the excuse; though in 445, 457 he addresses the Chorus. Wecklein conceives Oed. as speaking directly to the spectators, who might recollect the close of the *O. T.* Need we charge the poet with this dramatic improbability?

θέλοντι, 'desiring' (not merely 'consenting'): cp. 767: *O. T.* 1356 θέλοντι κάροι τοῦτ' ἀν ἦν. The desire of Oed. to be sent away from Thebes is passionately expressed in the *O. T.* (1410 ff., 1449 ff.). At the end of that play he repeats the request (1518), and Creon replies that it must be referred to Delphi. **τότε** with **κατήρεσεν**, i.e. 'when I was banished'; so *Ai.* 650 τότε='in those old days.'

432 The τ in L's **κατηνυσεν** speaks for **κατήγεσεν**,—clearly much fitter here

οὐ δῆτ', ἐπεί τοι τὴν μὲν αὐτίχ' ἡμέραν,
δῖπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι
τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις,
οὐδεὶς *ἔρωτ' ἐσ τόνδ' ἐφαίνετ' ἀφελῶν.
χρόνω δ', ὅτ' ἥδη πᾶς ὁ μόχθος ἦν πέπων,
καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
τὸ τηνίκ' ἥδη τοῦτο μὲν πόλις βίᾳ
ἥλανέ μὲν ἐκ γῆς χρόνιον, οἱ δὲ ἐπωφελεῖν,
οἱ τοῦ πατρὸς τῷ πατρί, δυνάμενοι τὸ δρᾶν
οὐκ ἥθελησαν, ἀλλ' ἐπους σμικροῦ χάριν
φυγάς σφιν ἔξω πτωχὸς ἥλωμην ἀεί.

435

440

νυσεν A, and others: **κατήνεσεν** B, T, Vat. **434 ὁπηνίχ'**, ἔξει L, ξ being made from ξ : **ἔξη** A, R, Ald.: **ἔξει** the other MSS., and the 2nd Juntine ed. **435 ἔρωτος τοῦδ'** MSS.: **ἔρωτ'** ἐσ τόνδ' P. N. Papageorgius (*Beitr. z. Erkl. u. Kritik d. Soph. p. 16*). Mekler proposes **ἔρωτος τοῦδ'** ἐφαίνετο *στραφεῖς* (cp. *Ai. 1116*), —**ἐφαίλετ']** **ἐμφαίνετ'** L. **437 χρόνῳ δ'**] In L δ' has been made from τ' by the 1st hand. **440 τὸ τη νίκ'** L; after η one letter has been erased, and room for two has been left; perh. the scribe had begun to write **τῆμος**. —**τὸ τηνίκ'** B, F, etc.: **τοτηνικάδ'** A, R: **τόδῃ ἥνικ'** T, etc.: **τότῃ ἥνικ'** L². —**ἥδη** L², which suggests that the reading

than **κατήνεσεν**. Cp. 1633 **καταίνεσον**, 1637 **κατήνεσεν**. The contrast is between exile imposed as a doom or granted as a boon,—not merely between a wish fulfilled or unfulfilled.

433 ἡμέραν: the acc. of duration (cp. O. T. 1138) is strictly warrantable, as in Xen. *Cyr.* 6. 3. 11 καὶ ἔχθες δὲ καὶ τριτην ἡμέραν (the day before yesterday) τὸ αὐτὸ τοῦτο ἐπραττον: though in a negative sentence we might have rather expected the gen. (cp. *An. 3. 3. 11* τῆς ἡμέρας δῆλος διήλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων). **τὴν αὐτίχ'**: Thuc. 2. 64 ἐσ τε τὸ μέλλον...ἐσ τε τὸ αὐτίκα: 3. 112 ἐν τῷ αὐτίκα φύει.

435 λευσθῆναι πέτροις, the typical form of summary vengeance on one who has incurred public execration: *Il. 3. 56* ἡέ κεν ἥδη | λάινον ἔσσο χιτῶνα: Aesch. *Ag. 1616* δῆμορριφέει... λευσθῶν ἄρας: *Ai. 254* λιθόλευστον "Αρη (on the part of the infuriated army): Eur. *Or. 442* θανεῖν ὑπ' ἀστῶν λευσθῶ πετρώματι (the pleonasm as here). Her. 9. 5 (the 'lynching' of the Athenian who advised his fellow-citizens to accept the Persian terms, 479 B.C.) **περιστάντες Αυκίδην κατέλευσαν βάλλοντες**. The redundant **πέτροις** adds emphasis: so *Ant. 200* πυρὶ | πρῆσαι

κατάκρας. Cp. O. T. 1255 φοιτᾶ γὰρ ἡμᾶς ἔγχος ἔξατῶν πορεῦν: 1411 φονεύσατ', ἢ θαλάσσιον | ἐκρήψατ'.

436 ἔρωτ' ἐσ τόνδ', the conjecture of Papageorgius (see cr. n.), is, I think, almost certain. The ms. change supposed is of the slightest kind, and such as continually occurs in our MSS.: while **ἔρωτος τοῦδ'** cannot be defended as either (a) gen. of connection, 'helping in regard to this desire,' or (b) possessive gen. with **ἀφελῶν** as =*εὐεργέτης*, 'helper of this desire.' See Appendix.

437 πέπων. The metaphor is not directly from the mellowing of fruit, but from the medical use of the word in ref. to the subsiding of inflammation (as in angry tumours, etc.). Cp. the fig. sense of **ώμος**. So **πεπάνεσθαι** Hippocr. 1170 B: Arist. *Meteor.* 4. 3 ἡ φυμάτων (tumours) καὶ φλέγματος...πέπανσις: *Anthol. Pal.* 12. 80 τί σοι τὸ πεπανθέν"Ερωτος | τραῦμα διὰ σπλάγχνων αὐθίς ἀναφλέγεται; Hence, too, *Tr. 728* ὅργη πέπειρα.

438 ἐκδραμόντα, had rushed out, run to excess (not, run **ἔξω δρόμον**, out of the course): 98: cp. *Ant. 752* ἡ κάπαπειλῶν ὃδ' ἐτέξερχει θρασύς; dost thou e'en go to the length of threatening so boldly?

439 The gen. might be taken with

No, verily: for in that first day, when my soul was seething, and my darling wish was for death, aye, death by stoning, no one was found to help me in that desire: but after a time, when all my anguish was now assuaged, and when I began to feel that my wrath had run too far in punishing those past errors,—then it was that the city, on her part, went about to drive me perforce from the land—after all that time; and my sons, when they might have brought help—the sons to the sire—would not do it: no—for lack of one little word from them, I was left to wander, an outcast and a beggar evermore.

τόθο' ἡντκ' may have arisen from ἥδη having been taken for ἥδη (ἥδει). **441 οἱ]** οἱ L. **442 οἱ τοῦ πατρὸς**] Canter conject. ἐκ τοῦ πάρος: Blaydes, οὐδὲ (=οἱ ἐκ) τοῦ πατρὸς, or ἀλλῶν πάρος: Musgrave, οὐτοῦ βάρος. **443 ἀλλ' ἔπους σμικροῦ**] ἀλλάπον σμικροῦ L. The 1st hand wrote ἀλλ' ἔπου σμικροῦ (meaning, probably, ἔπους μικροῦ: cp. 739 εἰ σπλεύστων, and other examples, Introd. p. xlvi.); a later hand altered ἀλλ' ἔπουν to ἀλλάπον. T is one of those which have ἀλλά πον σμικροῦ (which may have been a conjecture of Triclinius). ἀλλ' ἔπους μικροῦ A, R, L², Ald.: ἀλλ' ἐπ' οὐ σμικροῦ B. The schol. in L confirms the true reading: ἀντιλογίας βραχεῖας ἔδει ποιήσασθαι αὐτούς κ.τ.λ. **444 ἡλώμητρ** L (ἡ in erasure, perh. from εἴ):

μεῖζω, ‘a chastiser greater than the sins,’ i.e. ‘severer than they merited’ (ἢ καὶ τὰ ἡμαρτ.) ; but it is simpler to take it with κολαστήν, ‘too great a chastiser of the sins.’ As μέγας θυμός is ‘violent anger,’ so θυμός which is over-violent can be called μεῖζων κολαστής. The rhythm of the verse will not permit us to disjoin μεῖζω (as by a comma) from κολαστήν.

440 τὸ τηνικόν ἥδη, just when that time had come (the art. as in τὸ αὐτίκα, ‘at the moment,’ Thuc. 2. 41). While τηνικός (‘at this time of day’) was common, the simple τηνικα occurs nowhere else in class. Attic; it is found, however, in the Alexandrian poets, and in later Greek. **τούτῳ μέν** is answered by δέ (441) instead of τούτῳ δέ, as by ἐπειτα δέ (*Ant.* 63), τοῦτῳ αὐθις (*ib.* 165), εἴτα (*Ph.* 1345), τοῦτῷ ἀλλο (*O. T.* 605).

441 χρόνιον, ‘after all that time,’—repeating the thought with which he had begun (χρόνῳ 437). Thuc. 1. 141 χρόνιοι...ξυνίντες, meeting only at long intervals: 3. 29 σχολαῖοι κομισθέντες, having made a leisurely voyage: 8. 14 ἀφικνοῦνται αἴφιδοι. ἐπωφελεῖν with dat. (like ἐπαρκεῖν) as Eur. *Andr.* 677, elsewhere usu. with acc. (*Ph.* 905, etc.): cp. the poet. dat. with the simple verb, *Ant.* 560 τοῖς θανοδόσιν ὠφελεῖν.

442 οἱ τοῦ πατρὸς τῷ πατρὶ blends two forms of antithesis,—(1) οἱ παῖδες τῷ πατρὶ, and (2) οἱ τοῦ Οἰδίποδος τῷ

Οἰδίποδη. The gen. of ‘origin,’ τοῦ πατρὸς, really a possessive gen., comes in with peculiar force here, as suggesting that the sons belong to the sire. For πατρὸς...πατρὶ cp. 883, *Ph.* 296 ἀλλ' ἐν πέτροις πέτρον, *Ant.* 1310 n. τὸ δράν, on 47.

443 ἔπους σμικροῦ χάριν, for lack of a few words in his defence (ἀντιλογίας βραχεῖας, schol.). As if one said, ‘They incurred all this loss for the sake of a petty sum’ (i.e. to save it). This is a slight deviation from the ordinary use of ἔπεικα, οὐεκα (22), ἔκατη, χάριν, in such phrases. Cp. fr. 510. 6 κάμοι γάρ ἀν πατήρ γε δακρύων χάριν | ἀνήκτ' ἀν εἰς φῶς, would have been brought up, if tears could bring him: Aesch. *Pers.* 337 πλήρους...ἔκατη, if numbers could give victory.

444 σφιν, i.e. they looked on and did nothing: see on αὐτοῖν 430. The question between ἀεί (L) and ἔγώ (A) turns on these points. With ἀεί, ἡλώμητρ = ‘continued to wander.’ He can scarcely mean that, after his expulsion, they might at any time have recalled him, since he regards the new oracle as having given them an opportunity which did not exist before (418). But he may mean that their silence at the moment of his expulsion was the cause of the whole sequel. With ἔγώ, ἡλώμητρ might mean, ‘proceeded to wander forth,’ referring to the moment of expulsion (cp. ἐξηλαυ-

ἐκ τοῦνδε δ', οὐσαὶ παρθένουι, ὅσον φύσις 445
 δίδωσιν αὐτὰῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν.
 τὰ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός. 450
 ἀλλ' οὐ τι μὴ λάχωσι τοῦνδε συμμάχουν,
 οὐδέ σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
 ὄνησις ἥξει· τοῦτ' ἐγῳδα, τῆσδε τε
 μαντεῖ ἀκούων συννοῶν τε τάξ ἐμοῦ
 παλαιόφαθ' ἀμοὶ Φοῖβος ἥννυσέν ποτε. 455
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ
 μαστῆρα, κεῖ τις ἄλλος ἐν πόλει σθένει.
 ἐὰν γαρ ὑμεῖς, ὁ δένοι, θέληθ' ὅμοι
 *προστάτισι ταῖς σεμναῖσι δημούχοις θεαῖς

ἥλωμην A, with most MSS. 445 ἐκ ταῦνδε δ' οὐσαὶ MSS.: κάκ ταῦνδε δισσᾶν
 Pierson ap. Valcken. Eur. *Ph.* 1249. Porson, too, proposed δισσᾶν, Αδν. p. 166.
 ἐκ τοῦνδε δ' ὄντων Nauck. 446 αὐταῖν] αὐτῶν B, T, etc., and edd. before
 Brunck: αὐτοῖν Nauck. 447 καὶ γῆς] κοιτης τ' Wecklein: στέγης τ' Nauck.—
 γένους] τέγους Madvig: κρόνους Nauck. 450 οὐ τι MSS.: οὔτε Elmsley.—
 λάχωσι MSS. (with οὐ written over ω in L and others, whence L² has λαχοῦσι):
 τύχωσι Brunck. 451 οὔτε σφιν MSS.: οὐδέ σφιν Herm., Dind., Schneidewin,
 Wecklein, Blaydes. 452 ἥξει] εξει L, with ἥ written above: έλθη Blaydes.—

νόμην 356). But (a) the tense is somewhat awkward here, and (b) ἔγώ is weak unless taken as = 'I—their father.'

445 τοῦνδε, not ταῦνδε, is the form of the fem. du. as found in Attic inscr. of c. 450—320 B.C.: cp. *Ant.* 769 n. But as to the partic., the dual forms in -α-, -αω, and those in -ε-, -οιν, seem to have been used concurrently (cp. 1676 n.): I have not, therefore, changed οὐσαὶ to ὄντων with Nauck.

446 τροφὰς: cp. 330, 341.

447 γῆς ἄδειαν, a strange phrase (perh. corrupt), must mean, security *in regard to the land* (where I find myself at any given time), a secure resting-place. Cp. Thuc. 8. 64 λαβοῦσαι αἱ πόλεις...ἄδειαν τῶν πρασσομένων, security *in regard to their proceedings*. His daughters, so far as they can, give him in exile all that his sons should have given him at Thebes,—(1) maintenance, (2) safety in his movements, (3) generally, the support due from kinsfolk.

Nauck's στέγης τ' ἄδειαν seems too suggestive of a fixed home to suit τῶν πλανήτην (3): Wecklein's κοιτης τ' ἄδειαν makes a detail too prominent in this

general acknowledgment. With regard to βλάβης τ' or κάτης ἄδειαν (Blaydes), remark that ἄδεια never occurs with a gen. of that *against which one is safe*. The καὶ before γῆ seems genuine: were it absent, the καὶ before τροφὰς must answer to that before γένους. And, for a rhetorical passage, γῆς is in some degree confirmed by the assonance with γένους.

γένους (subjective gen.) ἐπάρκεσιν = ἥν τὸ γένος παρέχει. Thuc. 7. 34 διὰ τὴν τοῦ ἀνέμου (subject.) ἀπώσιν τῶν ναναγίων (object.) = διτὶ ὁ ἀνέμος ἀπωθεῖ τὰ ναναγία (Thompson, *Synt.* § 98).

448 f. The constr. is, εἰλέσθην θρόνους, καὶ κραίνειν σκῆπτρα, etc. κραίνειν = (1) to bring a thing to pass, (2) to exercise power, to reign, sometimes with a gen. of the persons ruled (296, 862, etc.). σκῆπτρα goes with κραίνειν as an almost adverbial cognate accus., 'to rule with sceptre': as *Ph.* 140 σκῆπτρον ἀνάσσεται (pass.) implies a similar σκῆπτρον ἀνάσσω. Rhythm forbids to take σκῆπτρα with εἰλέσθην, making κραίνειν epexegetic ('so as to rule').

'Tis to these sisters, girls as they are, that, so far as nature enables them, I owe my daily food, and a shelter in the land, and the offices of kinship; the brothers have bartered their sire for a throne, and sceptred sway, and rule of the realm. Nay, never shall they win Oedipus for an ally, nor shall good ever come to them from this reign at Thebes; that know I, when I hear this maiden's oracles, and meditate on the old prophecies stored in mine own mind, which Phoebus hath fulfilled for me at last.

Therefore let them send Creon to seek me, and whoso beside is mighty in Thebes. For if ye, strangers,—with the champion-
ship of the dread goddesses who dwell among your folk,—are

τῆσδε τε T, B, Vat., Farn.: **τῆσδέ γε** L, A, with most MSS. **453 συννοῶντάρ'**
ἔξ εμοῦ L (with traces of an erasure at the letters ἄτ'): and so all MSS.: **τε τάξ**
ἔμοι Heath, and so most of the recent edd.: **τε τάπ' ἔμοι** Meineke (formerly): **τε τάπ'** ἔμοι Rauchenstein: **τε θέσφατα** Heimsoeth. **454 ἀμοι** Heath: **ἀμοι** (*sic!*)
L, i.e. **ἄ μοι**, and so the other MSS. **455 θέλητρ' ὁμοῦ** Dindorf: **θέλητρέ μοι** L,
with most MSS.: **θέλητρέ μοι** L²: **θέλητρ' ἔμοι** Brunck. **456 προστάτισταῖς** is
Dindorf's conjecture. **πρὸ στάσι ταῖς** (*sic!*) L, with **σὺν** written above: **προσ ταῖς**

450 f. As most editors since Elmsley have allowed, the MS. **οὐ τι...οὔτε** cannot be right. And **οὐ τι...οὐδέ** is clearly more forcible than **οὔτε...οὔτε**. **λάχωτι**: this verb with gen. is less common than with accus., but is well attested not only in poetry but in prose, as Plat. *Legg.* 775 Ε τιμής ἐν τῆς προσηκόντης...λαγ-
χάρη (Krüger I. 47. 14). It is surely needless, then, to adopt Brunck's **τύ-
χωτι**. **τοῦδε**, very rare for **τοῦδ' ἀνδρός** as = **ἔμοι**: so **τῆσδε=ἔμοι** Tr. 305, **τῷδε=ἔμοι** ib. 1012. **συμμάχου** predicate; cp. 1482 **ἐναστὸν δὲ σὺν τύχουμι**, and 1486.

453 f. The oracle newly brought by Ismene is distinguished from the oracle given to Oedipus himself at Delphi in former years (see on 87). He calls the former *her* oracle, because she brings it. Both oracles alike concern him. We must not, then, change **τάξ** to **τάπ'** ('concerning me'). **τάξ ἔξ ἔμοι παλαίσθαται**=the earlier predictions which I, on my side, can produce: those which the resources of my knowledge furnish forth. **ἴει** is appropriate, since they have been so long treasured in his inmost soul. Cp. on 293.

454 ήνυσεν, by bringing him to the grove (cp. 87), in earnest that the requital predicted for the authors of his exile (93) will also come to pass. If **ήνυσεν** were referred to the involuntary crimes of Oed., the connection of thought would be less close.

457 f. ὁμοῦ | προστάτιστι (predicative), along with them as your protectors or champions against Theban violence. Oed. is already under the guard of the Eumenides as their *ικέτης* (284): if the Coloniates are loyal to the Eumenides, Attica and he will alike be saved.

In the reading **θέλητρέ μοι | πρὸς ταῖς** **ταῖς**, note these points: (1) **ἀλκήη μοι ποι-εῖθαι** would not mean, 'defend me,' but rather 'defend *against* me' (cp. on 1524): we must at least have **μοι**. (2) **πρὸς** yields no tolerable sense. **ἰμέεις, πρὸς ταῖς θεᾶς**, 'ye, in addition to the goddesses,' ranks the Coloniates with, or above, their deities. The gloss **σύν**, written in L over **πρὸς** (whence it came into other MSS.), was a palliative. Nor could **πρὸς** mean here, 'close to their shrine.'

For Dindorf's **ὁμοῦ | προστάτιστι** it may be urged:—(1) **ταῖσι ταῖς** is in all MSS., which would be strange if **ταῖσδε ταῖς** were genuine; while **πρὸς ταῖσι ταῖς** is simply explained by **προσ-τάτιστι ταῖς**. (2) A change of **προστά-
τιστι** into **πρὸς ταῖσι** might have produced the change of -θ' **ὁμοῦ** into -τέ **μοι**. (3) After **ἔμοι** in 455 it is easy to dispense with the pronoun.—Cp. O. T. 882 θέντον οὐ λήξω ποτὲ προστάταρ τόχων: Tr. 209 Ἀπόλλωνα προστάταν: Porphyry Antr. Nymph. 12 νύμφαις ὑδάτων προ-
στάτους.

458 δημούχοις, holding, reigning among, your people: cp. O. T. 160

ἀλκήν ποεῖσθαι, τῇδε μὲν πόλει μέγαν
σωτῆρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἔχθροῖς πόνους. 460

ΧΟ. ἐπάξιος μέν, Οἰδίπους, κατοικτίσαι,
αὐτὸς τε παιδές θ' αἰδ· ἐπεὶ δὲ τῆσδε γῆς
σωτῆρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙ. ἦ φίλατθ', ὡς νῦν πᾶν τελοῦντι προξένει. 465

ΧΟ. θοῦ νῦν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἃς
τὸ πρώτον ἵκου καὶ κατέστεψας πέδον.

ΟΙ. τρόποισι ποίοις; ὥξενοι, διδάσκετε.

ΧΟ. πρώτον μὲν ἱρὰς ἐξ ἀειρύτου χοὰς
κρήνης ἐνεγκοῦ, δι' ὄσιων χειρῶν θιγάν. 470

ταῖς F, Ricc. 77: *σὺν ταῖσι ταῖς* A and most MSS.: *σὺν ταῖσδε ταῖς* Canter, Brunck, Elmsley (ξν), Blaydes: *αὐταῖσι ταῖς* Wunder: Hermann conj. *σὺν προστάταις:* *πρὸς ταῖσι τρὶς* Nauck (who would transpose vv. 458, 459). 459 ποεῖσθε L, as usually where the 1st syll. is short (though in v. 278 it has ποεῖσθε, and in 652 ποιῆστε). Most of the other MSS. have ποεῖσθαι or ποεῖσθαι.—*τῇδε μὲν]* τῇδε μὲν τῷ L, L², F, R²: *τῇδε τῇ* A, R, Ald., Brunck, Elms.: *τῇδε μὲν* T, B, and most recent edd. But Nauck, keeping τῇδε μὲν τῇ, changes πέδου to γῆ. 460 *τοῖς δ' ἐμοῖς]* τοῖσδε μῆτρ L (οῖ in an erasure). *τοῖς δ' ἐμοῖς* A, with most of the MSS. Nauck conjectures

γαιδοχον... | "Αρτεμιν: Ar. *Eg.* 581 Παλλὰς πολιοῦχος: Aesch. *Th.* 69 πολιστοῦχοι θεοι. But below, 1087 γᾶς...δημούχοις= the Athenians, 1348 δημούχος χθονός= the king. The word is tinged here with the notion of 'deme': cp. 78.

459 ε. ἀλκήν ποεῖσθαι (for the spelling 278 n.), a simple periphrasis, = ἀλκαθεῖν: Thuc. 1. 124 ποεῖσθαι τιμωρίαν = τιμωρεῖν (to succour), 2. 94 φύλακην... ἐποιῶντο = ἐφύλασσον, etc. Distinguish ἀλκή τιθέναι τινῶν (1524), to create a defence against a thing. A gen. after ἀλκή as = 'succour' must denote (a) the defender, as in Διὸς ἀλκή, or (b) the danger;—not the interest defended.

460 ἀρεῖσθε: *Ai.* 75 n.—The ἐμῆς in L (where τῇδε perh. preceded τοῖσδε) gives some colour to the conject. τῆς (or τοῖς) δὲ γῆς: yet τοῖς δ' ἐμοῖς seems right. Oedipus is following the train of thought in which benefits to Attica are bound up with retribution for his own wrongs (92); and he thus gives the Chorus another pledge that their interest is one with his. With ἐμοῖς, τῇδε μὲν is best in 459: with γῆς, τῇδε τῇ would have been fitter.

461 ἐπάξιος, sc. εἰ. When the verb is thus omitted, the pron. is usu. added: here, the absence of σύ is excused by Οἰδίπους. This form of the voc. has the

best ms. authority in some 12 places of Soph., as against 3 which support Οἰδίπου (more often gen.), viz. below, 557, 1346, and O. T. 405 (where see n.). **κατοικτίσαι**: Thuc. 1. 138 ἀξίος θαυμάσαι. The pass. inf. is rarer in this constr., as *τεσθαι δ'* ἀξιώτατος Aesch. *Ag.* 531. Cp. 37.

462 αὐτὸς τε παιδές θ': cp. 559, 1009, 1125, 1310.

463 ἐπεμβάλλεις, you insert yourself in this plea as a deliverer: i.e. to his protest against a breach of their promise (258—291), and his appeal to pity, he adds a promise of benefit to Attica (287, 459). Cp. Her. 2. 4 δὰ τρίτου ἔτεος ἐμβόλιμον ἐπεμβάλλονται, they insert an intercalary month every other year: Plat. *Crat.* 399 Α πολλάκις ἐπεμβάλλομεν γράμματα, τὰ δ' ἔξαιροῦμεν, we insert letters (in words), or remove them. τῷδε λόγῳ is not instrum. dat., but goes with the verb. Not, 'further pledge yourself to be the deliverer': in *Ph.* 813 ἐμβάλλω μενεῖν follows ἐμβαλλε χειρὸς πλοτῶν.

465 ε. Editors usu. give either ὡς νῦν, θοῦ νῦν (with L), or ὡς νῦν...θοῦ νῦν (as Elms.). But νῦν seems best in 465, νῦν in 466. προξένει, grant me thy kindly offices (of advice and direction), as a man does in his own State to the foreigners who have made him their πρόξενος (see

willing to succour, ye shall procure a great deliverer for this State, and troubles for my foes.

CH. Right worthy art thou of compassion, Oedipus, thou, and these maidens; and since to this plea thou addest thy power to save our land, I fain would advise thee for thy weal.

OE. Kind sir, be sure, then, that I will obey in all,—stand thou my friend.

CH. Now make atonement to these deities, to whom thou hast first come, and on whose ground thou hast trespassed.

OE. With what rites? instruct me, strangers.

CH. First, from a perennial spring fetch holy drink-offerings, borne in clean hands.

τοῦς (or *τῆς*) δὲ γῆς: Wecklein, *τοῦς δ' ἔπειτ'*. **461** ἐπάξιον L (with σ written above), R²: ἐπάξιος the other MSS. **462** δὲ after ἔπειτ is wanting in A, R. **465 f.** ὡς νῦν...θοῦ νῦν] ὡς νῦν...θοῦ νῦν MSS. and most edd.: ὡς νῦν...θοῦ νῦν Elmsley. See comment. **467** κατέστηψας A, with most MSS. and edd.: κατέστηψας L (in marg. γρ. κατέστεψον), L², F, R²: κατέστεψας B, Vat.: κατάστεψον Wunder, Hartung, Paley. **469** λεπᾶς B, T, Farn., schol. on Ar. Ach. 961 (who quotes vv. 469—472).—ἀειρόντων L, with most MSS.; and so the older edd., and Blaydes: ἀειρύντων Brunck and the recent edd. **470** ἐνέγκου Elmsley: ἐνέγκον L, with most MSS.: ἐνέγκας (sic) Vat., with ου written above: ἐνέγκοι

n. on *O. T.* 1483). ὡς...τελοῦντι, in the assurance that I will perform anything required of me: cp. 13.

466 καθαρὸν τῶνδε δαιμόνων (poss. gen.), such a lustration as belongs to them, is due to them: not object. gen., since καθαρέων could not stand for ἀλασκεσθαι.

467 The libation is due (1) as a greeting to the θεοὶ ἑγχώριοι of Attica, (2) as an atonement for trespass on the grove. The words *kai* κατέστηψας πέδον form an independent sentence, and not a second relative clause (as if ὁν were supplied from ἐφ' ὁς): see on 424. **κατέστηψας:** Sappho fr. 95 οἴλαν τὰν ὑάκινθον ἐν οἴρειτ ποιμένες ἄνδρες | ποσοῖ καταστεῖσοι, ‘trample on’: here the word suggests the rash violation of the χῶρον οὐχ ἀγνὸν πατεῖν (37). The v. l. **κατέστεψας** was explained figuratively: ‘came to the ground as a suppliant,’ who lays his branch (*ἰκετηρία*), twined with festoons of wool (*στέψῃ*), on an altar: see n. on *O. T.* 3. Schol.: καθικένετας, μετὰ ικετηρίων ἀφίκου: justly adding that the other reading is πιθανώτερον. **κατάστεψον** (marg. of L) was a grammarian’s attempt to improve on **κατέστηψας**: it would refer to the twigs (483); but a secondary detail of the rite should not be thus forestalled and emphasised.

469 ἀειρόντων. The rule is that ρ is doubled when, by inflection or composition, a simple vowel precedes it, but remains single when a diphthong precedes it: hence νεόρροτος, but ἀειρότος. Through overlooking this distinction, Blaydes follows our MSS. in writing ἀειρότον. Metre often led the poets to use ρ instead of pp, as ἀμφίρροτον (*Ai.* 134), χρυσορρότον (*Ant.* 950), αἰτήριος (*Babrius fab.* 69); and προρέω, not προρρέω, was the regular form, as euphony plainly required. But there is no classical instance of the opposite anomaly.

470 δι' ὅσιων χειρῶν, i.e. after duly washing the hands before entering the sacred precinct. Blood-guilt is not thought of here: if that was in question, καθαρὸν χοροκτόνοι (Aesch. *Zum.* 283) would first be needed for Oed. himself: but the Chorus assume that, as he said, he is now εὐτεβῆς (287). Washings, or sprinklings, were required before approaching shrines, and for this purpose περιρραντήρια were set at the entrances of sacred places. Cp. Hippocr. *Morb. Sacr.* 2 ὅρους τοῖσι θεοῖσι τῶν λεόντων καὶ τῶν τεμενέων ἀποδεκνύμενοι, ὡς ἂν μηδεῖς ὑπερβανοι εἰ μὴ ἀγνεύοι, εἰσιντες δὲ περιρρανθεῖσθαι, οὐχ ὡς μανθάνειν, ἀλλ' εἰ τι καὶ πρότερον ἔχουμεν μέσος, τούτῳ ἀφαγιούμενοι. Lucian *Sacrific.* 13 τὸ μὲν

- ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;
 ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
 ῶν κράτ' ἔρεψον καὶ λαβᾶς ἀμφιστόμους.
 ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίω τρόπῳ;
 ΧΟ. οἵος <σὺ> νεαρᾶς νεοπόκω μαλλᾶ λαβών.
 ΟΙ. εἴεν· τὸ δ' ἐνθεν ποῖ τελευτῆσαί με χρή;
 ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἔω.

475

schol. Ar. *Ach.* 961. **471** λάβω;] βαλών· L (with λάβω written above), made from λαβών as a double erasure shows. βαλών F: λάβω A and the other MSS.: λάβης schol. Ar. *Ach.* 961. **472** τέχνη L τέχνην I. **473** ὡν κράτ' ἔρεψον L (with ε written above o): ὡν κατέρεψον Suid. s.v. χοάς. **474** κρόκαισιν L κρόκουσιν B, Vat., Farn., T (which last has ωστοῖσιν written above). Cp. n. on 429. **475** οἵος νεαρᾶς MSS.: in L ἄντι νέας is written above. For νεαρᾶς Bellermann conjectures σὺ νεαρᾶς: Heath, γε νεαρᾶς (received by Doederlein,

πρόγραμμά φησι μὴ παριέναι εἶσω τῶν περιρραντρίων δύτις μὴ καθαρός ἔστι τὰς χεῖρας. So *Od.* 4. 750 ἀλλ' ὑδροπαμένη, καθαρὰ χροτ' εἴματ' ἔχοντα, ... | εὐχεῖ' Αθηναῖγ.

471 τοῦτο, adjct., but without art. (cp. 1177), an epic use sometimes allowed by the Attic poets, and not rare in Sophocles. **ἀκήρατον**: Chrysippus *ap.* Plut. *Stoic. repugn.* 22 commands Hesiod for enjoining on men that they should respect the *purity* of rivers and springs, since thence the gods were served (Hes. *Opp.* 755).

472 κρατῆρές εἰσιν: i.e. the priest in charge of the shrine keeps them ready for the use of the worshippers, near the spring in the inner part of the grove (505), from which they were to be filled. The libations to the Eumenides were wineless (100), but they are associated with the mixing-bowl which was regularly used in libations (of wine) to other deities. Bekker *Anecd.* 274. 3 κρατῆρίων· ἥτοι τὸν οἴνον ἐν κρατῆρι κιρών, ἡ ἀπὸ κρατῆρων σπένδων. Dem. *De Fals. Legat.* § 280 σπονδῶν καὶ κρατῆρων κουωνούς. In *Mid.* § 53 (in a spurious oracle) ιερὰ τελεῖν καὶ κρατῆρα κεράσαι.

εὐχειρος: schol. εὐπάλαμον. Pind. *Ol.* 9. 111 εὐχειρα, δεξιόγυνον, 'deft-handed, nimble-limbed,' of a wrestler. Lucian *Amor.* II τῆς Πραξιτέλους εὐχειρας (v. l. εὐχερειας).

τέχνη: fr. 161 θπλοις ἀρρώξιν, Ἡφαστον τέχνη (the work of Hephaestus): a common use of the word in later Greek. Cp. Verg. *Aen.* 5. 359 *clipeum...Didymonis artes*. Mixing-bowls were made

not only of earthenware, but oft. of gold, silver, or bronze: Achilles had an ἀργυρεον κρητῆρα τετυγμένον...αντάρ κάλλει ἐνίκα πάναν ἐπ' αἰαν | πολλάν. ἐπει Σιδηνες πολυδαδαλοι εῦ ἡσησαν (Π. 23. 741).

473 The crater had various forms, some of them local (thus Her. 4. 61 speaks of a Δέρβιος κρητῆρ, and 4. 152 of an Ἀργολικός): but the general type was that of a large bowl, supported by a foot with a broad base, and having a handle at each side (cp. Guhl and Koner, p. 150).

κράτ', acc. sing., the 'top,' i.e. rim, of each κρατῆρ. In ΙΙ. 19. 93 κράτα is acc. plur., and Pindar is quoted by Eustath. (*Od.* 12. 1715. 63) as having said τρία κράτα (for κράτα). But in *Od.* 8. 92 κράτα is sing., and so always in Attic: Soph. has (τὸ) κράτα several times as acc., and once as nom. An acc. plur. masc. κράτας occurs twice in Eur. (*Ph.* 1149, *H. F.* 526).

λαβᾶς ἀμφιστόμους, handles on each side of the στόμα, or mouth. The festoon of wool, which was to be wreathed round the rim of the bowl, could be secured to these. Wecklein understands handles which also served as spouts.

474 θαλλοῖσιν, of olive. κρόκη, from κρέκω, to strike the web, in weaving, with the κερκίς, or rod, is the woof, the warp being στήμων: in Pind. *Nem.* 10. 43 μαλακαῖσι κρόκαι are cloaks of soft woollen texture. So here κρόκαι are woollen cloths.

475 The ms. νεαρᾶς seems the right word: with Bellermann, I insert σύ, though Wecklein's τε is also possible. For the iterated νεο- cp. *Ant.* 157 νε-

OE. And when I have gotten this pure draught?

CH. Bowls there are, the work of a cunning craftsman:
crown their edges and the handles at either brim.

OE. With branches, or woollen cloths, or in what wise?

CH. Take the freshly-shorn wool of an ewe-lamb.

OE. Good; and then,—to what last rite shall I proceed?

CH. Pour thy drink-offerings, with thy face to the dawn.

Elmsley, Herm., Campb.): Wecklein, *τε νεαρᾶς*: Dindorf, *νεαλοῦς*: Bergk, *νεαρᾶς*: Valckenaer, *νεογῆς* (so from Brunck): Meineke (formerly), *νεογροῦ*: Reisig, *νεάρας*: Vauvilliers, *νεωρός*: Musgrave, *νεωροῦ* (sic): Blaydes, *νεώρει*.—*νεοτόκῳ* Canter, and most recent edd.: *οἰνοτόκῳ* L, with *οἰοτόκῳ* written above: *νεοτόκῳ* A, R, V³, Ald.: *σὺν νεοτόκῳ* L². *εὐπόρῳ* Valckenaer.—*λαβών* L, with most MSS.: *βαλάν* A, R, V³, Ald. 476 ποῦ L and most MSS.: *που* Vat. (cp. n. on v. 23).—*χρή*] δεῖ R (but with *χρή* written above), Vat.

οχμὸς νεαραῖσι θεῶν | ἐπὶ συντυχίαις. The objection to *γε* is that it supposes *κρόκαιων* to be the genus of which *μαλλῷ* is a species. *μαλλός*, however, means, not a woollen texture, but a fleece of wool, flocks of which were to be made into a festoon (*στέφος*) for the brim of the *κρατήρ*, like that which the suppliant put on his *ικετηρία* (O. T. 3). *νεώρος* is tempting, but elsewhere means ‘recent,’ ‘fresh’ (730, El. 901), not ‘young.’ The drawback to Dindorf’s *νεαλοῦς* is the sense. *νεαλῆς* in class. Attic meant not *young*, but *fresh* as opp. to *exhausted*: Xen. Cyr. 8. 6. 17 *παραλαμβάνειν τοὺς ἀπειρήκότας ἵππους καὶ ἀνθρώπους καὶ ἀλλούς πέμπειν νεαλεῖς*. Plat. Polit. 265 B *νεαλέστεροι ὄντες* (we shall travel better) while we are fresh. Ar. fr. 330 ἔως νεαλῆς ἔστιν αὐτὴν τὴν ἀκμὴν is an isolated line, but the word seems to have the same sense there. Nicander *Alexipharmacata* 358 (circ. 150 B.C.) is the first writer quoted for *νεαλῆς* as = ‘young.’

λαβών, sc. *αἴτων*: cp. Tr. 1216 (δύοδος): Ar. Av. 56 σὺ δ' οὖν λέθω κόψου λαβών (in O. T. 607 λαβών is not similar): Il. 7. 303 δώκε ξίφος ἀργυρόλαον—*σὺν κολεῷ τε φέρων καὶ ἔυτμήτῳ τελαμῶνι*. The guardian of the grove (506) would supply the *μαλλός*.

476 τὸ δ' ἔνθεν, rare for τὸ ἐνθένδε, τὸ ἐντεῦθεν, but cp. Aesch. Ag. 247 τὸ δ' ἔνθει οὔτ' εἴδον οὔτ' ἐνέτω. Here prob. adverbial: cp. Ph. 895 τὸ δῆτ' ἀν δρῷμ' ἔγω τοὺνθένδε γε; ποῦ τελ., to what conclusion am I to bring the rite? Thus far it has been all preparation. See on 227.

477 χοᾶς χέασθαι. *χοᾶς* were offered to the gods of the under-world (cp. 1599), or to the dead (Ant. 431), as *σπονδαῖς* to

the gods above. *λοιβαῖ* usu.=*σπονδαῖ*, but =*χοᾶς* in El. 52 (to the dead). So Aesch. Eum. 107 χοᾶς δόνοντος, of the Eumenides. The midd. verb as Od. 10. 518 (*χοὴ χεῖσθαι*), and Aesch. Pers. 219 χρή χοᾶς | γῆ τε καὶ φθιτῶν χέασθαι. The verb with cogn. acc. gives solemnity, as in θύσια θύειν, σπονδᾶς σπένδειν, etc.

πρὸς πρώτην ἥω, not meaning, of course, that the *time* must be dawn. On the contrary it was an ancient custom that sacrifices to the *χθύνοι* and to the dead should not be offered till after midday: *Etym. M.* 408 ἀπὸ δὲ μεσημβρίας έθνον τοὺς καταχθούσους, and in Aesch. Eum. 109 Clytaemnestra speaks of sacrificing to the Eum. by night, ὥραν οὐδενὸς κουήνη θεῶν.

The schol. here says that persons performing expiatory rites (*έκθύνεις*) or purifications (*καθαρισμός*) faced the East (as the region of light and purity), quoting El. 424 f., where Electra ἡλίῳ | δέκναι τούναρ, and Cratinus ἐν Χείρωνι (the title of the comedy was Χείρωνες, Bothe, Frag. Com. p. 47): ἀγε δὴ πρὸς ἥω πρώτον ἀπάντων ἴστω καὶ λάμψανε χεροῖς σχινὸν μεγάλην,—the squill being used in purifications.

Statues of gods were oft. set to face the East (Paus. 5. 23. 1, etc.): also, victims about to be sacrificed (Sen. Oed. 338). Cp. the precept of Zoroaster ‘to face some luminous object while worshipping god’ (Max Müller, *Chips* I. 175). Conversely, in pronouncing solemn curses the priests faced the *West*,—waving red banners: [Lys.] In Andoc. § 51 στάντες κατηράσαντο πρὸς ἐσπέραν καὶ φουκιδᾶς ἀνέσεισαν.

- ΟΙ. ἦ τοῦσδε κρωσσοῖς οἵς λέγεις χέω τάδε;
 ΧΟ. τριστάς γε πηγάς· τὸν τελευταῖον δ' ὅλον.
 ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε.
 ΧΟ. ὕδατος, μελίσσσης· μηδὲ προσφέρειν μέθυν.
 ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχῃ;
 ΧΟ. τρὶς ἐννέα ἀντῆ κλάνας ἔξ αὐτοῖς χεροῖν
 τιθεὶς ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς.
 ΟΙ. τούτων ἀκοῦσαι βούλομαι· μέγιστα γάρ.
 ΧΟ. ὡς σφας καλοῦμεν Εὔμενίδας, ἔξ εὐμενῶν
 στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον,
 αἴτοῦ σύ τ' αὐτὸς κεῖ τις ἄλλος ἀντὶ σοῦ,
 ἀπυστα φωνῶν μηδὲ μηκύνων βοήν.

478 τάδε L, with most MSS., Ald.: τόδε (probably an emendation by Triclinius) B, T, Vat., Farn., and most edd. before Brunck. **479** τριστάς γέ] τριστάς τε A, R, Ald.: Schneidewin proposed διστάς γέ, and ἐλών for ὅλον.—Heimsoeth would write δὲ χοῦν for ὅλον, while Nauck suggests τὸν δὲ λοισθινούς χοᾶ—supposing that the sentence is interrupted. **480** τοῦ τόνδε] τοῦτον δὲ T, Vat., Farn.—πλήσσας θῶ;] πλήρη θῶ Meineke.—θῶ; δίδασκε] τῷ δίδασκε B, Farn., T (with ἐν written above);

478 κρωσσοῖς here=κρατήρισιν. The word is fitting, since the κρωσσός was more esp. used for water (Eur. *Ion* 1173, *Cycl.* 89), though also sometimes for wine (Aesch. fr. 91 κρωσσοῖς | μήτ' οἰνηροῖς μήτ' ὕδατηροῖς), also for oil,—or as a cinerary urn. Guhl and Koner (p. 149) think that the krossos resembled the νόδοια, which, like the κάλπις, was a bulky, short-necked vessel, oft. seen in the vase-paintings as borne by maidens on their heads when fetching water. οἴς by attract. for οὕς. χέω delib. aor. (rather than pres.) subjunct.

479 πηγάς: here, strictly the gushing of the water from the bowl. From each of the three bowls he is to pour a χοή. The first and second bowls are to be filled with the spring water *only*; and from each of these he is to make a libation without emptying the bowl. The third bowl is to contain water sweetened with honey; and, in making the libation from *this*, he is to empty it. τριστάς might be distributive, 'three from each bowl' (as the number nine recurs in 483); but in the χοή to the dead in *Od.* 10. 519, at least, there are only three pourings, viz. of (1) hydromel, (2) wine, (3) water. τὸν τελευτ. (κρωσσόν) as if ἔκκενον, not χέον, were understood: cp. Menander fr. 461 τὸν χοᾶ | ἔκκεχυκας, you have emptied the pitcher.

480 θῶ has raised needless doubts. The operator is to fetch water from the spring in the grove (469), fill the bowls which he will find ready, and place them in a convenient position for the rite. From the distinction just drawn between the first two bowls and the third, Oed. surmises that the contents of the latter are not to be of precisely the same nature as those of the others. He asks, then,—'With what shall I fill it, before placing it beside the other two,—preparatory to beginning the rite?'

481 μελίσσης=μέλιτος: schol. ἀπὸ γάρ τοῦ ποιοῦντος τὸ ποιούμενον, quoting the *Erastae* (fr. 160) γλώσσης μελίσσης τῷ κατερρυκτῷ. Σο πορφύρα (the purple-fish)=purple, ἐλέφας=ivory, χελώνη=tortoise-shell. προσφέρειν infin. for imper., as esp. in precepts or maxims: cp. 490, *O. T.* 1466 αὐτὸν μοι μέλεσθαι, 1529 μηδέν διβίζειν.

482 μελάμφυλλος, overshadowed by dense foliage. Pind. *P. I.* 27 Αἴτνας ἐν μελαμφύλλοις...κορυφαῖς, Ar. *Th.* 997 μ. τ' ὅρη δάσκια.

483 αὐτῆ, sc. ἐν τῇ γῇ, locative dat. (411). ἔξ αὐτοῖς χεροῖν, perh. laying them with each hand alternately, beginning and ending with the right, or lucky, hand. The olive-branches symbolise the fruits of the earth and of the womb, for the increase of which the Eumenides were esp.

OE. With these vessels whereof thou speakest shall I pour them?

CH. Yea, in three streams; but empty the last vessel wholly.

OE. Wherewith shall I fill this, ere I set it? Tell me this also.

CH. With water and honey; but bring no wine thereto.

OE. And when the ground under the dark shade hath drunk of these?

CH. Lay on it thrice nine sprays of olive with both thine hands, and make this prayer the while.

OE. The prayer I fain would hear—’tis of chief moment.

CH. That, as we call them Benign Powers, with hearts benign they may receive the suppliant for saving: be this the prayer,—thine own, or his who prays for thee; speak inaudibly, and lift not up thy voice;

τοῦ δίδασκε Vat.: φῶτα; δίδασκε Wecklein: ἐκδίδασκε Herwerden. **481 μηδὲ]** μὴ L, 1st hand: δὲ was added by S. μὴ Ricc. 77: μηδὲν F. **483 τρὶς** τρεῖς A, R, Ald. **486 ὡς σφας** MSS. and most editors. Elmsley says, ‘Pronomina σφᾶς semper ὄρθοτον εἰσθαι monui ad Med. 1345. p. 288.’ See, however, O. T. 1470 (commentary). **487 σωτήριον** σωτῆρος Bake, and so Hartung. **488 σύ** τ’ A, R, Reiske, Elmsley, and most of the recent edd.: σύ γ’ L, with the other MSS. and the older edd.

prayed, since they could blight it: Aesch. *Eum.* 907 καρπόν τε γαῖας καὶ βοτῶν ἔπιρροντο | ἀστοῖσιν εὐθενοῦντα μὴ κάμψειν χρόνῳ, | καὶ τῶν βροτείων σπερμάτων σωτηρίαν.

484 ἐπεύχεσθαι, ‘over’ the rite, to complete it: the prayer was to be said while the twigs were being laid; hence τύθεις, not θεῖς.

485 τούτων (for the gen. cp. 418), sc. τῶν λιτῶν: μέγιστα, neut. pl. without subject, instead of μέγιστον (cp. 495): *Ai.* 1126 δίκαια γὰρ τόνδ’ εὐτυχεῖν...; Thuc. 5. 14 ἀδύνατα εἶναι ἐφαλέντο...πολεμεῖν: Eur. *Or.* 413 οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰγρασμένους.

486 Εὔμενίδας: see on 42. ἐξ, properly with ref. to the inner spring of the feeling, but here almost = ‘with’: cp. O. T. 528 ἐξ ὀμμάτων δ’ ὄρθων τε καξ ὄρθῆς φρεός. Slightly different is ἐκ θυμοῦ, = ‘from my heart’ (*Il.* 9. 343).

487 τὸν ικέτην: cp. 44, 284. **σωτήριον** = ‘with a view to σωτηρία,’—leaving the hearer to think of that which Oed. gives, and also of that which he receives. **σωτήριος** is nowhere definitely pass., as = σῶς, ‘saved’; for in Aesch. *Cho.* 236 σπέρματος σωτηρίου is the seed which is to continue the race. Hence it

is usu. taken here as = ‘fraught with good for us,’ with ref. to his promise, **σωτῆριος** ἀρεισθε (460). That idea is present, but does not exclude the other.

488 σύ τ’, not σύ γ’, is right. The constr. is σύ τε αὐτὸς αὐτῷ, καὶ (αὐτεῖσθω) εἴ τις ἄλλος ἀντὶ σοῦ (αὐτεῖται). This is to be the prayer, *both if* thou thyself prayest, *and if* another prays for thee. In such statements the conjunctive τε... καὶ is equally admissible with the disjunctive εἴτε...εἴτε. Cp. 1444: Eur. *Hec.* 751 τολμᾶν ἀνάγκη καὶ τύχω καὶ μὲν τύχω.

489 ἀπίστα: schol. ἀπίστωτα (cp. on 130). Hence, he adds (quoting Polemon of Ilium, circ. 180 B.C.), the hereditary priests of the Eumenides were called Ἡσυχίδαι. Their eponymous hero, “Ἡσυχός, had an ἥρων between the Areiopagus and the w. foot of the acropolis, and to him, before a sacrifice, they offered a ram. Priestesses o. a like name, serving the Eumenides, are mentioned by Callimachus fr. 123 νηρόδαιαι καὶ τήσιν δὲλ μελιηδέας ὄμπνας (barley cakes) | λήγειραι κατειν Ἑλλαχον Ἡσυχίδες.

μηκύνων, ‘making loud’: a sense found only here (cp. 1609). In μακρὸν ἀύειν (Hom.), ἥχεῖν (Plat.), etc., the idea of ‘loud’ comes through that of ‘heard afar.’

ἐπειτ' ἀφέρπειν ἀστροφος. καὶ ταῦτα σοι δράσαντι θαρσῶν ἀν παρασταίνην ἔγω· ἄλλως δὲ δειπνάνοιμ, ἀν ω̄ ξένῳ. ἀμφὶ σοί

490

OI. ὡς παῖδες, κλύετον τῶνδε προσχώρων ξένων;
AN. ὥκούσταμέν τε γάρ τι δεῦ πρόστασσε δρᾶν.

OI. ἐμοὶ μὲν οὐχ ὁδωτά· λείπομαι γὰρ ἐν τῷ μὴ δύνασθαι μηδέ ὄραν, δυοῦν κακοῶν· σφῶν δὲ ἀτέρα μολούσα πραξάτω τάδε.

ἀρκεῦν γὰρ οἴμαι κάντὶ μυρίων μίαν
ψυχὴν τάδ' ἐκτίνουσταν, ἣν εὔνοος παρῆ.

ἀλλ᾽ ἐν τάχει τι πράσσετον· μόνον δέ μ

μὴ λείπετ[·] οὐ γὰρ ἀν σθένοι τούμὸν δέμ
ἔρημον ἔρπειν οὐδὲ ὑφηγητοῖ δίχα.

ἀλλ' εἴμι ἐγὼ τελοῦσα· τὸν τόπον δὲ

ΙΣ. ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
χρῆσται μ' ἐφευρεῖν, τοῦτο βούλομαι μα-

ΧΟ. τούκεῖθεν ἄλσους, ὡς ξένη, τοῦδος. ήν δέ του

⁴²¹ *Facsimile I*, with the other MSS. (as in *O. T.* 1062, *ff. 100v-101v*); yet in *wy. 205* 516

491 υπάρχει L, with the other MSS. (as in C. T. 1802 *vappet*), yet in v. 305, 720, 1185 L has θάρσει, and in 664 θαρρεῖν.—*παραστάτης* B, Vat.: *παραστάτημα* L and the rest, except that Farn. has *παραστέμπων*. **492** ἄλλως δὲ] ἄλλως δ' αἱ L. **493** ϕ
παᾶδι ἐκλίνετον L, Ricc. 77. **494** AN.] In L this v. is given to the Chorus by the corrector, who wrote χ before it (the 1st hand having merely placed a short line there).
By most MSS. it is given to Ismene; by Brunck, to Antigone, and by Turnebus, in his

By most MSS. it is given to Ismene; by Brunck, to Antigone, and by Turnebus, in his appendix, to both sisters. **495** ὀδώτα] L has the ὄ in an erasure.—έν] οὐν Bothē, and so Elmsley. Nauck would prefer λειπόμενα γάρ. **496** τῷ μὴ δύνασθαι.] Dindorf connects τῷ μέτε ταῦτα μηδέ δύνασθαι. So Elmsley: μηδέ δύνασθαι. MSS.

Dindorf conject. την μήπε σωκέναι· μηρον ὥραν! So Elmsley: μηρον ὥραν MSS.
497 σφῶν δὴ τέρα (not ήτέρα) L. ἀτέρα Elmsley. **499** ἐκτείνουσαν Canter: ἐκτείνουσαν MSS. Reisig proposed ἐκτελούσαν. **500** τι] τοι Bornemann, Her-

The schol. perh. understood here, ‘loud and long,’ for on ἀπυστα he says, ἀντὶ τοῦ, ἡρέμα καὶ συντόμως.

490 ἀδέφετεν = imperat. (481). ἀ-
στροφός: so in Aesch. Cho. 98 Electra
debates whether, after pouring her mother's offering at Agamemnon's grave,
she shall turn away,—καθάριαβ ὡς τις
ἐκπέμψας, πάλιν | δικόντα τείχος, ἀστρό-
φουσιν θυμασιν. In Theocr. 24. 92 Teiresias directs that the ashes of the serpents
which would have strangled the infant
Heraclies shall be cast beyond the borders
by one of Alcmena's handmaids: ἦψ δὲ
νέεσθαι | ἀστρέπτος. Verg. Eel. 8. 101
*Fer cineres, Amarylli, foras, rivoque
fluenti Transque caput iace, neu respexeris.* Ov. Fasti 6. 164 *Quique sacris ad-
sunt respicere illa vetat.*

491 παραστάην, as thy friend and helper: cp. *Ai.* 1383 τούτῳ γὰρ... | μόνος παρέστης χερσίν.

493 προσχώρων, who therefore can judge best (cp. 12).

495 ὄδωτά, plur., as *Ant.* 677 οὕτως ἀμντέ' ἐστι τοῖς κοσμουμένοις, | κοῦτον γυναικὸς ὄδωμασθαι σηστήσατο: *Thuc.* I. 118 ἐπιχειρητέα ἐδόκει εἶναι: cp. 485, 136. **λεπτοματικός**, pass., ‘I am at a disadvantage’; usūl with gen. of thing, as *El.* 474 γυνάμας λεπτομένα σοφᾶς, or person, *Tr.* 266 τῶν ὡς τέκνων λεπτούστο. ἐν: *O. T.* III. 112 ἐν τῷ γάρ μακρῷ | γήρᾳ ἔνταξε: *Ph.* 185 ἐν τῷ ὅδηναις ...λιμφὶ τ' οἰκτρός. Only here at the end of a verse: cp. on 265 τό γε | σῶμα'.

496 δύνασθαι (*without* σώματι), of bodily strength: cp. the speech of Lysias Υπέρ τοῦ ἀδωάτου ('For the Invalid'), or, 24 § 13 οὐ γὰρ δῆπον τὸν αὐτὸν ὑμές μὲν ὡς δυνάμενος (as being able-bodied) ἀφαιρήσεσθε τὸ διδόμενον, οἱ δὲ ὡς ἀδύνατον ὄντα κληροῦσθαι κωλύσουσι: so *ib.* § 12 ὡς εἰμὶ τῶν δυναμένων. **μηδ'** for **μηδό** is a necessary correction here. Cp. 421-422.

then retire, without looking behind. Thus do, and I would be bold to stand by thee; but otherwise, stranger, I would fear for thee.

OE. Daughters, hear ye these strangers, who dwell near?

AN. We have listened; and do thou bid us what to do.

OE. I cannot go; for I am disabled by lack of strength and lack of sight, evils twain. But let one of you two go and do these things. For I think that one soul suffices to pay this debt for ten thousand, if it come with good will to the shrine. Act, then, with speed; yet leave me not solitary; for the strength would fail me to move without help or guiding hand.

IS. Then I will go to perform the rite; but where I am to find the spot—this I fain would learn.

CH. On the further side of this grove, maiden. And if thou

mann, Nauck, Wecklein: *τω* Schneidewin. **502** δίχα Hermann, which has been generally received: δ' ἀνευ L, A, and most MSS., Ald.: γ' ἀνευ T, Farn., Vat. (νῦφ ἡγγρού). Ὡδ' ὑφηγητοὶ τ' ἀνευ Hartung: οὐδὲ ὑφηγητῶν ἀνευ Bergk. κενόν is suggested by Wecklein. **503** τὸν τόπον] τοῖς τόποις B, Vat. **504** χρ' ηται L: the circumflex over η is in an erasure. The 1st hand wrote χρήσται, which the corrector wished to change into χρῆσται (as it is in A). The other MSS. vary only in the accents. χρήσται Hermann, Wunder, and most of the recent edd.: χρήσται Dindorf, Paley: χρῆσται Campbell: χρήσται Blaydes. Elmsley conjectured χρήσται ἐφεύρεν (and also conjectured χρήσται χενμ): Musgrave, χρῆσται στάγμ' ἐπιτρέψιν: G. Burges (Append. to *Troad*, p. 180), ἵν' ἀ | χρήσται: Blaydes, ὥν ὧν | δεῖ χρήσται μ', proposing also ἵνα | χρήσται ἐφεύρεν. **505** τούκειθεν] τοῖς κείθεν L.—ἄλσους τοῦδε MSS.: ἄλσος τοῦδε Elmsley, objecting (though needlessly) to

498 f. ἀρκεῖν...παρῇ. The thought is: 'I have trespassed on the grove of the Eumenides, and it might be doubted whether such deities would accept the atonement from any hand but my own. Nay, I believe that they regard the *intention* rather than the outward details. If my deputy approaches the shrine *in a loyal spirit*, the offering will be accepted—yes, would be accepted, not on behalf of one man alone, but of many.' Clemens Alex. *Strom.* 5. 258, after quoting Isaiah i. 16, 'Wash you, make you clean,' cites verses ascribed (though wrongly) to Menander, among which are, θεῷ δὲ θῦε διὰ τέλους δίκαιος ὁν, | μὴ λαμπτὸς ὥν ταῖς χλαμώσιν ὡς τῇ καρδίᾳ. Porphyry *De Abstin.* 2. 19 quotes an inscription from a temple at Epidaurus, ἀγνὸν χρὴ νησὶ θυωδέος ἔντὸς λέντα | ἔμεναι· ἀγρεῖη δ' ἐστὶ φρονεῖν δοσια. Cp. the frequent sentiment that the poor man's offering, if pious, is welcome (Eur. fr. 940, Hor. *Carm.* 3. 23. 17, etc.).

500 ἀλλ' ἐν τάχει τι. Bornemann's τοι for the MS. τι has been adopted by some of the best critics; but it seems scarcely appropriate here. For τι cp. Ant. 1334 μέλλοντα ταῦτα· τῶν προκειμέν

νων τι χρὴ | πράσσειν.

502 δίχα. With γ' ἀνευ the γ' is intolerable, and L's δ' ἀνευ points to a confusion between an original δίχα and a gloss ἀνευ.

503 τελοῦσα, in its ceremonial sense: cp. O.T. 1448 ὁρθῶς τῶν γε σῶν τελεῖς ὑπερ (perform the funeral rites).

τὸν τόπον: βούλομαι δὲ μαθεῖν τοῦτο—
ἴνα χρήσται με ἐφεύρειν τὸν τόπον. The position of the κρήνη (470) had not been indicated.

504 χρήσται by crasis from χρήσται, χρή being a subst., 'need.' This is the view of H. L. Ahrens. If it can hardly be considered certain, it is at least highly probable; and therefore I do not now place in the text (as in the 1st ed.) my conjecture χρήσται, a fut. of χρή which occurs in Her. 7. 8 πάντα τινὰ ἴμεων χρήσται παρεῖναι, and Plat. *Legg.* 809 Β ποιὰ καὶ τίνα μεταχειρίζεσθαι χρήσται τρόπον (v.l. χρήσται). See Appendix.—τοῦτο, resuming the object (*τὸν τόπον*), with emphasis: *Tr.* 457 n.

505 ἄλσους, gen. after τὸ ἐκεῖθεν, as after τὸ (or τὰ) ἐπ' ἐκεῖνα, τὰ ἐπὶ θάτερα, τὰ πρὸς βορρᾶν, etc.

σπάνιν τιν' ἵσχης, ἔστ' ἐποικος, ὃς φράσει.

IΣ. χωροῦ ἀνὲ ἐς τόδ'. Ἀντιγόνη, σὺ δὲ ἐνθάδε φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ οὐδὲ εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν.

509

στρ. α. XΟ. δεινὸν μὲν τὸ πάλαι κείμενον ἥδη κακόν, ὃ ξεῖν', ἐπεγείρειν.

2 ὅμως δὲ ἔραμαι πυθέσθαι

OΙ. 3 τί τοῦτο;

XΟ. 4 τᾶς δειλαίας ἀπόρου φανείσας
5 ἀλγηδόνος, ἢ ξυνέστας.

OΙ. 6 μὴ πρὸς ξενίας ἀνοίξῃς
7 τᾶς σᾶς ἂ πέπονθ' ἀναιδῆ.

515

XΟ. 8 τό τοι πολὺ καὶ μηδαμὰ λῆγον
9 χρῆζω, ξεῖν', ὁρθὸν ἀκουσμ' ἀκοῦσαι.

OΙ. 10 ὡμοι.

XΟ. 11 στέρεξον, ἰκετεύω.

OΙ. 12 φεῦ φεῦ.

XΟ. 13 πείθου· κάγῳ γὰρ ὕστον σὺ προσχρήζεις.

520

τοῦδ' in that place of the verse. R has ἀλσος, with gl. κατὰ τό.

505 f. All MSS.

have ἥν (corrected from ἥν in L); but A and R have ἴσχεις.

509 All MSS.

have εἰ, and nearly all πονεῖ: but L and Ricc. 77 πονῆ (sic).

511 ἐπ'

ἐγείρειν L. In the last syllable the ει is somewhat thick and dark, but it seems

doubtful whether the ει has been made from αι.

512 ἔραμαι] In L a later hand added the final ι, or made it clearer.—Mekler conjectures ὥρα με, on account

of the metre of the antistrophe, v. 523.

514 ἀλγηδόνος] L has -οσ made from -ασ: though in v. 513 the 1st hand wrote τᾶσ...ἀπόρου.

Contrariwise B, T and

506 ἐποικος, here, 'one who dwells close to' the grove,—hardly, on the χῶρος οὐκ οἰκητός (39); though the guardians of sacred ἀλση sometimes dwelt within them, as Maron in Apollo's grove (*Od.* 9. 200), and the priest in Athena Kranae's grove at Elatea (Paus. 10. 34. 7). Elsewhere ἐποικος usu.= 'immigrant': so *E.l.* 189 (as='alien'). In Aesch. *P. V.* 410 ἐποικο... | Αστος ἔδος means the Greek settlers in Asia.

507 Ἀντ., σὺ δὲ: *E.l.* 150 Νάβα, σὲ δὲ ἔγωγε νέμω θέον. Cp. 1459.

509 οὐδὲ εἰ πονεῖ τις, δεῖ=ει καὶ π. τ., οὐ δεῖ. When A and nearly all other MSS. have πονεῖ, L's πονῆ (sic) surely does not warrant πονῆ. Cp. on 1443.

510—548 A κομμός, which divides the first ἐπεισθόν into two parts (554—509, 549—667). For the metres, see Metrical Analysis. (1) *1st strophe*, 510—520

= 1st antistrophe, 521—532. (2) 2nd strophe, 533—541 = 2nd antistrophe, 542—550.

510 κείμενον...ἐπεγείρειν. Eur. *E.l.*

41 εὔδοντ' ἀνέξχειρε τὸν | Ἀγαμέμνονος | φύνον, he would have aroused the slumbering memory of Agamemnon's murder. Plato *Phileb.* 15 C μὴ κυεῖν κακὸν εὖ κείμενον ('Let sleeping dogs lie').

512 Mekler's ὥρα με (for ἔραμαι) would give a closer correspondence between strophe and antistrophe: see on 523.

513 τί τοῦτο; 'What means this?' Cp. 46 τί δὲ ἐστὶ τοῦτο; He is startled and disquieted. He shrinks from all cross-questioning on the past, as from a torture (cp. 210). We lose this dramatic touch if we construe τί τοῦτο (ἔραμαι πυθέσθαι) as a calm query,—'What is this that thou wouldest learn?'

514 τᾶς: for the gen. ('concerning'),

hast need of aught, there is a guardian of the place, who will direct thee.

IS. So to my task:—but thou, Antigone, watch our father here. In parents' cause, if toil there be, we must not reck of toil.
[Exit.]

CH. Dread is it, stranger, to arouse the old grief that hath Kommos.
so long been laid to rest: and yet I yearn to hear.....
1st strope.

OE. What now?.....

CH. —of that grievous anguish, found cureless, wherewith thou hast wrestled.

OE. By thy kindness for a guest, bare not the shame that I have suffered!

CH. Seeing, in sooth, that the tale is wide-spread, and in no wise wanes, I am fain, friend, to hear it aright.

OE. Woe is me!

CH. Be content, I pray thee!

OE. Alas, alas!

CH. Grant my wish, as I have granted thine in its fulness.

others have *τὰς.. ἀλγηδόνος*. No ms. seems to have *ἀπόρους* in v. 513, or *αἰς* here. **515** *ξενελασ* L, with *i* written over *el*. **516** *τὰς σᾶσ· πέπονθ' ἔργυ' ἀναιδῆ* L. The other mss. vary from L only in the accent *τᾶς σᾶς*. (A has *πέπονθα ἔργα ἀναιδῆ*) Reisig first gave *τᾶς σᾶς ἀ πέπονθ' ἀναιδῆ*. Hermann wrote *τᾶς σᾶς· ἀ πέπονθ', ἀναιδῆ*. Reisig is followed by Blaydes and Campbell (the latter ascribing the reading to Herm.). Martin proposed *πέπον' ἔργυ' ἀναιδῆ*: then Bothe, *πέπον,* *ἔργυ' ἀναιδῆ*, which Herm. rightly censured, but which many edd. have received. *ἔργυ' ἀναιδῆ* Nauck. **517** *μηδαμᾶ* L: *μηδαμῶ* T (with *ā* written above), Farn.: the other mss. have *μηδαμ* or *-αι*: *μηδαμ* Brunc. **518** *ξέν'* MSS.: *ξεῖν'* Reisig, Elms., and many recent edd., following Hermann, who afterwards preferred *ξέν'*. The metre requires *ξεῖν'* (cp. v. 530, and Metr. Anal. p. lxvii). **519** *ὅμοι* Hermann: *ἴώ μοι* L and most mss.: *ἴώ μοι μοι* (sic) R.—*στέρεξον]* *στέργω* σ' Blaydes, *στέρεξον σ'* Bergk, Gleditsch (with *παῖδες* in v. 532).

cp. on 355. **ἀπόρου φανείσας**: because the horror of the discovery consisted in relationships which could not be changed: O. T. 1184 f. *φύσ τ' ἀφ' ὥν οὐ χρῆν, ξὺν οἷς τ' | οὐ χρῆν ὄμιλῶν, οὐς τέ μ' οὐκ ἔδει κτωνών.*

515 *ἀ ξυνέστας*, with which you were brought into conflict,—with which you became involved: Her. 9. 89 *λιμῷ συστάντας καὶ καμάτῳ.* Thuc. 4. 55 *ξυνεστάτε... ναυτικῷ ἀγώνι.*

516 *τὰς σᾶς ἀ πέπονθ'*. The objection to pointing at *σᾶς* and understanding *ἐστι* with *ἀναιδῆ* (as Herm. proposed) is that *ἀνοίξῃ* requires an object. We should then have to understand *ἀλγηδόνα*. The conject. *τὰς σᾶς, πέπον, ἔργυ' ἀναιδῆ* has found undeserved favour. The address *πέπον* occurs about 18 times in Homer and the hymns, and always marks familiarity:

there is a touch of household intimacy in it, as when Polyphemus says to his ram, *κριὲ πέπον* (*Od. 9. 447*). It is absurdly out of place here (cp. 521 *ἀ ξένοι, 530 ὁ ξεῖν'*): *ὡ φίλτατε*, at 465, is different. *ἔργυ'* was inserted in the mss. to explain that *ἀναιδῆ* referred to his own acts.

517 *τὸ πολὺ καὶ μηδαμᾶ λῆγον ἀκουσμα χρήζεις ἀκοῦσται ὄρθον* (predic.): *πολὺ*, on 305. *μηδαμᾶ* (neut. plur. adv.) with causal force, being such as does not cease. *λῆγον*, of rumour: O. T. 731 *ηὐδάτο γὰρ ταῦτ', οὐδέ πω λῆξαντ' ἔχει. ἀκουσμα*, anything heard,—sometimes (unlike *ἀκρόαμα*) in a bad sense, Arist. Pol. 7. 17 *ἀπελαύνειν ἀπὸ τῶν ἀκουσμάτων καὶ τῶν ὄραμάτων ἀλελευθεράς.*

519 *στέρεξον*, be patient of my request, yield to it: cp. 7.

520 *κάδω* (for *καὶ* cp. 53) *γὰρ* (*πειθο-*

- ἀντ. α'. ΟΙ. *ἡνεγκ' οὖν κακότατ', ὁ ξένοι, *ἡνεγκ' ἀέκων μέν,
θεὸς ἵστω,
2 τούτων δ' αὐθαίρετον οὐδέν.
- ΧΟ. 3 ἀλλ' ἐς τί;
- ΟΙ. 4 κακᾶ μ' εἰνάρ πόλις οὐδὲν ἴδρια
5 γάμων ἐνέδησεν ἄτα. 525
- ΧΟ. 6 ἥ ματρόθεν, ὡς ἀκούω,
7 δυστώνυμα λέκτρ' ἐπλήσσω;
- ΟΙ. 8 ὕμοι, θάνατος μὲν τάδ' ἀκούειν,
9 ὁ ξεῖν· αὗται δὲ δύ' ἐξ ἐμοῦ μὲν 530
- ΧΟ. 10 πῶς φῆς;
- ΟΙ. 11 παιᾶς, δύο δ' ἄτα
- ΧΟ. 12 ὁ Ζεῦ.

522 ἡνεγκον κακότατ', ὁ ξένοι, ἡνεγκον ἄκων μέν, θεὸς ἵστω MSS. The conjecture ἡνεγκ' οὖν, for ἡνεγκον, is due to R. Whitelaw (note to his Translation, p. 432): the same had occurred independently to me also. ἡνεγκ' ἀέκων μέν Martin, Bergk: ἡνεγκον ἔκών μέν Bothe (not Hermann, to whom Campbell ascribes it). ἡνεγκον, ἔκών δ' oib Blaydes. ἡνεγκον ἄκραν μέν Hartung. Nauck suggests that ἄκων might be kept, if in v. 510 we omitted the words ἥδη κακόν, and here the second ἡνεγκον, and μέν: but the remedy would be a strong one. Wecklein proposed ἡνεγκον ἀνάγκη.—ἵστω MSS.: ἵστω Campb. **523** τούτων δ' αὐθαίρετο] G. Wolf conject. τούτων δ' ἀκάθαρτον, on account of the metre of v. 512 (ὅμως δ' ἔραμαι πυθέθαι): Hermann, τούτων ἀπλάκητος οὐδέν (reading ἔκών μέν in 522, and referring οὐδέν to it).

524 ἀλλ' ἐς τί;] Wecklein conject. ἀλλ' ὡς τί; **525** κακᾶ (ι added by the corrector) μὲν εἰνάρ πόλις οὐδὲν ἴδρια (with gl. εἰδῶν written above) L: and so

μαι σοι), for I comply with thee as to all that thou cravest (by allowing him to await the coming of Theseus, and by instructing him in the rites of the grove: cp. 465).

522 I read ἡνεγκ' οὖν κακότατ',... ἡνεγκ' δέκων. ἡνεγκον was, indeed, the ordinary form of the aor. in the older Attic, as inscriptions show, in which ἡνεγκα occurs first about 360 B.C. (Meisterhans, p. 88); but ἡνεγκα is proved by metre in El. 13 and Eur. Ion 38. οὖν is suitable, when he is reluctantly proceeding to unfold his story in answer to their pressing demand. ἡνεγκ' emphasises his ruling thought, his great plea—that he has been a *sufferer*, not a *doer* (267). **κακότατ'**, the misery of his two involuntary crimes. ἡνεγκον ... ἡνεγκ' might possibly stand, but would be harsh. There is nothing to offend in ἀέκων μέν... τούτων δέ, meaning—The agent was not free—the *acts* were not voluntary.'

In the MS. reading, ἡνεγκον—ἡνεγκον ἄκων μέν, ἄκων is wrong, since metre re-

quires—(cp. 510). With Bothe's ἔκών the sense would be:—‘I have endured misery through acts which were my own, indeed: but not one of them was done knowingly.’ The objections to this are insuperable. (1) θεὸς ἵστω must clearly have been preceded by the mention of some point to which he could appeal in an *extenuation* of his deed,—not by an admission, such as ἔκών expresses. (2) ἡνεγκον ἔκών, in the supposed sense, is utterly at variance with the language and the whole tone of the play. Cp. 239 ἔργων | ἀκέντων: 964 ἡνεγκον ἄκων: 977 πῶς ἂν τό γ' ἄκον πράγμ' ἂν εἰκότως ψέγοις; he asks, speaking of his own deeds.

It would be a subtlety foreign to Sophocles to make Oedipus say that he had acted ἔκών when he did *not* act φρονών (271), εἰδώς (273), ἔντεις (976). Il. 4. 43 καὶ γὰρ ἐγώ σοι δῶκα ἔκών ἀέκοτι γε θυμῷ is irrelevant:—Zeus there says to Hera ‘I have given thee this (thy pleasure touching Troy) of

OE. I have suffered misery, strangers,—suffered it through unwitting deeds, and of those acts—be Heaven my witness!—^{1st anti-} strope.
no part was of mine own choice.

CH. But in what regard?

OE. By an evil wedlock, Thebes bound me, all unknowing, to the bride that was my curse.....

CH. Can it be, as I hear, that thou madest thy mother the partner of thy bed, for its infamy?

OE. Woe is me! Cruel as death, strangers, are these words in mine ears;—but those maidens, begotten of me—

CH. What wilt thou say?—

OE. two daughters—two curses—

CH. O Zeus!

the rest, except that L² has *μ'* for *μέν*. Mudge's emendation of *ἴδρις* to *ἴδριν* has been generally received. (The corrector of Vat. seems to indicate the same conjecture, by a mark over the σ of *ἴδρια*).—For *μ'* εὐνᾶ Martin conject. *μωρός*: for *κακό μ'* εὐνᾶ, Hartung ἄκοντη εὐνᾶ, Reisig κουνᾶς *μ'* εὐνᾶς, Heimsoeth κακᾶς (or αλσχάρᾶς) *μ'* εὐνᾶς, Gleditsch κακᾶν *μ'* εὐνᾶν. 527 μωρόθεν MSS. 528 ἐπλήσσω MSS. (with *σαν* written over *σω* in T, Farn.: ἐπλησσαν B, Vat.), Reisig, Elms., Dind., Herm., Wunder, etc.: ἐπλησσαν Brunk: ἐπληρο Lachmann, Bergk: ἐπληρωτο (i.e. οι πολίται ἐπέλασάν σοι τὰ λέκτρα) Hartung: ἐπάσω Nauck, and so Wecklein. ἐπλησσ: ὥδ. Blaydes.—Gleditsch, adopting ἐπάσω, further changes λέκτρ' to τέκν'.
• 530 ἐμοῦ μὲν] The *μὲν* was added by Elmsley for the sake of metrical agreement with v. 518 (ἀκόνσαι). 532 παῖδες Elms., and so most recent edd.: παῖδες MSS., Blaydes.—ἄτα] ἄτα L, ἄτα L², T, etc.: ἄται B, R, Vat.: ἄτῃ γρ. ἄται A: ἄται

my *free will* (since neither god nor man could *compel* Zeus), 'yet against mine own *wish*.'

523 αὐθαίρετον. Heinrich Schmidt keeps this reading (*Compositionslehre* lxxx), which is not metrically irreconcileable with 512 δύος δ' ἔραμαι πνύεσθαι (see Metrical Analysis). It is possible, indeed, that *αὐθαίρετον* is, as Hermann thought, corrupt: but no probable correction of it has been suggested. We cannot regard as such ἔθελητὸν (not found), θέλημον (used in masc. by Hes.), or θέλημον (used in masc. by Plut.): ἔκδην ἔργον: or πρόδηλον. Note, on the other hand, O. T. 1231 αὐθαίρετοι (*πηγοναί*).

525 Ι. κακῷ εὐνᾷ, instr. dat., rather than dat. in appos. with ἄτᾳ. γάμων ἄτα, ruin coming from a marriage, like δόκησις λόγων, suspicion resting on mere assertions, O. T. 681.

527 Ι. ή μωρόθεν...ἐπλήσσω; Didst thou fill thy bed with a mother, δυσάνυμα (prolept.) so as to make it infamous? (I should not take *μωρόθεν* with δυσών. only, 'infamous from a mother.') *μωρόθεν* is substituted for *μωρός* by a kind of eu-

phemism: that was the quarter from which the bride was taken. Cp. Aesch. *Theb.* 840 οὐδ' ἀπέτειν | πατρόθεν εὐκταῖα φάτις (the curse of Oed. on his children). The aor. midd. ἐπληράμην is used by Hom., Her., etc., and (in comp. with ἐν) by Attic writers: it seems needless then to write ἐπλησσο (from epic aor. ἐπληρων) with Bergk. The notion of 'filling', is perh. tinged with that of 'defiling' (ἀναπυπλάνα, ἀνάπλεως). The tone of the passage is against rendering 'satisfied,' as if λέκτρα=λέκτρων ἐπιθυμιαν. Nauck's ἐπάσω rests on Hesychius I. 1316 ἐπάσω· ἐκτήσω· Αἰσχύλος Πρωτεῖ σατυρικῷ. The aor. of πάσμαι 'to acquire' occurs elsewhere only in part. πατάμενος (Theogn., Theocr., etc.).

529 αἰκούειν: cp. 141.

530 ff. The constr. is αῦται δὲ ἔξ
ἐμοῦ δύο μὲν παῖδε, δύο δ' ἄτα...ἀπέ-
βλαστον etc. ἔξ ἐμοῦ, sprung from me: no partic. need be supplied, since the verb ἀπέβλη follows: cp. 250 δ' τι σοι
φίλον ἐκ σέθεν (sc. ἐστι). The cry with which the Chorus interrupts him (πῶς
φήσ;) marks their perception (from his first words αῦται δὲ etc.) that the

OI. 13 ματρὸς κοινᾶς ἀπέβλαστον ὡδῖνος.

στρ. β'. XO. σαὶ τ' εἰσ' ἄρ' ἀπόγονοι τε καὶ

OI. 2 κοινάι γε πατρὸς ἀδελφεαί.

535

XO. 3 ίώ. OI. ἵὰ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.

XO. 4 ἔπαθες OI. ἔπαθον ἀλαστ' ἔχειν.

XO. 5 ἔρεξας OI. οὐκ ἔρεξα. XO. τί γάρ; OI. ἐδεξάμην

6 δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος

540

7 ἐπωφελήσας πύλεος ἔξελέσθαι.

ἀντ. β'. XO. δύστανε, τί γάρ; ἔθου φόνον

OI. 2 τί τοῦτο; τί δ' ἔθέλεις μαθεῖν;

Blaydes. **534** σαὶ τ' ἄρ' εἰσὶν ἀπόγονοι τε καὶ L. σαὶ τ' ἄρ' εἰσ' etc. A: αὐτὸν εἰσὶν B: αὐτὸν ἄρ' εἰσὶν Vat. The only correction required (I think) is to place εἰσ' before, instead of after, ἄρ'. (It will be noticed that A has εἰσ', not εἰσὶν.) Hermann, suspecting σαὶ, conjectured αὐταὶ γὰρ ἀπόγονοι τεῖλ (so Dindorf: Wecklein, αὐταὶ...τε καὶ). Nauck formerly read ἄρ' εἰσὶν ἀπόγονοι τεῖλ; but afterwards, with Bothe, σαὶ τάρ' ἀπόγονοι τ' εἰσὶ καὶ. Reisig and Bergk: σαὶ τάρ' ἤτοι ἀπόγονοι τε καὶ, and so Blaydes. **535 f.** κοναῖ] ἔμαι Wecklein. L gives v. 535, as well as v. 534, to the Chorus, and then marks the persons thus:—OI. ίώ. X. ίώ δῆτα. OI. (corrected from X.) μυρίων γ' ἐπιστροφαὶ κακῶν. X. (corrected from

children of *that* marriage were before them. αὐταὶ...παῖδες: cp. Plut. *Laches* p. 187 A αὐτοὶ εἴρηται γεγονότε.

533 Poetical Greek idiom would join κοινᾶς with ὡδῖνος rather than with ματρός. Cp. Aesch. *Eum.* 325 ματρῷον ἀγνοῦσμα κύριον φόνου: *Ant.* 793 νεῖκος ἀνδρῶν ξύναιμον. κοινᾶς=which bore me also.

534 f. σαὶ τ' εἰσ' ἄρ'. The Chorus have known all along that Oed. had married Iocasta, and also that he was the father of the girls (cp. 170, 322); but they are supposed to learn now for the first time that Iocasta was their mother. In the earlier versions of the Oedipus-myth (as in the *Odyssey*) Iocasta bears no issue to Oed.; his children are borne by a second wife, Euryganeia. The Attic poets seem first to have changed this (see Introd. to *O. T.* p. xv). The Chorus would say: 'Thine, then, they are by a double tie, at once as children and...as sisters?' but Oed. takes out of their mouths the second name which they shrink from uttering, and utters it himself with terrible emphasis. κοινᾶι, by the same mother: cp. *O. T.* 261 n.: so *Ant.* 1 κοινὸν αὐτάδελφον...κάρα. πατρὸς with ἀδελφαῖ only.

536 ίώ.—ιώ δῆτα: cp. *El.* 842 ΗΔ. φεῦ. XO. φεῦ δῆτ'. γε after μυρίων

marks assent. ἐπιστροφαὶ refers to the revival of the pangs in his soul by this questioning. His troubles are likened to foemen who, when they seem to have been repulsed and to be vanishing in the distance, suddenly wheel about and renew their onset. Cp. 1044 δαῖνων | ἀνδρῶν ἐπιστροφαῖ. Philopoemen made his cavalry ὁρέεις πρός τε τὰς κατ' οὐλαμδὸν ἐπιστροφὰς καὶ περισπασμοὺς (wheeling sharply in troops) καὶ τὰς καθ' ἵππον ἐπιστροφὰς καὶ κλίσεις (wheeling and changing direction singly), Plut. *Ph.* 7.

537 ἀλαστ' ἔχειν, unforgettable (dreadful) to endure: ἔχειν ερεξε: see on 231. Trag. borrowed the word from the epic πένθος ἀλαστον (*Il.* 24. 105), ἀλαστὸν ὅδοιρομαι (*Od.* 14. 174): so Aesch. *Pers.* 990 (κακὰ ἀλαστὰ στυγνὰ πρόκακα. Cp. 1482. Wecklein's δάχειν (*Od.* 7. 211 ὁχέντας δῖκων) is perh. right: cp. Aesch. *P.V.* 143 φρουρὰν δάχλον δάχζωσι.

538 οὐκ ἔρεξα: cp. 267, 521. τί γάρ; 'Why, what else?' if not ἔρεξα. Cp. 542.

540 f. δῶρον. The τυραννὸς was δωρητόν, οὐκ αἰτητόν (*O. T.* 384)—the reward pressed on him by Thebes for worshipping the Sphinx; and with the throne he received the hand of Iocasta.

The ms. ἐπωφέλησα, 'I benefited,' or 'succoured' (cp. 441), cannot be right.

OE. —sprang from the travail of the womb that bore me.

CH. These, then, are at once thine offspring, and.....

2nd
strophe.

OE. —yea, very sisters of their sire.

CH. Oh, horror! OE. Horror indeed—yea, horrors untold sweep back upon my soul!

CH. Thou hast suffered— OE. Suffered woes dread to bear.—

CH. Thou hast sinned— OE. No wilful sin—

CH. How?—OE. A gift was given to me—O, broken-hearted that I am, would I had never won from Thebes that meed for having served her!

CH. Wretch! How then?...thine hand shed blood?...

2nd anti-
strophe.

OE. Wherefore this? What wouldest thou learn?

OI.) *ἔπαθες*; Most other MSS. give *ἴω δῆτα...ἔπαθες* wholly to the Chorus, but agree with L as to the rest. Martin, following Solger, first divided the parts in the manner which is now usual. **536** *μυρίων γ'* *γ'* is omitted by some MSS. (as A, R), and by Ald., Brunck, Blaydes. **537** *ἔχειν*] Wecklein conject. *όχειν*: Blaydes, *inter alia*, *ἄχη-*. **541** *ἔπωφελησα πολέως ἔξελέσθαι* MSS.: *πόλεος* Hermann. Madvig proposes *ἔπωφελησα* (*Adv. Crit. I. 222*), reading *νόμῳ δὴ* (MSS. *δὲ*) in the antistr., v. 548: and so Paley. Blaydes conjectures *ἔκ τάσσε πόλεος ὄφελον ἔξελέσθαι*. Mekler, *ὅ μ' οὐποτ', ἐγώ ταλακάρδιος, | ἔπωφελησε πόλεος ἔξελέσθαι*. Badham, *ἔπωφελήσας πόλιν ἔδοξ' ἐλέσθαι*. **542** *τί γάρ ἔθου*

The sense required is *μήποτε ὄφελον ἔξελέσθαι*, ‘would that I had never won?’ cp. *Ph. 969 μήτοτ’ ὄφελον λιπεῖν | τὴν Σκύρου: Od. II. 548* *ὡς δὴ μὴ ὄφελον νικᾶν*: where *μὴ*, though thus placed, belongs to the infinitives. See Appendix for the attempted explanations of *ἔπωφελησα*, and for some proposed emendations.

I would read the partic. *ἔπωφελήσας* (which the iambic metre allows), and take *ἔξελέσθαι* as the absol. infin. expressing a wish:—‘and would that I had never received that choice gift from the city, for having served her.’ For this absol. infin., with the subject in the nominative, cp. Aesch. *Cho. 363*: *Ηλ. μηδ' ὑπὸ Τρώας | τείχεαν φθίμενος, πάτερ, | μετ' ἄλλον δουρυκῆτη λαῷ | παρὰ Σκαμάρδον πόρον τεθάψθαι, | πάρος δ' οἱ κτανόντες νῦν οἴτως δαμῆναι.* Orestes had uttered the wish that Agamemnon had fallen in war at Troy: *εἰ γάρ ὑπὸ Ιτάων... κατηραίσθης* (345 ff.). Electra modifies it: ‘I would not have had thee to perish e'en beneath Troy's walls, and to be buried by Scamander's stream; would rather that the murderers (Aegisthus and Clytaemnestra) had first been slain as they slew thee!’ Here the MSS. have *τέθαψαι* and *δαμῆναι*. On the latter the

schol. has *λείπει τὸ ὄφελον*, and on the former *λείπει τὸ ὄφελος*, thus indicating the certain correction of H. L. Ahrens, *τεθάψθαι*. Cp. also *Od. 24. 376* *αὐτὸν γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναῖ καὶ Ἀπολλον, | οἵος Νήρικον εἴλον, ... | τοῖος ἐών τοι χιζὸς ἐν ἡμετέρουσι δόμοισι, | τεύχε' ἔχων ὅμοισιν, ἐφεστάμεναι καὶ ἀμύνειν, | ‘Ah, would to father Zeus,...that, such as I was when I took Nerius,...in such might, and with armour on my shoulders, I had stood by thee, and had been aiding thee, yesterday in our house!’* A criticism by Wecklein is discussed in the Appendix.

ἔξελέσθαι, ironical as if the bride were a *γέρας ἔξαιρετον*. The *act. aor.* is used of the army choosing a prize (out of the booty) for a chief, *Il. 16. 56* *κούρην ἦν ἄρα μοι γέρας ἔξελον ντες Ἀχαιῶν*: the *midid. aor.* of the victor choosing his own prize, as *Tr. 244 ταῦτα... | ἔξελεθ' αὐτῷ κτῆμα*. Here *πόλεος ἔξελέσθαι* is not ‘to choose for myself *out* of the city,’ but ‘to receive as a choice gift *from* the city.’

542 *τί γάρ*; ‘how then?’—marking the transition from the topic of the marriage to that of the parricide. (Cp. *Quid vero?*) Others refer the words merely to *δύστανε*, i.e. ‘for what else art thou?’ This seems tame. Cp. 538.

ΧΟ. 3 πατρός; ΟΙ. παπαῖ, δευτέραν ἔπαισας, ἐπὶ νόσῳ νόσου.
 ΧΟ. 4 ἔκανες ΟΙ. ἔκανον· ἔχει δέ μοι 545
 ΧΟ. 5 τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ φράσω.

6 καὶ γάρ *ἄν, οὓς ἐφόνευσ', *ἔμ' ἀπώλεσαν·
 7 νόμῳ δὲ καθαρός, αἰδρις ἐσ τόδ' ἥλθον.

ΧΟ. καὶ μὴν ἄναξ ὅδ' ἡμὶν Αἰγέως γόνος
 Θησεὺς κατ' ὄμφην σὴν ἐφ' *ἀστάλη πάρα. 550

ΘΗΣΕΤΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
 τὰς αἰματηρὰς ὄμμάτων διαφθορὰς
 ἔγνωκά σ', ὡς παῖ Λαίου, τανῦν θ' ὁδοῖς
 ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.

φόνων. L, the ϕ made from π . 547 *ἄν, οὓς*] So Mekler, for the $\ddot{\alpha}\lambda\lambda\omega\varsigma$ of the MSS. (Vat. has $\omega\varsigma$ written over $\o\upsilon\varsigma$.) Tyrwhitt's $\dot{\alpha}\gamma\eta\omega\varsigma$ is read by Brunck: Porson's $\dot{\alpha}\nu\omega\varsigma$ (ap. Kidd p. 217) by Elms. and Nauck: Erfurdt's $\dot{\alpha}\pi\lambda\omega\varsigma$, by Blaydes: Hermann's $\dot{\alpha}\lambda\lambda\omega\varsigma$, by Dind., Wecklein, and others. Martin suggested $\mu\alpha\lambda\dot{\rho}\alpha$ (for καὶ γάρ) $\dot{\alpha}\lambda\lambda\omega\varsigma$.— $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\nu\sigma'$, $\dot{\epsilon}\mu'$ $\dot{\alpha}\pi\lambda\epsilon\sigma\alpha\eta$] So Mekler. The MSS. have $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\sigma\alpha$ καὶ $\dot{\alpha}\pi\lambda\epsilon\sigma\alpha$ (as L, A), or $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\sigma\alpha$ κάπ $\lambda\epsilon\sigma\alpha$. Bothe conj. καὶ $\lambda\epsilon\sigma\alpha$, which

544 δευτέραν, sc. πληγήν: Her. 3. 64 καρῆ...τετύφθαι: Ant. 1307 τί μ' οὐκ ἄνταιάν | ἔπαισέν τις; Xen. An. 5. 8. 12 ἀνέραγον...ώς δλγας παίσειν. νόσον, accus. in apposition: of mental anguish, as O. T. 101 δλις νοσοῦν' ἔγω.

545 f. ἔχει δέ μοι...πρὸς δίκας τι: but (the deed) has for me (dat. of interest) something from the quarter of justice; i.e. it has a quality which tends to place it on the side of justice,—to rank it among justifiable deeds. Cp. O. T. 1014 πρὸς δίκης οὐδὲν τρέμω (n.). The subj. to ἔχει is τὸ ἔργον, easily supplied from ἔκανον.—This is better than to take ἔχει as imperson. with πρὸς δίκας as = ἐνδίκως, τι being then adv.: 'my case is in some sort just.'—τὸ γάρ; sc. ἔχει: 'why, what justification has it?'

547 The MSS. give καὶ γάρ $\ddot{\alpha}\lambda\lambda\omega\varsigma$ $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\sigma\alpha$ κ.τ.λ. Hermann's $\dot{\alpha}\lambda\lambda\omega\varsigma$ (for $\ddot{\alpha}\lambda\lambda\omega\varsigma$) must mean either (1) 'caught,' as in a net, by *fate*, or (2) 'caught' by Laïus and his men, in the sense of, 'driven to fight for life.' Neither sense is tolerable. Campbell suggests, 'I murdered, and was convicted of the murder,' saying that $\dot{\alpha}\lambda\lambda\omega\varsigma$ $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\sigma\alpha$ = $\dot{\epsilon}\lambda\lambda\omega\varsigma$ φονεύσας. This is as if one said in English, 'Having been hanged, he did the murder.' To $\dot{\alpha}\gamma\eta\omega\varsigma$ the short $\ddot{\alpha}$ would be a grave

objection: Soph. has the first α long thrice in $\dot{\alpha}\gamma\eta\omega\varsigma$, twice in $\dot{\alpha}\gamma\eta\epsilon\sigma\alpha$, once in $\dot{\alpha}\gamma\eta\omega\varsigma$ (*O. T.* 681), and short never: even in $\dot{\alpha}\nu\gamma\eta\omega\varsigma$ (*Ant.* 875) the α is long. Porson's $\dot{\alpha}\nu\omega\varsigma$ could hardly mean, 'without understanding' merely in the sense of 'unwittingly.' The word means 'silly,' 'foolish' (*Ant.* 281), and should here mean, 'in folly,' which is not an apt sense.

And all these corrections, confined to $\ddot{\alpha}\lambda\lambda\omega\varsigma$, leave a blot. After $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\sigma\alpha$, καὶ $\lambda\epsilon\sigma\alpha$ is intolerably weak. Mekler's καὶ γάρ $\dot{\alpha}\nu\varsigma$, οὓς $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\sigma\alpha$, $\dot{\epsilon}\mu'$ $\dot{\alpha}\pi\lambda\epsilon\sigma\alpha\eta$ brings out the point on which Oed. insists, and to which the words νόμῳ καθαρός (548) refer,—viz. that, in slaying, he was defending his own life. Cp. 271. After he had returned the blow of Laïus, the attendants set on him (see on *O. T.* 804–812). The change of $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\sigma\alpha$ $\dot{\epsilon}\mu'$ $\dot{\alpha}\pi\lambda\epsilon\sigma\alpha\eta$ into $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\sigma\alpha$ καὶ $\dot{\alpha}\pi\lambda\epsilon\sigma\alpha$ (or κάπ $\lambda\epsilon\sigma\alpha$) would have been easy if $\dot{\epsilon}\phi\bar{\nu}\eta\epsilon\sigma\alpha$ μ' $\dot{\alpha}\pi\lambda\epsilon\sigma\alpha$ had once been written. In *Ai.* 794 L has $\dot{\omega}\sigma\tau\epsilon\kappa'$ $\dot{\omega}\delta\lambda\sigma\epsilon\omega$ instead of $\dot{\omega}\sigma\tau\epsilon\mu'$ $\dot{\omega}\delta\lambda\sigma\epsilon\omega$. Cp. Her. 1. 11 (Gyges was forced) η τὸν δεσπότεα ἀπολλύει η αὐτὸν ὑπ' $\ddot{\alpha}\lambda\lambda\omega\varsigma$ $\dot{\alpha}\pi\lambda\epsilon\sigma\alpha\theta\mu\varsigma$.

548 νόμῳ...καθαρός, because he had been first struck by Laïus, and was acting in self-defence. Plat. *Legg.* 869 C ἀδελφὸς δ' ἐνν̄ ἀδελφὸν κτεν̄ ἐν στάσοι

CH. A father's blood? O.E. Oh! oh! a second stab—wound on wound!

CH. Slayer! O.E. Aye, slayer—yet have I plea—CH. What canst thou plead?—O.E. —a plea in justice...CH. What?...

O.E. Ye shall hear it; they whom I slew would have taken mine own life: stainless before the law, void of malice, have I come unto this pass!

CH. Lo, yonder cometh our prince, Theseus son of Aegeus, at thy voice, to do the part whereunto he was summoned.

Enter THESEUS, on spectators' right.

TH. Hearing from many in time past concerning the cruel marring of thy sight, I have recognised thee, son of Laëus; and now, through hearsay in this my coming, I have the fuller certainty.

many edd. receive.

548 *νόμῳ* δύως Mekler. **550** ἐφ' ἀστάλη Dindorf, for ἀπεστάλη (MSS. and Ald.). In T γάρ is written above, meaning that the writer took καὶ ὅμφήν σὴν ἀπεστάλη as a parenthesis.—ἀποσταλεῖς Turnebus: ὁς ἀστάλη Hermann, Blaydes. **551** ἐν τε] ἐν γε A. **552** τὰς αἰματηρὰς κ.τ.λ. Nauck brackets this v. **553** *ταῦν*] ἢ *νῦν* L. **554** ἀκούων] ἀπαντῶν is proposed by Wecklein. λεύσσων is read by Nauck and Blaydes (the latter conjecturing also ὄρῶν σε). If change were needed, ικάνων

μάχης γενομένης ἡ τινι τρόπῳ τοιούτῳ,
ἀμυνόμενος ἀρχοντα χειρῶν πρότε-
ρον, καθάπερ πολέμουν ἀποκτείνας ἔστω
καθαρὸς· καὶ ἐάν πολτῆς πολίτην ὠσά-
τως, ἡ ξένος ξένον. Rhadamanthus himself was cited as the author of this rule (Apollod. 2. 4. 9). *ἐσ τοδὶ* ἥλθον, to this plight: cp. on 273.

549 καὶ μην introducing the new person: cp. 1249: so *Ant.* 526, 1180, 1257: *Ai.* 1168, 1223: *El.* 78, 1422.

550 ὅμφήν, his message. Usu. of a divine or oracular voice (102), but see 1351: Pind. fr. 53 ὅμφαι μελέον σὺν ἀλοῖς: Eur. *Med.* 174 μύθων τ' αὐδαθέντων | ... ὅμφάν (the words of the Chorus). ἐφ' ἀστάλη = εἰπὲ (ταῦτα) ἐφ' ἀστάλη (cp. 274); ‘that by a small service he might win a great gain’ (72).

551 ff. The σκοτός, who did not know the name of Oed., could describe the traces of wounds about the sightless eyes, and brought the mysterious message (72). Theseus then set out, surmising who it was. Meanwhile the *name* of Oed. had become known at Colonus (222), and wayfarers who met Theseus raised his surmise into certain knowledge. Cp. on 299 ff. ἐν τε, answered by *ταῦν* θ'. The simplest statement would have been ἔγνωκα σε, ἀκούων ἐν τε τῷ πάρος χρόνῳ ταῦν τε. Then, by repetition of the partic., we get ἔγνωκα, ἀκούων τε ἐν τ. π.

χρ., ἀκούων τε ταῦν. And then, by insertion of a new verb, ἔγνωκα τέ σε, ἀκούων ἐν τ. π. χρ., ἔξεπισταμαί τε ἀκούων ταῦν. Cp. the insertion of ἤγεται in 351, and n.

553 ἔγνωκα σ', ‘I have recognised thee’—explaining how he is able to greet him by name: not merely, ‘I recognise thee.’ ἔγνωκα is used (1) with a distinctly perfect sense: Lys. or. 17 § 6 ταῦτα...πρότερον ἔγνώκατε ἡμέτερα εἴναι: Dem. or. 3 § 10 δτι...δεῖ βοηθέν...πάντες ἔγνώκαμεν. (2) More like a present, yet always with a certain emphasis, ‘I have come to know’: Ar. *Eg.* 871 ἔγνωκας οὖν δῆτ' αὐτὸν οἶσις ἔστιν; ‘have you found out what sort of man he is?’ Her. 1. 207 εἰ δ' ἔγνωκας ὅτι ἄνθρωπος εἰς (if you have realised that you are a mortal): Plat. *Rep.* 366 C ικανῶς...ἔγνωκεν ὅτι ἀριστον δικαιοσύνη (he has thoroughly apprehended). So Pind. *P.* 4. 287, Aesch. *P. V.* 51. οὖσις, the coming of Theseus from Athens (Campb. understands the coming of Oed. to Attica): the plur. of one journey, as *Ant.* 226 οὖσις κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν, and so *El.* 68: otherwise below, 1397.

554 ἀκούων, after the same word in 551, is awkward. The γάρ in 555 might also suggest that the partic. here referred to the evidence of his own eyes, not to further hearsay by the way. λεύσσων is intrinsically the best substitute which has

σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα
δηλοῦτον ἥμιν ὅνθ' ὃς εἴ, καί σ' οἰκτίσας
θέλω περέσθαι, δύσμορ' Οἰδίπου, τίνα
πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
αὐτός τε χή σὴ δύσμορος παραστάτις.
δίδασκε· δεινὴν γάρ τιν' ἀν πρᾶξιν τύχοις
λέξας ὅποιας ἐξαφισταίμην ἐγώ.
ὅς οἶδά γ' αὐτὸς ᾧς ἐπαιδεύθην ξένος,
ῶσπερ σύ, χώς εἰς πλεῖστ' ἀνὴρ ἐπὶ ξένης
ἥθλησα κινδυνέυματ' ἐν τῷ μῷ κάρα.
ῶστε ξένον γ' ἀν οὐδέν' ὅνθ', ωσπερ σὺ νῦν, 565

would be nearer to the MSS. (cp. 576). **557** περέσθαι Reisig, Elms., and most edd.: τι ἔρεσθαι L (τι ἔρεσθαι ist hand), τι (τι A) ἔρεσθαι most MSS., and Ald.: σ' ἔρεσθαι T, B, etc., Turnebus, Brunck.—Οἰδίπου MSS.: Οἰδίπους Elmsley. Cp. n. on 461. **561** ὄποιασ' σ' L, the second σ' from a later hand (as it seems). In ἔξαφοτάύμην the letters μ and η have been retouched by the corrector (S.). **562** ὡς οὐδὲ γ' αὐτὸς L (with a mark χ in the left marg.), and so the other MSS. The change (Dindorf's) of ως to ος avoids the extreme awkwardness

been proposed : but it has no palaeographic probability. I had thought of *ἰκάνων* (cp. 576). Doubtless it is possible that *ἀκόνων* was not a corruption of a similar form, but merely an inadvertent repetition from 551.

For *ἄκοντα* it may be pleaded that the sense is at least quite intelligible, and that ancient writers, even the most artistic, were less careful than moderns in avoiding such repetitions of single words. Cp. 631 ἐκβάλω, 636 ἐκβαλῶ: 638, 640 ἥδη: 966, 969 ἔπει: 1000, 1003 καλόν, 1004 καλῶς: 1123; 1129: 1451, 1459: 1487 f.: *O. T.* 517 φέρου, 519 φέροντι, 520 φέρει: *ib.* 1276, 1278 ὅμοι: *Ant.* 73, 76 κείσουαι: *Ai.* 1201, 1204 (*τέρους*).

555 σκευή: cp. 1507 εἵρ. Ένυσε δυσ-
πιεῖς στολάς. The misery of his aspect
impresses Creon (747), as it had im-
pressed the Chorus (150). His *garb*,
then, can hardly have announced a prince,
though it may have indicated a Theban.
Probably the reference is simply to the
tale of long and destitute wanderings
which his wretched apparel told (cp. 3 ff.).
δύστηνος, as showing how he had blinded
himself: cp. 286.

himself: cp. 280.
556 ὅντος θεός εἰ, i.e. Oedipus. Cp. *O. T.* 1036 ὠνομάσθης...θεός εἰ (Oedipus). *Od.* 24. 159 οὐδέποτε τις ἡμεῖς δύνατο γνῶναι τὸν ἔντρα, 'and not one of us could tell that he was the man' (*Odysseus*).

557 *περέσθαι* aor. (used by Thuc., Plat., etc.); the fut. *ἐπερήσουμαι* was also Attic; but the Attic pres. was *ἐπερωτάω*, *ἐπειρούμαι* being only Ionic.

558 ἐπέστης, hast presented thyself.
Plat. *Symp.* 212 D ἐπιστῆναι ἐπὶ τὰς θύρας.
Esp. of a sudden and unlooked-for appearance before a place (as in war): Isocr. or. 9 § 58 μεροῦ δεῖν ἐλαθεν αὐτῷ ἐπὶ τῷ βασιλείου ἐπιστάς. πόλεως...μερού τ', obj. gen.: τι προστρέπων πόλιν ἔμετε (cp. on τι).

(cp. on 49).
560 Εἰ ἀν... τύχοις... ἔξαφισταίμην:

'strange would be the fortune which (=I cannot imagine *what* fortune) you could succeed in mentioning, from which I would hold aloof': another way of saying οὐκ ἀν τύχοις λ. τουάτην, ὅποιας ἔξαφισταιμην. When the optat. with ἀν stands in the antecedent clause (as ἀν τύχοις here), the optative *without* ἀν stands in the relative clause: cp. II. 13. 343 μάλα κεν θρασυκάρδιος εἴη, | δις τότε γνήσιεν: he would be right bold of heart, who should then rejoice. Ar. *Nub.* 1250 οὐκ ἀν ἀποδοίην οὐδὲ ἀν ὄβολὸν οὐδέν, | δότις καλέσεις κάρδιον τὴν καρδόπην. Such a relative clause is equivalent to a protasis with εἰ and optat.: as here to εἰ αὐτῆς ἀφισταίμην. Cp. Goodwin, *Moods and Tenses*, § 62. 4. Carefully distinguish the opt. δν... φέγγαι at 1172, where see n.

For thy garb, and that hapless face, alike assure me of thy name; and in all compassion would I ask thee, ill-fated Oedipus, what is thy suit to Athens or to me that thou hast taken thy place here, thou and the hapless maiden at thy side. Declare it; dire indeed must be the fortune told by thee, from which I should stand aloof; who know that I myself also was reared in exile, like to thine, and in strange lands wrestled with perils to my life, as no man beside. Never, then, would I turn aside from a stranger, such as thou art now,

of ὡς, as ‘since’, followed by ὡς, ‘that’. For γ' αὐτὸς Doederlein and Dindorf read κανῆτος. **563** χῶς εἰς Dobree: χῶστις MSS. The corruption may have arisen from the fact that the contraction for ει has some general likeness to that for στ. χότι Vauvilliers, Elmsley. **565** ξένον γ' ἀν Vauvilliers: ξένον γὰρ MSS.—οὐδέν A, R, V³, Ald.: οὐδὲν L, with most MSS.

sing. πρᾶξις in Soph. usu. means ‘fortune,’ *Ai.* 790, *Tr.* 152, 294; while the sense of ‘action’ usu. belongs to the plur. πρᾶξεις, as below, 938, *O. T.* 895, *Ant.* 435. There is only one Sophoclean exception each way: in *Tr.* 879 πρᾶξις=‘mode of doing,’ and in *Ant.* 1305 πράξεις=‘fortunes.’ Cp. Aesch. *P. V.* 695 πέφρικ' ἔσθοῦσα πρᾶξιν Ιόν. *Her.* 3. 65 ἀπέκλαιε τὴν ἑώστῳ πρῆσιν.

562 ξένος. Aethra, the mother of Theseus, was daughter of Pittheus, king of Troezen, where Theseus was brought up, in ignorance that his father was Aegeus, king of Athens. On arriving at manhood, he received from his mother the tokens of his birth (*σύμβολα, γνωρίσματα*) —the sword and sandals left at Troezen by Aegeus—and set out for Attica. There he slew the sons of his uncle Pallas, who were plotting against his father, and was acknowledged by Aegeus as his heir (Plut. *Thes.* 4—13).

563 f. καὶ ὡς ηθλησα πλεῖστα εἰς ἀνήρ. With πλεῖστος the strengthening εἰς or εἰς ἀνήρ is esp. freq.: *Tr.* 460 πλεῖστας ἀνήρ εἰς: Eur. *Her.* 8 πλεῖστων μετέσχεις εἰς ἀνήρ: Xen. *Cyr.* 8. 2. 15 θυσιαρούς...πλεῖστους ἐν ἀνδρὶ: Thuc. 8. 40 μαζεγέ πλειε...πλεῖστοι. Cp. *O. T.* 1380 n. With the MS. χῶς τις the ὡς before ἐπαιδεύθη must be repeated before ηθλησα, the constr. being, καὶ (ὡς) ηθλησα, ὡς ἀνήρ τις πλεῖστα ηθλησε. This has been compared with Xen. *Anab.* 1. 3. 15 ἄρχεσθαι ἐπίστηματι ὡς τις καὶ δόλος μάλαστ' ἀνθρώπων (where some would omit the last two words),—a passage not properly similar; and here ἀνήρ becomes very weak. Elmsley, adopting χότι, took

ἀνήρ as = εἰς ἀνήρ, quoting [Eur.] *Rhes.* 500 καὶ πλεῖστα χώραν τῆνδ' ἀνήρ καθύβρις (where, for καὶ, read εἰς with Hermann): and Eur. *Hec.* 310 θανὼν ὑπὲρ γῆς Ἐλλάδος κάλλιστ' ἀνήρ, where we should perh. read κάλλιστ' ἀνήρ εἰς Ἐλλάδος θανὼν ὑπερ.

ἐπὶ ξένης: 184.

564 κινδυνεύματ' (acc. of cognate notion), his encounters, on his way overland from Troezen to Attica, with various foes,—the robbers Periphetes, Sinis, Sciron, Procrustes,—the sow of Crommyon, etc.; his slaying of the Minotaur in Crete;—his fighting on the side of the Lapithae against the Centaurs, etc. In all his ἀθλοί Theseus was depicted by the Attic legend as the champion of the oppressed,—ἀδικήσων μὲν οὐδένα, τοὺς δὲ ὑπάρχοντας βίας ἀμυνούμενος (Plut. *Thes.* 7).

ἐν τῷ κάρᾳ, at the risk of my own life, ἐν denoting the stake: Eur. *Cycl.* 654 ἐν τῷ Καρὶ κινδυνεύσομεν: Plat. *Lach.* 187 Β μὴ οὐκ ἐν τῷ Καρὶ ὅμων ὁ κινδυνος κινδυνεύηται, ἀλλ' ἐν τοῖς νίσται. Cp. Od. 2. 237 παρθέμενοι κεφαλάς, at the risk of their lives (as 3. 74 ψυχάς παρθέμενοι): II. 9. 322 αὖτε ἐμῆν ψυχήν παραβαλλόμενος πολεμίσειν. The irreg. dat. κάρᾳ from nom. κάρα again *Ant.* 1272, *El.* 445 (v. l. κάρα), fr. 141. 2: it occurs first in *Theogn.* 1018, the Homeric dat. being κάρητι or κρατὶ.

565 f. ξένον with ὑπεκτραπόλυν as well as συνεκσώζειν: cp. Plat. *Phaed.* 108 Β τὴν ἀκάθαρτον (ψυχῆν)...ἄπας φεύγει τε καὶ ὑπεκτρέπεται. The notion is that of retiring (ὑπο-) out of the path to avoid meeting a person. Soph. has the

ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
ἔξοιδ' ἀνὴρ ὅν, χῶτι τῆς ἐς αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

- ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρῆκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι. 570
σὺ γάρ μ' ὅς εἴμι, κάφ' ὅτου πατρὸς γεγὼς
καὶ γῆς ὄποιας ἥλθον, εἰρηκὼς κυρεῖς.
ώστ' ἔστι μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
εἰπεῖν ἃ χρήζω, χῶ λόγος διοίχεται.
ΘΗ. τοῦτ' αὐτὸν νῦν δίδασχ', ὅπως ἀν ἐκμάθω. 575
ΟΙ. δώσων ἱκάνω τούμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.
ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἦκειν φέρων;
ΟΙ. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που.
ΘΗ. ποιώ γὰρ ἣ σὴ προσφορὰ δηλώστεται;
ΟΙ. ὅταν θάνω γὰρ καὶ σύ μου ταφεὶς γένγη.

566 μ' οὐ συνεκσώζειν σ' L, with an η erased after μ', and μὴ οὐ written over μ' οὐ. The σ' is in B, T, etc.: but not in A, R, L², V³. **570** βραχέ' ἐμοὶ MSS.: βραχέα μοι Brunk, Dindorf, Blaydes: βραχέ' ἐμοῦ Hartung: βραχέ' ἐμ' ἐνδεῖσθαι φράσαι is proposed by Wecklein; βραχέ' ἐμοὶ φράσαι πάρα by Hense; βραχέα μυθέσθαι πρέπει by Nauck (formerly). **572** Blaydes conjectures κάκ for καὶ: I should

act. with gen., *Tr.* 549 τῶν δ' ὑπεκτρέπει πόδα.—συνεκσώζειν, to help in extricating: Antiph. or. 5 § 93 τὸ σῶμα ἀπειρηκὸς ἡ ψυχὴ συνεξέσσωσεν.

567 ἀνὴρ = θυητός: *Ant.* 768 φρονεῖτω μεῖζον ἢ κατ' ἀνδρὶ λόν. *Cp.* 393.

568 σοῦ = ἡ σοῦ: *Ant.* 74 πλείων χρόνοι | δὲ μὲν μ' ἀρέσκειν τοῖς ἑκεὶ τῶν ἐνθάδε: *Thuc.* 1. 85 ἔχεστι δὲ ήμιν μᾶλλον ἐτέρων.

569 τὸ σὸν γενναῖον: shown in sparing Oed. the painful task of introducing himself and telling his story.

570 παρῆκεν (aor. of παρίημι) closely with ὥστε...δεῖσθαι: ‘has graciously permitted that there should be,’ etc. *Cp.* 591: *El.* 1482 ἀλλά μοι πάρες | καν σμικρὸν ἐπεῖν: *Ant.* 1043 (οὐδ' ὁς) θαπτεῖν παρήσω κείνον. (*Not.* ‘has so passed the matter on,’ ‘so left it.’) For ὥστε *cp.* Her. 6. 5 οὐ γὰρ ἐπειθε τοὺς Χίους ὥστε ἐώντῳ δῶναι νέας: and see on 970. ὥστε ἐμοὶ δεῖσθαι, so that there is need for me, βραχέα φράσαι, to say but little. Δεῖσθαι midd., impersonal, = δεῖν. (It could

not be *pass.*, with βραχέα for subject.) Bekker *Anecd.* p. 88. 21 δεῖται· ἀντὶ τοῦ δεῖ· ἀπελθεῖν με δεῖται. The only example (so far as I know), besides our passage, is Plat. *Meno* 79 C δεῖται οὖν σοι πάλιν...τῆς αὐτῆς ἐρωτήσεως. And presently: ἡ οὐ δοκεῖ σοι πάλιν δεῖσθαι τῆς αὐτῆς ἐρωτήσεως; In the former place, while the best MSS. have δεῖται, some have δεῖ. (I do not add δεῖσθαι, *ib.* E, since that may be personal.) If, however, the text can be trusted, these are clear instances, for it would be very forced to supply ὡς λόγος. In Her. 4. 11 δεῖσμενον (as if = δέοντ) is plainly corrupt: Buttmann's δέοι μένοντας may be right. If we altered ἐμοὶ to ἐμοῦ, the subject to δεῖσθαι would be τὸ σὸν γενναῖον. But then δεῖσθαι would mean ‘requests,’ rather than ‘requires,’ of me.

For the dat. ἐμοὶ with δεῖσθαι (instead of ἐμέ as subj. to φράσαι) *cp.* Eur. *Hipp.* 940 θεοῖσι προσβαλεῖν χονοι | ἀλληγ δεῖσται γάιαν: and see on 721. Wecklein takes ἐμοὶ with παρῆκεν, *permisit mihi*,

or refuse to aid in his deliverance; for well know I that I am a man, and that in the morrow my portion is no greater than thine.

OE. Theseus, thy nobleness hath in brief words shown such grace that for me there is need to say but little. Thou hast rightly said who I am, from what sire I spring, from what land I have come; and so nought else remains for me but to speak my desire,—and the tale is told.

TH. Even so—speak that—I fain would hear.

OE. I come to offer thee my woe-worn body as a gift,—not goodly to look upon; but the gains from it are better than beauty.

TH. And what gain dost thou claim to have brought?

OE. Hereafter thou shalt learn; not yet, I think.

TH. At what time, then, will thy benefit be shown?

OE. When I am dead, and thou hast given me burial.

prefer ἀφ' οἵας for ὄποιας: but neither change is needed. **574** διοίχεται R, L², and most recent edd.: διέρχεται L, A (γρ. διοίχεται, and so V³), and the other MSS.: Dind., Schneidewin, Campb. **575** νῦν] νῦν T, Turnebus, Brunck, Blaydes. **580** που MSS.: πω Wecklein, with Schaefer.

but the interposed ώστε forbids this. The conject. σοι (for ἐμοί), ‘to say little to thee,’ would be very weak.

571 f. Theseus has named Oed. (557) and Laïus (553), but not Thebes. A knowledge of the stranger’s country was implied by the rest. Cp. on 205. γῆς could stand with ἡλθον (cp. O. T. 152 Πυθῶνος ἔβας, Ph. 630 νεώς ἄγοντα), but is more simply governed by ἀπό.

574 χῶ λόγος διοίχεται, and the statement is at an end. ὁ λόγος is the explanation due from Oedipus after sending for Theseus. Cp. Eur. *Suppl.* 528 (Theseus to the Thebans) εἰ γάρ τι καὶ πεπένθατ’ Ἀργείων ὑπό, | τεθύāσιν, ἥμνασθε πολέμους καλῶς, | αἰσχρώς δ’ ἔκεινος, χή δικη διοίχεται: i.e., if you have been wronged, you have had satisfaction, ‘and the cause is closed.’ διέρχεται (L) is certainly corrupt. It ought to mean, ‘the discussion is being carried through,’ rather than, ‘our conference draws to an end’ (as Campbell, comparing διεξελήνωθα πάντα διεξῆλθον διὰ μακρῷ λόγου, which are not similar). And if ὁ λόγος means ‘our conference,’ then Oedipus is assuming that his petition has only to be stated in order to be granted.

575 τοῦτον αὐτὸν marks eagerness: O. T. 545 ΟΙ...βαρύν σ' εὑρηκ' ἐμοί. ΚΡ. τοῦτον αὐτὸν νῦν μου πρῶτην ἀκοντον ως ἐψῶ.

577 f. τὰ δὲ | κέρδη: cp. 265. Doe derlein understands, τὰ δὲ κέρδη μᾶλλον ἀγαθά ἔστω ἡ καή ἔστω ἡ μορφή. Schneidewin and Wecklein adopt this forced explanation, which is condemned both by παρ' αὐτῷ and by the absence of the art. with μορφή.

580 που, i.e. so far as Oed. can conjecture the purpose of Apollo. He could not be sure that the close of his life would immediately follow on his arrival at the grove. The promised sign of the end had not yet been given (94).

581 ποιῶ, sc. χρόνῳ, asks with surprise for some further definition of the vague χρόνῳ μάθοις ἦν. Theseus naturally assumes that the blessings are to come in the lifetime of Oedipus. And if not now, he asks, then in what contingency? The answer startles him. προσφορά, offering, present. Theophrast. *Char.* XXX (=XXVI in my 1st ed.) it is like the αἰσχροκερδής, γαμοῖντος τινος τῶν φίλων καὶ ἐκδιδομένου θυγατέρα πρὸ χρόνου τιὸν ἀποδημῆσαι, ἵνα μὴ πέμψῃ προσφορά (a wedding-present). Cp. 1270. δηλώσεται, pass.: see O. T. 672 n.

583 f. i.e. ‘You ask for the last offices which piety can render: you do not ask me for protection during your lifetime.’ Through the oracle (389), of which Theseus knows nothing, a grave in Attica

ΘΗ. τὰ λοίσθι' αἰτεῖ τοῦ βίου; τὰ δ' ἐν μέσῳ
ἢ λῆστιν ὕσχεις ἢ δὶ οὐδενὸς ποεῖ.

ΟΙ. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται.

585

ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἔξαιτει χάριν.

ΟΙ. ὥρα γε μήν· οὐ σμικρός, οὐχ, ἀγών οὐδε.

ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων *κάμοῦ λέγεις;

ΟΙ. κεῖνοι κομίζειν κεῖσ', *ἄναξ, χρῆζουσί με.

ΘΗ. ἀλλ' εἴ θέλοντά γ', οὐδὲ σοὶ φεύγειν καλόν.

590

583 τὰ λοίσθι' (from λοίσθι) *alithei* L: in marg., γρ. τὰ λοίσθι' ἄρ' *alithei* *Blou* (*sic*): τὰ λοίσθι' *alithei* A: τὰ λοίσθι' ἄρ' *alithei* F: τὰ λοίσθι' *alithei* (or *alithei*) the rest. λοίσθιos occurs in Soph. fr. 631, Eur. *Helen*, 1597. τὰ λοίσθι' ἄρ' is preferred by Doerderlein, Reising, Elms., Campb.

584 λῆστις ὕσχει σ' Keck.

586 ἀλλ' ἐν βραχεῖ

ἢ] ὅη is wanting in Vat. (which has ἔξαιτει). Hermann conject. ἀλλ' οὐν βραχεῖαν.

587 οὐ] In L, ω̄ is written above by a hand of perh. the 12th cent., indicating ω̄ μικρός, a reading found in L².—οὐχ] οὐν L, the right-hand stroke of ν being nearly erased. The first hand wrote οὐχ ἀγών, and the χ can still be traced. οὐν is also in F, R², and the 2nd Juntine. οὐκ ἀγών A, R, L², V³, Ald.: ἔστι' ἀγών Vat.: γάρ ἀγών B, T, Farn. Though the MSS. now have ἀγών, ἀγών (which Elms. restored) is attested by the original οὐχ in L.

588 τῶν σῶν] σῶν is wanting

had become the supreme concern of Oedipus. τὰ δ' ἐν μέσῳ is governed by λῆστιν ὕσχεις as=ἐπιλανθάρει (see on 223), no less than by ποεῖ. To make τὰ δ' ἐν μ. an accus. of respect would suit the first verb, but not the second. δὲ οὐδὲν τοῖς, a solitary instance of this phrase (instead of οὐδὲνδος or παρ' οὐδὲν ποεῖσθαι), perh. suggested by the use of the prep. in such phrases as διὰ φυλακῆς ἔχω τι, etc.

585 ἐνταῦθα γάρ, ‘yes’ for there,—in that boon (ἐν τῷ θάπτεσθαι),—those other things (τὰ ἐν μέσῳ) are brought together for me: i.e. if you promise that I shall eventually be buried in Attica, you cannot meanwhile allow me to be forcibly removed to the Theban frontier. He is thinking of protection against Creon's imminent attempt (399). συγκομίζουαι, to collect or store up for oneself, was, like συγκομιδή, esp. said of harvesting (Xen. *Anab.* 6. 37), and that notion perhaps tinges the word here.

586 ἐν βραχεῖ in sense=βραχεῖαν: ‘this grace which you ask of me lies in a small compass’ (*not*, ‘you ask me this favour in brief speech’). The adverbial ἐν βραχεῖ does not go with the verb, but is equiv. to a predicative adj. agreeing with χάριν. Such phrases imply the omission of the partic. ώ̄: so 29 πέλας γάρ ἄνδρα τόνδε ὁρῶ: *Ph.* 26 τοῦργον οὐ μακρὰν λέγεις (the task which you set is

not distant): *El.* 899 ώ̄ς δ' ἐν γαλήνῃ πάντας ἑδερκόμην τόπον. For βραχεῖ cp. 293, Plat. *Legg.* 641 βραχύ τι...διφέλος.

587 γε μήν, however: Aesch. *Ag.* 1378 ἥλθε, οὐν χρόνῳ γε μήν. The only ground for ἀγών rather than ἀγών is the trace of χ from the first hand in L: neither reading is intrinsically better than the other. Cp. *El.* 1491 λόγων γάρ οὐ | νῦν ἐστιν ἀγών, ἀλλὰ σῆς ψυχῆς πέρι. The word ἀγών is so far ambiguous that it does not necessarily mean a physical *contest*, but can mean an *issue* or *crisis* (Lat. *mētēram*, *mōmentum*). Plat. *Rep.* 608 Β μέγας...δ ἀγών...τὸ χρηστὸν ἡ κακὸν γενέσθω.

588 πότερα. Oed. has said, ‘If you pledge yourself to keep me in Attica, a serious issue will be raised.’ Theseus:—‘Do you speak of the relations between your sons and me?’ You mean that they will contest my right to retain you? ἐγγενέων (Hartung) may be right; but the MS. ἐγγόνων is not condemned by the evident fact that Theseus does not yet know of the *quarrel* between the father and the sons (599). It is enough if he knows the sons to exist: they would represent the claim of the ἐγγενέων. κάμοῦ: the MS. ἡ μοῦ is certainly wrong. Theseus does not ask—‘Will the issue be serious for your kinsmen, or for me?’ but, ‘In what quarter will the issue arise?’ Cp. 606 τάμα κάκείνων. The

TH. Thou cravest life's last boon; for all between thou hast no memory,—or no care.

OE. Yea, for by that boon I reap all the rest.

TH. Nay, then, this grace which thou cravest from me hath small compass.

OE. Yet give heed; this issue is no light one,—no, verily.

TH. Meanest thou, as between thy sons and me?

OE. King, they would fain convey me to Thebes.

TH. But if to thy content, then for thee exile is not seemly.

in L².—ἐκγόνων MSS.: ἐγγενῶν Hartung, and so Nauck, Wecklein, Blaydes.—κάμον Schneidewin (who proposed ἐννοῶν for ἐκγόνων), Wecklein: η' μοῦ MSS. The change of κ' to η' would have been easy in L. η τοῦ (i.e. τίνος) C. G. Eggert. **589** κομίζειν κατελθεῖν Nauck, Wecklein.—ἀναξ, χρήζοντο Kayser: ἀναγκάζοντο L, A, and most MSS.: ἀναγκάσοντο T, B, Vat., Farn.; Vauvilliers, Elms., Blaydes: ἀναρπάσοντο F. G. Schmidt: ἐπαξιοντο Meineke.—με MSS.: σε Hartung. **590** ἀλλ' εἰ θέλοντ' ἀν γ' L, A, with most of the other MSS., and Ald.: ἀλλ' εἰ θέλοντά γ' L², Elmsley: ἀλλ' εἰ θέλοντεν ἀν Vat., and so (omitting ἀν) Blaydes: ἀλλ' εἰ θέλονται ἀν B, T, Farn.: ἀλλ' εἰ θέλοντάς γ' Reisig, Herm., Wunder, Paley: ἀλλ' οὐ θελόντων E. Goebel, and so (adding γ') Dindorf, Nauck, Wecklein.

conject. η τοῦ (=τίνος) is tame: and κάμον has the advantage in clearness, by indicating the second party to the ἀγών.

589 f. Kayser's ἀναξ, χρήζοντο (for ἀναγκάζοντο) is exactly what the sense requires, and is fairly near to the ms. reading, while the latter is (I think) certainly corrupt. The verse must not be considered alone, but in close connection with 590, and with the whole context. It has been rendered:—(1) 'They are for compelling (*my protectors*) to convey me to Thebes.' But the ellipse of τινά before κομίζειν is intolerable. And the protectors could not be required to do more than surrender him. Therefore it is no cure to propose εἴ στι (for κεῖται) ἀναγκάσοντο με. To read σε for με merely shifts the first difficulty, and leaves the second. (2) 'They are for putting constraint on me, so as to carry (me) to Thebes.' Such an exegesis with the *act.* infin. is impossible here. Who could write ἀναγκάσει σε ἄγειν ἑκεῖσε, meaning, 'he is forcing thee, so as to take (thee) thither'? (3) κομίζειν has been taken as = 'to return,' = κομίζεσθαι. This needs no comment. We want either: (1) instead of κομίζειν, a word = 'to return'; but κατελθεῖν is very unlikely, and no other substitute is obvious: or (2) instead of ἀναγκάζοντο, a word = 'they wish, seek.' That the fault lies in ἀναγκάζοντο is very strongly suggested by 590, where L has ἀλλ' εἰ θέλοντ' ἀν γ', evidently corrupted,

by dittographia of γ', from ἀλλ' εἰ θέλοντά γ', which L² has. This gives a clear and fitting sense, if in 589 we read ἀναξ, χρήζοντο με. All the trouble, for the MSS. and for the edd., has arisen from ἀναγκάζοντο. Hence (1) Goebel, ἀλλ' οὐ θελόντων, 'but if they do not wish thee' (φεύγειν): (2) Reisig, ἀλλ' εἰ θέλοντάς γ', 'but what if it be not seemly for thee to shun them when willing (to receive thee)?' Both these are forced. Campbell supplies εἰ βούλοντο κομίζειν to explain θέλοντα, keeping L's θέλοντ' ἀν: but ἀν can stand with a partic. only when the latter is equiv. to an apodosis, as it is in 761. So far as the tense of ἀναγκάζοντο is concerned, a change to the *fut.* is no gain: it is the pres. of tendency or intention. But the whole mention of *compulsion* or *violence* is premature in 589. Oed. leads very gently up to the disclosure of his sons' unnatural conduct (599).

590 οὐδὲ σοι: while *they*, on their part, call you home, for *you*, on yours, exile is not desirable,—if, indeed, their offer is agreeable to you (i.e. if you have no repugnance to Thebes). οὐδὲ is here the negative counterpart of δέ in apodosis: i.e. as we can say, εἰ θέλοντά σε ἑκεῖνοι κατάγουστο, σοι δέ κατελθεῖν καλόν, so also οὐδὲ σοι φεύγειν καλόν. The same resolute quality of οὐδέ is seen in its use for ἀλλ' οὐ (II. 24. 25). Cp. on 591. φεύγειν = φυγάδι εἶναι, rather than 'to shun them.'

- ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἥθελον, παρίεσταν.
- ΘΗ. ὁ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ χύμφορον.
- ΟΙ. ὅταν μάθης μου, νουθέτει, τανῦν δ' ἔα.
- ΘΗ. δίδασκ· ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν.
- ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.
- ΘΗ. ἡ τὴν παλαιὰν χύμφορὰν γένους ἔρεις;
- ΟΙ. οὐ δῆτ· ἐπεὶ πᾶς τοῦτο γ' Ἑλλήνων θροεῖ.
- ΘΗ. τί γὰρ τὸ μεῖζον ἡ κατ' ἄνθρωπον νοσεῖς;
- ΟΙ. οὕτως ἔχει μοι· γῆς ἐμῆς ἀπηλάθην
πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι
πάλιν κατελθεῖν μῆποθ', ὡς πατροκτόνῳ.
- ΘΗ. πῶς δῆτά σ' ἀν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
- ΟΙ. τὸ θεῖον αὐτοὺς ἔξαναγκάστει στόμα.
- ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
- ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῆναι χθονί.
- ΘΗ. καὶ πῶς γένοιτ' ἀν τάμα κάκείνων πικρά;
- ΟΙ. ὁ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος,

591 δῆτ' Nauck. παρίεσταν A, with most MSS. (T has η written over i): παρήσταν (from παρίεσταν?) L, F, R². **592** θυμὸς δ'] Brunck omits δ', with L² and Stobaeus *Flor.* xx. 27.—χύμφορον] σύμφορος Stob. l. c. **594** λέγειν] ψέγειν Herwerden. **595** κακοῖς] κακῶν Maehly. **596** ἡ from ἡ in L.—Nauck thinks that ἔρεις should be λέγεις. **603** ἔξαναγκάστει L, with most MSS.: ἔξ-

591 ἀλλ' οὐδ' presupposes his refusal, and justifies it: ‘Nay, *neither* did they consider my wishes.’ παρίεσταν, ‘concede,’ sc. ἐμοὶ κατελθεῖν, cp. 570: not ἐμὲ εἰς τὴν πόλιν, ‘admit’ (in which sense usu. of allowing armies to enter territory, or the like: Eur. *Suz.* 468 ‘Ἄδραστον ἐσθῆν τῆρε μὴ παρίειν).

592 θυμὸς δ'. δέ sometimes corrects or objects: O. T. 379 (n.) Κρέων δέ σοι πῆμ' οὐδὲν ('Nay'). χύμφορον: the neut. as often in maxims, when the masc. or fem. subj. is viewed in its most general aspect: Eur. *Or.* 232 δυσάρεστον οἱ νοσοῦντες: cp. O. T. 542 n.

593 μάθης μου, heard (the matter) from me. Distinguish the gen. with ἐκ-μάθω in 114, where see n. Cp. *Zel.* 889 ἀκούσον ως μαθούσα μου | τὸ λοιπὸν ἡ φρονοῦσαν ἡ μώραν λέγησ. O. T. 545 μανθάνειν δ' ἔγώ κακὸς | σοι.

596 χύμφορὰν euphemistic (O. T.

99 n.): cp. 369 τὴν πάλαι γένους φθοράν. Here, as there, γένους = ‘race,’ not ‘birth.’ Theseus supposes Oed. to mean that the hereditary curse has fallen on him with especial weight. ἔρεις, ‘will you mention,’ i.e. ‘do you allude to’: cp. *Ph.* 439 ff. ΦΙ. ἀνάξιον μὲν φωτὸς ἔξερήσουμα... ΝΕ. ποῖον γε τούτον πλὴν ‘Οδυσσέως ἔρεις; ΦΙ. οὐ τοῦτον εἴπον.

598 μεῖζον ἡ κατ' ἄνθρ., *gravius quam pro mortalibus*: Xen. *Mem.* 4. 4. 24 βελτίονος ἡ κατ' ἄνθρωπον νομοθέτου: Thuc. 7. 75 μείζων ἡ κατά δάκρυα ἐπεπνθέσαν. If the woe to which he alludes is something greater than the calamity of his house, then it must be superhuman. **νοσεῖς:** see on 544.

601 Instead of οὐκ ἔστι μοι κατελθεῖν ποτε, we have ἔστι μοι κατελθεῖν μῆποτε, since ἔστι μοι = ‘my doom is,’ ζῆμια κεῖται μοι.—Cp. on 407.

602 πεμψαίαθ' (cp. on 44), summon

- OE. Nay, when *I* was willing, *they* refused.
 TH. But, foolish man, temper in misfortune is not meet.
 OE. When thou hast heard my story, chide; till then, forbear.
 TH. Say on: I must not pronounce without knowledge.
 OE. I have suffered, Theseus, cruel wrong on wrong.
 TH. Wilt thou speak of the ancient trouble of thy race?
 OE. No, verily: *that* is noised throughout Hellas.
 TH. What, then, is thy grief that passeth the griefs of man?
 OE. Thus it is with me. From my country I have been
 driven by mine own offspring; and my doom is to return no
 more, as guilty of a father's blood.
 TH. How, then, should they fetch thee to them, if ye must
 dwell apart?
 OE. The mouth of the god will constrain them.
 TH. In fear of what woe foreshown?
 OE. That they must be smitten in this land.
 TH. And how should bitterness come between them and me?
 OE. Kind son of Aegeus, to the gods alone comes never
 old age or death, but all else is confounded by all-mastering
 time. Earth's strength decays, and the strength of the body;

αναγκάζει A, R, V³, Ald., Elms., Blaydes. **604 δέσαντας**] A few MSS., as B, T, have *δέσαντες*, as though referring to *περψαίαθ'* in 602. **608 θεοῖσι** γῆρας A, R, Ald.: *θεοῖσι γῆρασ* L, R², F (with σι written above): *θεοῖς τὸ γῆρας* B, T, Vat. Farn.—οὐδὲ κατθανεῖν MSS.: οὐδὲ μήν θανεῖν Philostratus *Vit. Apoll.* p. 353, Brunck, Hartung. **610** Froehlich proposes φθίνει μένος ψυχῆς: Coraes, φθίνει μὲν ἵψ ψυχῆς: Hartung, φθίνει μὲν ισχὺς νοῦ. Nauck would delete

to themselves: Eur. *Hec.* 977 τί χρῆμ' ἐπέμψω τὸν ἔμδον ἐκ δόμων πόδα; ὥστε οἰκεῖν δίχα, *if it is understood* that you cannot live with them in Thebes. **ώστε** introduces the condition: Thuc. I. 28 ἑτοίμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένεντας κατὰ χώραν, the Corcyreans said that they were also ready (to make an armistice) *under the condition* that each party should remain where they were.

603 ἔξαναγκάσει. There is no reason for changing fut. to pres. here. The oracle had been given (388), but its effect was to come. Cp. 1179.

605 ὅτι, as if πολὸν χρησμὸν ἀκούσαντας had preceded. Not with *δέσαντας*: verbs of fearing are sometimes followed by ὡς or δότων with indic. (instead of μή with subj.), as in *El.* 1309; but by ὅτι only as = 'because.' **τρῆδε...χθονί,** locative dat., not instrum. (as schol. ὑπὸ ταύτης τῆς χθονός). Oed. interprets Ismene's less explicit statement (411).

606 τάμα κάκεινων = τὰ ἐμὰ καὶ (τὰ) ἐκείνων: cp. 588: *Tr.* 1068: Eur. *El.*

301 τύχας βαρεῖας τὰς ἐμὰς κάμοι πατρός: *Phoen.* 474 τούμον τε καὶ τοῦδ'. Poetry tolerated such omission of the second art. even when the subjects were sharply opposed: *El.* 991: Aesch. *Ag.* 324 καὶ τῶν ἀλόντων καὶ κρατησάντων. Theseus cannot foresee any cause which should trouble the ancient amity between Athens and Thebes (619, 632).

608 γῆρας...κατθανεῖν: for the inf. without art. co-ordinated with another noun cp. *Il.* 10. 173 ἐπὶ ξυροῦ ἵσταται ἀκυῆς | η̄ μάλα λυγρὸς ὅλεθρος Ἀχαιοῖς η̄ βιώναι.

609 συγχέει, confounds, ruins, effaces: *Tr.* 1229: Her. 7. 136 συγχέει τὰ πάντων ἀνθρώπων νόμιμα: esp. fitting here, since applicable to breach of treaties, *Il.* 4. 269 σὺν γ' ὅρκι' ἔχεντας | Τρῶες. **παγκρατής,** epithet of sleep in *AI.* 675, and of fire in *Ph.* 986. Cp. Shaksp. *Sonnets* 63, 64 'With Time's injurious hand crush'd and o'erworn' ... 'by Time's fell hand defaced.'

610 φθίνει μὲν...φθίνει δὲ, epanaphora, as 5, O. T. 25 φθίνοντα μὲν... | φθίνοντα

θηγήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνέμα ταῦτὸν οὔποτ' οὐτ' ἐν ἀνδράσιν
φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἥδη τοῖς δ' ἐν ὑστέρῳ χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται καῦθις φίλα.
καὶ ταῖσι Θήβαις εἰ ταῦν εὐημερεῖ
καλῶς τὰ πρὸς σέ, μυρίας δὲ μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἵων,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
δόρει διασκεδάσιν ἐκ σμικροῦ λόγου·
ἴν' οὐμὸς εὐδῶν καὶ κεκρυμμένος νέκυς
ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεὺς χῶ Διὸς Φοῖβος σαφῆς.

615

620

vv. 610, 611. **612** οὕτ' ἐν ἀνδράσιν] οὕτ' is wanting in A, B, Vat. **613** πόλει] L has an erasure of two letters before this word: one of them had the acute accent. **614** ὑστέρῳ L. Nauck and Wecklein would delete vv. 614, 615 (cp. n. on 610). **617** καλῶς τὰ] καλῶς τε L: the other MSS., too, have τε or τὲ: τὰ is due to the London ed. of 1722. Meineke prefers καλῶς τὸ, and so Campb.: Schneidewin conject. τὰ λάθοτε: Nauck, ὡ λάθοτε: Blaydes, καλλιστα: Hartung, καὶ λάθοτα (writing εὐήμερα in v. 616). **618** λών MSS.: Blaydes conject. ἵτας. **619** δεξιώματα T, Farn.: δεξιάματα L, A, with most MSS.

δ', 259 ἔχων μὲν...ἔχων δέ. γῆς has been needlessly suspected: here, as in the great speech of Ajax (*Ai.* 669—677), human destiny is viewed in relation to the whole order of nature. Cp. Tennyson, *Tithonus* I ‘The woods decay, the woods decay and fall, The vapours weep their burthen to the ground, Man comes and tills the field and lies beneath, And after many a summer dies the swan.’

611 βλαστάνει, comes into existence, —like the other natural growths which wax and wane: fig. of customs and institutions in *Ant.* 269 νόμοις' ἔβλαστε, *El.* 1095 ἔβλαστε νόμια.

612 πνέμα is not here the wind of fortune (as Eur. *H. F.* 216 ὅταν θέος σοι πνέμα μεταβαλὼν τύχῃ), but the spirit which man breathes towards man, and city towards city; the spirit of friendship or enmity. Cp. Aesch. *Theb.* 705 (where, though fortune is meant, the δαίμων is a person), δαίμων | λήματος ἐν τροπαῖς χρονίᾳ μεταλλακτός τοws ἀν ἔλθοι | θαλεωτέρῳ | πνέματι. *Ant.* 136 (Capaneus menacing Thebes) βακχεύων ἐπέπνει | ριπαῖς ἐχθίστων ἀνέμων. Eur. *Surrep.* 1029 αἴρας αἴδολος | γενναῖας...ψυχᾶς. So πνέει μένος, κέτων, ἔρωτα etc.

613 βέβηκεν, is set (cp. 1052). Though

(e.g.) πνέμα φίλοιν βέβηκεν ἐν ἀνδράσιν could not mean, ‘a friendly spirit is steady among men,’ yet πνέμα ταῦτὸν βέβηκεν can mean, ‘the same spirit is set,’ i.e. blows steadily. Cp. Ar. *Ran.* 1003 ἥντικ' ἀν τὸ πνέμα λέοντος | καὶ καθεστηκός λάβης. πόλει ethic dat., on the part of.

614 f. τοῖς μὲν γάρ ἥδη, for some men at once (i.e., after but a brief friendship), for others, later. ἥδη is here used as αὐτίκα more often is: cp. Aesch. *Cho.* 1020 μόχθος δὲ ὁ μὲν αὐτίχ, δὲ δὲ ἥξει. No relationship between men or states is permanent, for the feelings with which they regard each other are liable to change,—from liking to dislike, yes, and back again to liking. καῦθις φίλα, by completing the circle, completes the picture of inconstancy. Nauck has quite needlessly suspected these two vv. The maxim ascribed to Bias of Priene (c. 550 B.C.), φίλειν ὡς μισθίσοντας καὶ μισεῖν ὡς φιλήσοντας (Arist. *Rh.* 2. 13, Cic. *De Amic.* 16. 59 *ilū amare oportet ut si aliquando esset osurus*), is paraphrased in *Ai.* 679 ff., with the comment, τοῖς πολλοῖσι γάρ | βροτῶν ἀπιστός ἐσθ' ἐταρέλας λιμήν: cp. *ib.* 1359 ἡ κάρτα πολλοὶ νῦν φίλοι καῦθις πικροί.

616 Θήβαις dat. of interest, if she

faith dies, distrust is born ; and the same spirit is never steadfast among friends, or betwixt city and city ; for, be it soon or be it late, men find sweet turn to bitter, and then once more to love.

And if now all is sunshine between Thebes and thee, yet time, in his untold course, gives birth to days and nights untold, wherein for a small cause they shall sunder with the spear that plighted concord of to-day ; when my slumbering and buried corpse, cold in death, shall one day drink their warm blood, if Zeus is still Zeus, and Phoebus, the son of Zeus, speaks true.

620 δόρει Hermann (*De usu antistroph.*, p. xiv.): δόρι MSS. (δουρὶ L²), Ald., as in v. 1314 δόρι κρατήνων, in 1386 δόρι κρατῆσαι, and almost always. Triclinius wrote ἐν δόρι, and so Brunc.—έκ σμικροῦ λόγου L, B, F, R²: ἐκ μικροῦ λόγου R: ἐκ σμικροῦ χρόνου A (*γρ. λόγου*): ἐκ μικροῦ χρόνου B, T, Vat., Farn. **622** αὐτῶν] αὐτῶν L; ω has been made from ω, and there is room for more than one letter after it. The first hand had written αὐτὸ σ, disjoining the letters, as often (Introd.,

has her relations with you in a peaceful state. εὐημερεῖ. εὐημερία=either (1) ‘fine weather,’ εὐδία, as Arist. *Hist. An.* 6. 15 ὅταν εὐημερίας γενομένης ἀνάθεμαντραί ἡ γῆ, or (2) ‘prosperity.’ The verb is always figurative. Arist. *Pol.* 6. 8. 22 ταῖς σχολαστικοτέραις καὶ μᾶλλον εὐημερώσας πόλεσιν.

617 καλῶς has been censured as faulty after the εν in εὐημερεῖ: its defenders might have quoted Eur. fr. 886 τὸν καλῶς εὐδαίμονα. It means, ‘satisfactorily,’ as we could wish,’ and is represented by the word ‘all’ in the version above. τὰ is better than τὸ for the MS. τε (or τὲ). τὸ πρὸς σέ would be rather, ‘so far as her relation to you is concerned’ (acc. of respect),—when τὰ νῦν should be read in 616. This would make the welfare of Thebes more prominent than the mutual amity. ὁ μυρίος: cp. *Ai.* 646 ὁ μακρὸς κάναριθμητος χρόνος.

618 τεκνούτα. The midd. was more commonly used of the mother, the act. of the father (though converse instances occur); the midd. is used figuratively, as here, in Aesch. *Ag.* 754 (δόβος), Eur. *I. T.* 1262 (χθών). ίών, as it proceeds. Cp. *El.* 1365 πολλαὶ κυκλούντα νύκτες ἥμερα τ' ίσαι | αἱ ταῦτα σοι δείξουσιν.

619 ἐν αἷς, in the course of which: i.e. at some moment in them. So *Ant.* 1064 κάτισθε μὴ πολλοῖς ἔτι | τρόχους ἀμιλλητῆρας ἥλιον τελῶν | ἐν οἰστ...ἀμοιβῶν ἀντιδόνες ἔσει. δεξιώματα, pledges given by placing one's right hand in another's: the word occurs only here, and in Athen. 159 B (poet. anonym.) ω̄ χρυσέ, δεξιώματα κάλλιστον βροτοῖς, gift most welcome to men. δεξιοῦσθαι is only ‘to

greet’ or ‘welcome’: but δεξιὰς διδόναι καὶ λαμβάνειν, etc., suggested the phrase here. Cp. *Il.* 2. 341 σπονδαῖ τ' ἀκροτοῖς καὶ δεξιά, ἢς ἐπεπίθμεν. In Eur. *Suppl.* 930 Theseus says of Polyneices, ξένος γάρ ην μοι, as if alluding to hereditary ξενία between the royal houses. Cp. 632.

620 δόρει διασκεδῶσιν, they will ‘throw their pledges to the winds’ by an armed invasion of Attica. Cp. *Ant.* 287 νόμους διασκεδῶν, to make havoc of laws. δόρει (instead of the more freq. δορὶ) is required by metre also in 1314, 1386, Ar. *Pax* 357 σὺν δόρει σὺν ἀσπῖδοι. *Vesp.* 1081 (where MSS. ἔν δορὶ ἔν δορὶ ἄσπιδοι),—all iambic or trochaic. The phrase in Ar. came from Soph. Μῶμος, acc. to Choeroboscus 376. 19. Cp. [Eur.] *Rhes.* 274 μάχας πρὸ χειρῶν καὶ δόρη βαστάζουεν,—a plur. on the analogy of this dat. sing.

621 ήν could mean, ‘at a place where,’ at the grave (see on 411); but is better taken as=‘in which case,’ ‘when,’ since the moment of rupture (διασκεδῶσι) would not be the battle at Colonus, but the preceding declaration of war. εὗδων (cp. on 307), in contrast with the fierce combatants on the ground above him.

622 ψυχρὸς...θερμὸν, here of the physical contrast between death and life; but in *Ant.* 88 θερμὴ ἐπὶ ψυχροῖσι καρδίαν ἔχει, ‘thy heart is hot on chilling deeds’ (κρυεροῖς). Simonides 120. 5 νῦν δ' οἱ μὲν ἐν πόντῳ κρυερὸς νέκυς. For the idea of the buried dead draining the life-blood of their foes cp. *El.* 1420 παλίρρυτον γάρ αἵν' ὑπεξαιροῦσι τῶν | κτανθντων οἱ πάλαι θανόντες.

623 σαφής, true (as a prophet): 792: O.T. 1011 ταρβῶ γε μή μοι Φοῖβος ἔξελθῃ

- ἀλλ' οὐ γάρ αὐδᾶν ἥδυ τάκινητ' ἔπη,
ἔα μ' ἐν οἶσιν ἡρξάμην, τὸ σὸν μόνον
πιστὸν φυλάσσων· κοῦποτ' Οἰδίπουν ἔρεῖς
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.
- ΧΟ. ἀναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο.
- ΘΗ. τίς δῆτ' ἀν ἀνδρὸς εὐμένειαν ἐκβάλοι
τοιοῦδ', ὅτῳ πρώτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἱέν ἔστιν ἑστία;
ἔπειτα δ' ἵκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κάμοι δασμὸν οὐ σμικρὸν τίνει.

625

630

635

p. xlvi.). **625** ἡρξάμην] Nauck conject. ηρξάμην. **628** ψεύσουσι] ψεύδουσι L².—με] The first hand in L wrote *μοι* or *μον*: a later hand corrected it. **630** τῇδ'] τῇ L first hand: the corrector added δ'.—ὅδ' ἀνὴρ] δόδ' is wanting in A, R: ὁ γ' F. The MSS. have δόδ' ἀνὴρ: Brunck gave ἀνὴρ δόδ'. Reisig amended this to δόδ' ἀνὴρ. **631** ἄν is wanting in

σαφής. So φίλος σαφής, a proved friend (Eur. *Or.* 1155), γραμματεὺς σαφῆς an accurate scribe (Aesch. fr. 348).

624 τάκινητα, = ἀ μὴ δεῖ λόγω κινεῖσθαι (see 1526), secrets which should be allowed to rest beyond the veil: so *Ant.* 1060 δρεῖει με τάκινητα διὰ φρενῶν φράσαι, the secrets locked in my soul. (Cp. Gray: 'No farther seek his merits to disclose, *Or draw his frailties from their dread abode*.)

625 f. ζα με (ἐν τούτοις) ἀ (λέγων) τήρξάμην, leave me (permit me to cease) at the point where I began (the prayer for an Attic home). Cp. *Il.* 9. 97 ἐν σοι μὲν λήξω, σέο δ' ἄρξομαι. Here we cannot well evolve ἀφ' or ἐξ ὧν from ἐν οἶσιν: nor, again, would ἐν οἷς ἡρξάμην be idiomatic. τὸ σὸν...πιστὸν φυλάσσων, taking care that thy part is loyally done: cp. *O. T.* 320 τὸ σὸν τε σὺ | καγὼ διοῖσω τούμον (thy part): *Ai.* 1313 ὅρα μὴ τούμον ἀλλὰ καὶ τὸ σὸν (thine interest): *ib.* 99 ὡς τὸ σὸν ξυνῆκ' ἔγω (thy saying). Both idiom and rhythm are against joining τὸ σὸν πιστὸν as 'thy good faith.'

628 εἴπερ μὴ ψεύσουσι, you will find me helpful,—that is to say, if the gods do not disappoint me. εἴπερ marks the point which must be taken for granted, in order that ἔρεις (626) should hold good: cp. Eur. *H. F.* 1345 δεῖται γάρ οὐ θέος, εἴπερ ἔστ' θντος θέος (*assuming him*

to be so), | οὐδενός. *Lys. or.* 12 § 48 εἴπερ ηὐ ἀνὴρ ἀγαθός, ἔχρην ὄν, etc. (Cp. Thompson *Syntax* § 225, 4.)

629 πάλαι: 287, 459. The Chorus, tempering caution with good-nature, testify that the promise of Oedipus is, at least, not merely a device inspired by the arrival of the King.

630 ἐφαίνετο τελῶν (without ὡς)= 'was manifestly intending to perform': ἐφαίνετο ὡς τελῶν= 'appeared as one intending to perform,' ὡς marking the aspect in which he presented himself to their minds. *Ai.* 326 καὶ δῆλος ἔστιν ὡς τε δρασέων κακῶν. For the imperfect, cp. Aesch. *Ag.* 593 λόγοις τοούτοις πλαγκτὸς οὐσ' ἐφανόμην, by such reasonings I appeared (was made out to be) in error.

631 δῆτ', 'then,' a comment on the speech of Oed. rather than on the words of the Chorus, as oft in questions (cp. 602). **632** ἐκβάλοι: properly, 'cast out of doors,' as a worthless thing: hence, 'reject,' 'repudiate': Eur. fr. 362. 45 προγόνων παλαὶ θέσμι' οὖτις ἐκβαλεῖ: Plat. *Crito* 46 Β τοὺς δὲ λόγους, οὓς ἐν τῷ ἐμπροσθεν ἔλεγον, οὐ δύναμαι νῦν ἐκβαλεῖν. Others take it literally, 'cast out of the land,' so that ἀνδρὸς εὐμένειαν τοιοῦθε=ἄνδρα εὐμενῆ τοιώνδε. But the notion of rashly scorning what is really precious gives more point both here and in 636.

632 f. ὅτῳ, not οὖτοι, is right. Con-

But, since I would not break silence touching mysteries, suffer me to cease where I began; only make thine own word good, and never shalt thou say that in vain didst thou welcome Oedipus to dwell in this realm,—unless the gods cheat my hope.

CH. King, from the first yon man hath shown the mind to perform these promises, or the like, for our land.

TH. Who, then, would reject the friendship of such an one?—to whom, first, the hearth of an ally is ever open, by mutual right, among us; and then he hath come as a suppliant to our gods, fraught with no light recompense for this land and for me. In reverence for these claims, I will never spurn his

A, B.—Nauck conject. ἐκβάλοις ξυνούσιαν. **632** ὅτου MSS.; ὅτῳ Suid. (s.v. δορύξενος), Brunck, Elms., Herm., Dind., Blaydes.—δορύξενος] φιλόξενος L². (L has φιλό· written over δορύξενος.) Kuster conject. δορυξένοις. **633** κοινή παρ' L and most MSS., Ald., Suid.: κοινή τ' ἄρ' T, Farn., Vat. **636** σεβασθεῖς L, A, with most MSS.: σεβασθεῖς B, T, Vat., Farn. Blaydes conject. ἄγωγε

strue: ὅτῳ ἡ δορύξενος ἔστια αἰὲν κοινή ἔστι παρ' ἡμῖν, lit., ‘to whom the hearth of an ally is always common among us’: **κοινή**, ‘common,’ = ‘giving reciprocal hospitality,’ which Theseus could claim at Thebes, as Oedipus at Athens. **αἰέν**, i.e. ‘even if he had not this special claim.’ This seems better than to take **κοινή** as (1) ‘common to him with other Thebans,’ (2) ‘provided by our State,’ (3) ‘common to him with *us*,’ or (4) ‘accessible,’ as Andoc. or. 2 § 147 οἰκία κοινοτάτη τῷ δεομένῳ. With **ὅτου** the above version could not stand (since ‘belongs to him’ could not replace ‘exists for him’), and so we should have to understand, ὅτῳ ἡ δορύξενος ἔστια αἰὲν κοινή ἔστι παρ' ἡμῖν, whose allied hearth (at Thebes) is always regarded among us as open to us (‘as a common possession,’ Campb.): but this seems very forced.

δορύξενος, ‘spear-friend,’ is one with whom one has the tie of **ξενία** in respect of war: i.e., who will make common cause with one in war. It is applied by Aesch., Soph., and Eur. only to princes or chiefs, with an armed force at their command. Cp. Aesch. Cho. 562 ξένος τε καὶ δορύξενος δόμων, said by Orestes when he presents himself παντελῆ σαγήνη ἔχων: i.e. he comes not merely as the personal **ξένος** of the royal house, but as a chief in armed alliance with it. Plut. (Mor. 295 B, Quaest. Gr. 17) asks, τίς ὁ δορύξενος? He conjectures that it meant, *a ransomed prisoner of war*, in his subsequent friendly relation to the ransomer

(ἐκ δοριαλώτου δορύξενος προσαγορεύομενος). This is against the usage of the poets, our only witnesses. And the source of the guess is clear. Plutarch was thinking of the verbal compounds, δοριάλωτος, δορίκτητος, δορίληπτος, etc. From these he inferred that δορύξενος would mean primarily, ‘a friend gained through the spear.’

Wecklein brackets the whole passage from 632 ὅτῳ down to 637 τὴν τοῦδε as ‘a later addition,’ because (1) there could be no **ξενία** when Oedipus *did not even know the name* of Theseus (68), and (2) σεβασθεῖς in 636 is suspicious. On this, see *ad loc.* As to (1), the **ξενία** to which Theseus refers is not a personal friendship, but a hereditary alliance between the royal houses, as in Eur. Suppl. 930 Polyneices (whom he had not seen before) is his **ξένος**. Cp. on 619. After Wecklein’s excision, we have τίς δῆτ’ ἐν ἀνδρὸς εὐμένειαν ἐκβάλοι | τοιοῦδε; χώρᾳ δὲ ἐπιταλω κατοικῶ. This is incoherent.

634 f. ἀφιγμένος, not, ‘because,’ but, ‘while,’ he has come. Besides his public claim (632), Oed. has two personal claims, (1) as the suppliant of the Eumenides, (2) as a visitor who can make a valuable return to Athens for protecting him. **δαυρός**, usu. ‘tribute’ (*O. T.* 36, and so in Xen.); here fig., ‘recompense.’

636 The aor. σεβισθεῖς only here: σεβίζειν 1007, σεβίσασα *Ant.* 943, σεβίζομαι (midd.) Aesch. *Suppl.* 922. In later Gk. the pass. aor. of σεβάζομαι was dependent, as *Anth. P.* 7. 122 αλ, αλ Πυθα-

τὴν τοῦδε, χώρα δ' *ἔμπολιν κατοικιῶ.
εὶ δ' ἐνθάδ' ἥδιν τῷ ξένῳ μίμνειν, σέ νιν
τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
τόδ' ἥδιν, τούτων, Οἰδίπους, δίδωμι σοι
κρίναντι χρῆσθαι· τῇδε γὰρ ξυνοίσομαι.

640

ΟΙ. ὁ Ζεῦ, διδοῖντος τοῖσι τοιούτοισιν εὐ.

ΘΗ. τί δῆτα χρῆσεις; ή δόμους στείχειν ἐμούς;
ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρος ἐσθ' ὅδε,

ΘΗ. ἐν φέτι πράξεις; οὐ γὰρ ἀντιστήσομαι.

645

ΟΙ. ἐν φέτι κρατήσω τῶν ἔμ' ἐκβεβληκότων.

ΘΗ. μέγ' ἀν λέγοις δώρημα τῆς συνουσίας.

ΟΙ. εἴ σοι γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.

σεφθεις: Mekler, ἀγὼ σέβας θείς. **637** χώρᾳ] χώρα L. ἔμπαλιν MSS.: ἔμπολιν Musgrave, and so Dindorf, Wunder, Schneidewin, Blaydes, Hartung, and others: ἔμπα λιν Meineke. **638—641** Dindorf brackets these four verses; two of which (vv. 640 f.) had already been condemned by Nauck. **638** τῷ ξένῳ L and most MSS.: τὸν ξένον B, T (with ω, ω written above), Vat., Farn. **639** f. εἰ δ' A and most MSS.: εἰτ' L, with B, T, etc. The reading εἰτ' would require a point after μέτα, and in v. 640 τὸ δ' (as it is in L): while εἰ δ' requires τόδ'.—Οἰδίπους] οἰδίπου L, with L², F, R²: οἰδίπους A and most MSS. Cp. n. on v. 461. **643** η

γόρης τῇ τόσον κυάμους ἐσεβάσθη; It appears rash to deny that ἐσεβίσθην could be so used. The deponent use of ἐσέφθην is attested only by Plat. *Phaedr.* 254 B (*σεφθείσα*), and Hesych. i. 1450 ἐσέφθην· ἐσεβάσθην, ησύχασσα, ησχύνθην. Σοφοκλῆς Δαιδάλω (fr. 168 Nauck). ἐκβαλώ: cp. 631.

637 ἔμπολιν is Musgrave's certain correction of the MS. ἔμπαλιν: cp. 1156 σοὶ μὲν ἔμπολιν | οὐντα, συγγενῆ δέ, not thy fellow-citizen, indeed, but thy kinsman. The word does not occur elsewhere. 'I will establish him in the land,' says Theseus, 'as a member of our State': he who now is ἀπόλιτος (cp. 208) shall in Attica have the full protection of our laws. ἔμπαλιν has been rendered (1) 'on the contrary,' i.e. 'so far from rejecting him': so the schol., and this version is alone correct: (2) 'once more,' i.e. renewing the alliance between the states,—Paley: (3) 'in return' for his benefits,—Ellendt. Campbell objects that with ἔμπαλιν 'the opposition of the clauses would not be sufficiently marked by δέ': but for δέ=ἀλλά cp. Antiph. or. 5 §§ 4, 5 αἰτήσουμαὶ ίμᾶς οὐχ ἄπερ οἱ πολλοὶ..., τάδε δέ δέομαι ίμῶν: Thuc. 4. 86 οὐκ ἐπὶ κακῷ, ἐτ' ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελή-λυθα.

638 σέ, the Coryphaeus. Cp. Aesch. *Supppl.* 955 ff., where the king gives the Danaides their choice between Argos and a private home apart; στείχετι εὐερκή πολὺν | ...εἰ δέ τις μείζων χάρις, | πάρεστι οἰκεῖν καὶ μονορρύθμοις δόμους. | τούτων τὰ λώφτα καὶ τὰ θυμηδέστατα | πάρεστι, λωτίσασθε.

639 ff. εἰ δὲ τόδε,—στείχειν μετ' ἐμοῦ, —ἥδιν ἐστι—δίδωμι σοι, τούτων κρίναντι (ὅπότερον βούλει), χρῆσθαι (αὐτῷ). For τόδι in appos. with στείχειν cp. Xen. *Cyr.* 8. 4. 4 σαφηνίζεσθαι δέ, ὡς ἐκαστον ἐίμα, τοῦτο ἐδόκει αὐτῷ ἀγαθὸν εἶναι: Aeschin. or. 2 § 106 τὸ μὴ πολυπραγμονῶν ήμᾶς τοις πρέσβεις μηδέν, τοιτ' ἀγαθὸν ὑπολαμβάνων εἶναι. Here τόδε similarly follows the word with which it is in appos., though it should properly precede it, as Eur. *Phoen.* 550 μέγ' ἥγησαι τόδε, | περιβλέπεσθαι τίμον; τούτων partitive gen. with κρίναντι, 'having chosen (one) of these things'; cp. O. T. 640 δυῶν δικαιοὶ δράν ἀποκρίνας κακοῦ, | η γῆς ἀπῶσαι...η κτείναι. δίδωμι...χρῆσθαι: cp. Xen. *Anab.* 3. 4 §§ 41 f. εἰ βούλει, μένε..., εἰ δὲ χρήστεις, πορεύον...Αλλὰ δίδωμι σοι, ἐφ' ὁ Χειρίσοφος, ὅπότερον βούλει ἐλέσθαι.

With εἰτ' ἐμοῦ, the constr. would be, εἴτε μετ' ἐμοῦ στείχειν (ἥδιν αὐτῷ ἐστι, στείχειν πάρεστι), a word expressing

grace, but will establish him as a citizen in the land. And if it is the stranger's pleasure to abide here, I will charge you to guard him; or if to come with me be more pleasing,—this choice, or that, Oedipus, thou canst take; thy will shall be mine.

OE. O Zeus, mayest thou be good unto such men!

TH. What wouldst thou, then? wouldst thou come to my house?

OE. Yea, were it lawful;—but *this* is the place—

TH. What art thou to do here? I will not thwart thee...

OE. —where I shall vanquish those who cast me forth.

TH. Great were this promised boon from thy presence.

OE. It shall be—if thy pledge is kept with me indeed.

δόμος F: ἦ δόμουσ L and most MSS.: ἐσ δόμουσ B, T, Vat., Farn.

θειστ' Wunder.

645 f. Nauck conject. σοῦ for οὐ, and in 646 κρατήσεις for κρατήσω. **647 λέγεις** λέγοις L (with ε written above), R².—συνουσίας A, R: ξυνουσίας the rest.

648 σοὶ γ' in L seems to have been made from σύ γ', though the first hand wrote ἐμμενεῖ not -εῖται. Most of the MSS., and Ald., agree with L in ἐμμενεῖ, but ἐμμένει is in B, T, Farn., Vat. (which has ἐν σοὶ γ'). ἐμμένοι

consent being evolved from τάξω. But (1) this is harsher than *O. T.* 91 εἰ τῷνδε χρῆσις πλησιαζόντων κλίνειν | ἔπομος εἰπεῖν, εἴτε καὶ στείχειν ἔσω (χρῆσις), where ἔπομος is more easily fitted to the second clause; though somewhat similar is Eur. *Ion* 1120 πεπυμέναι γάρ, εἰ θανεῖν ήμάς (εἴτε κατθανεῖν Badham) χρεών, | ἥδιον ἀνθίνουμεν, εἴθ' ὅρμη φάσι (χρεών), sc. ἥδιον ἀνθρώμεν. And (2) in proposing the second alternative,—that Oed. should accompany him,—it is more suitable that he should address Oed. himself. **τῆδε**, 'in that sense,' i.e. in whichever course you may prefer, ἦ ἀν σὺ βούλῃ: cp. 1444: *Ant.* 1111 δέξα τῇδε ἐπεστράφῃ: *El.* 1301 ὅπως καὶ σοὶ φίλοι | καὶ τοιμῶν ἔσται τῇδε. **ξυνουσίαι**, agree: Antiph. or. 5 § 42 τοῖς μὲν πρώτως (λόγοις) συνεφέρετο,... τούτοις δὲ διεφέρετο.

642 διδόντης...εὖ: 1435: *O. T.* 1081 (τύχης) τῆς εὖ διδόνοντος.

643 δόμους στείχειν: 1769 Θήβας... | ...πέμψον: *O. T.* 1178 ἄλλην χθόνα | δοκῶν ἀπόστειν.

644 εἰ...ἥν, sc. ἔχρυσον ἀν δόμους στείχειν.

645 ἐν φετί πράξεις; Cp. *O. T.* 558 ΟΙ. πόσον τιν' ἡδη δῆθ' ὁ Λάιος χρόνον | KP. δέδρακε ποιῶν ἔργον; οὐ γάρ ἔννοω. | ΟΙ. ἀφαντος ἔρρει...etc.; *Ph.* 210 ΧΟ. ἀλλ' ἔχε, τέκνου, ΝΕ. λέγ' δτι ΧΟ. φροντίδας νέας: *El.* 854 ff. An interruption of this kind serves to bespeak the attention of the audience for a point which the dramatist

desires to emphasize.

646 κρατήσω: near the shrine he was to close his life (91), and at his grave the Thebans were to be defeated (411, 621).

647 μέγ' ἀν λέγοις δώρημα, =μέγα ἀν εἴη δώρημα δέ λέγεις, it would be a great benefit of which you speak (*sc. εἰ κρατῶσι*). Cp. *Ant.* 218. **τῆς συνουσίας**, 'from your abiding with the people here (at Colonus)': *i.e.* 'You have suggested a strong reason for your staying *here*, rather than for going with me to *Athens*.' Cp. *τῇξυνουσίᾳ* in 63. It would be tame, at this stage, to take *ξυνουσία* merely of his presence in Attica. The belief of Theseus in Theban amity (606) has now been shaken by his visitor (620). **τῆς στ.**, gen. of source (ultimately possessive): *O. T.* 170 φροντίδος ἔγχος, a weapon furnished by thought.

648 εἰ σοὶ γ' ἀπέρ φήσι ἐμμενεῖ, 'yes, if on *your* part (ethic dat.) the promise (of protection and burial) shall be observed, **τελοῦντι** by your performing it *μοι* for *me*' (dat. of interest). **ἐμμενεῖ** alone might have meant merely, 'if you abstain from withdrawing your promise': **τελοῦντι** supplements it, marking that good faith must be shown by deeds. We can say either **ἐμμένεις οἱ λέγεις οἱ ἐμμένεις σοὶ** δέ λέγεις: cp. Thuc. 2. 2 τέσσαρα μὲν γάρ καὶ δέκα ἔτη ἐνέμεναν αἱ τριακοντάρτεις σπουδαῖ: Plat. *Phaedr.* 258 B ἐὰν...ἐμμένη, if (his proposal) stand good.

- ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.
 ΟΙ. οὗτοι σ' ὑφ' ὄρκου γ' ὡς κακὸν πιστώσομαι. 650
 ΘΗ. οὐκονν πέρα γ' ἀν οὐδὲν ἢ λόγω φέροις.
 ΟΙ. πῶς οὖν ποήσεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
 ΟΙ. ἥξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῦσδ' ἔσται μέλον.
 ΟΙ. ὄρα με λείπων ΘΗ. μὴ δίδασχ' ἀ χρή με δρᾶν.
 ΟΙ. ὄκνοῦντ' ἀνάγκη. ΘΗ. τούμὸν οὐκ ὄκνεῖ κέαρ. 655
 ΟΙ. οὐκ οἰσθ' ἀπειλὰς ΘΗ. οἴδ' ἐγώ σε μὴ τινα
 ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἔμοι.
 πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
 θυμῷ κατηπείλησαν· ἀλλ' ὁ νοῦς ὅταν
 αὐτοῦ γένηται, φροῦδα τάπειλήματα. 660
 κείνοις δ' ἵσως κεὶ δείν' ἐπερρώσθη λέγειν
 τῆς σῆς ἀγωγῆς, οἴδ' ἐγώ, φανήσεται

H. Stephanus. **649** L has a point after θάρσει, and none after ἀνδρός.
650 σ' ὑφ'] δ' ὑφ' B, Vat. **652** ποιήσεις L. Cp. n. on 459.—ὄκνος σ'] σ' is wanting in L, B, R². **654** ὄρμελειπών L, as if the corrector, who added the accent, took the word to be ἐπών.—με δρᾶν] μ' δρᾶν Spengel, Nauck; and so Wecklein. **655** ὄκνοῦντ'] ὄκνεῖν γ' Wecklein. **657** After πρὸς

649 τὸ τοῦδέ γ' ἀνδρ. might be acc. of respect ('as to'), but is more simply taken with θάρσει: cp. Dem. or. 3 § 7 οὐτε Φιλιππος ἔθαρπει τούτους οὐθ' οὐτοι Φιλιππον: Xen. Cyr. 5. 5. 42 εὐνέχει αὐτούς, ήνα σε καὶ θαρρήσων. (Distinguishing this acc. with θαρσεῖν, of confidence *in*, from the more freq. acc. of confidence *against*, as θαρσεῖν μάχας.) Cp. τὸ σόν, 625 n.

650 ὡς κακὸν: cp. Eur. Med. 731 ff., where Medea asks Aegeus to clinch his promise with an oath, and he asks, μῶν οὐ πέτρωτας; Shaks. Jul. Caes. 2. 1. 129 ff. 'Swear priests and cowards and men cautious,—...unto bad causes swear | Such creatures as men doubt.' πιστώσομαι. πιστόν is 'to make πιστός': Thuc. 4. 88 πιστώσαντες αὐτὸν τοὺς ὄρκους, when they had bound him by the oaths (*iure iurando obstinixerant*): so the pass., Od. 15. 435 εἴ μοι ἔθελοιτέ γε, ναῦται, | ὄρκῳ πιστωθῆναι. The midd. expresses 'in one's own interest,' as here; or reciprocity, as Il. 21. 286 χειρὶ δὲ χειρὰ λαβόντες ἐπιστώσαντ' ἐπέσσουν.

651 ἢ λόγω, than by word (without my oath). Dem. or. 27 § 54 καὶ μαρτυρίαν μὲν οὐδεμὲλαν ἐνεβάλετο τούτων ὡς ταῦτ' εἰπεῖν ἀξέωσας, ψιλῷ δὲ λόγῳ χρησάμενος [rather ἔχρηστο] ὡς πιστευθῆμενος δ'

ἐκείνων. Cp. Antiphon or. 5 § 8 quoted on 22. Shaks., G. of Verona 2. 7. 75 'His words are bonds.'—Not, 'than in name,' i.e. 'form,' as opp. to ἔργῳ.

652 τοῦ μάλιστ' ὄκνος σ' ἔχει; not, 'what do you fear most?' but, 'What, exactly, do you fear?'—a polite way of asking the question. Plat. Gorg. 448 D ΣΩ. ἀλλὰ γάρ δὲ ὑπέσχοτο Χαιρέφωντι οὐ ποιεῖ. ΓΟΡ. τί μάλιστα, ὦ Σώκρατε;

654 ὄρα με λείπων, like his utterances in 653 and 656, is left unfinished, —Theseus striking in: sc. μὴ ἐκέίνου προδῶς. Taken as a sentence, the words could mean only 'see that' (*not* 'how') 'you are leaving me.' The conj. ὄραν (for δρᾶν), adopted by Nauck and Wecklein, would be an echo of ὄρα: it is not only quite needless, but bad, because here it would give an angry tone, as such echoes usually do in trag.; see on O. T. 548 f. The case of οἰσθα...οἴδα 656 is different.

655 ὄκνοῦντ' ἀνάγκη: i.e., ὄκνοῦντά με ἀνάγκη διδάσκειν σε,—feeling such fear as I do, I am constrained to be thus urgent with you. (Not, 'I must thus urge you, since you are slack.') Wecklein's change to ὄκνεῖν γ' is unnecessary.

656 οὐκ οἰσθ': Oed. had said nothing of Creon's threatened visit (396).

- TH. Fear not touching me; never will I fail thee.
 OE. I will not bind thee with an oath, as one untrue.
 TH. Well, thou wouldest win nought more than by my word.
 OE. How wilt thou act, then? TH. What may be thy fear?
 OE. Men will come— TH. Nay, these will look to that.
 OE. Beware lest, if thou leave me— TH. Teach me not my part.

OE. Fear constrains— TH. My heart feels not fear.

OE. Thou knowest not the threats— TH. I know that none shall take thee hence in my despite. Oft have threats blustered, in men's wrath, with threatenings loud and vain; but when the mind is lord of himself once more, the threats are gone. And for yon men, haply,—aye, though they have waxed bold to speak dread things of bringing thee back,—the sundering

βιαν one letter (?) has been erased in L. 658 ff. πολλαὶ δ' ἀπειλαῖ] Toupin conject. πολλοὶ δὲ ἀπειλᾶς: Hartung, πολλοὶ δὲ ἀπειλῶν: Schneidewin, πολλοὶ δὲ πολλοῖς: Musgrave and Brunck, πολλὰς δ' ἀπειλᾶς, the former reading θυμοὶ in 659, the latter θυμός (*κατηγείλησεν*). Wecklein brackets the three vv. 658–660. 660 αὐτοῦ made from αὐτοῦ in L. αὐτοῦ Elms., with R and a few other MSS. 661 κείνοις] κείνων B, κείνονς 2nd Juntine ed.—

μή, not οὐ, in strong assurance, as with inf. after δύναμι, etc.: cp. 281, 797: *Ant.* 1092 ἐπιστάμεσθα... | μήπω ποτ' αὐτὸν ψεῦδος... λακέν.

658–660 Many emendations of 658 f. have been proposed, and Wecklein would reject the three verses altogether. To me they seem not only authentic but textually sound. They picture a tumult of passions in the soul, presently quelled by reason. The angry threats and the sobering reason are alike personified. The genuineness of the nominative πολλαὶ δ' ἀπειλαῖ is confirmed by the imagery of the second clause, δλλ̄ δ νοῦς δταν. For this animated personification of speech or passion, cp. Aesch. *Cho.* 845 ή πρὸς γυναικῶν δειματούμενοι λόγοι | πεδάρσιοι θράσκουσι, θνήσκοντες μάτην: Eur. *Hipp.* 1416 οὐδὲ γῆς ὑπὸ ζόφῳ | θεᾶς ἀπιμοι Κύπριδος ἐκ προβυνας | δργαι κατασκῆψουσιν ἐτὸ σὸν δέμας. The cognate verb *κατηγείλησαν* (gnomic aorist), instead of the simple ἔλεξαν, gives an emphasis like that which the cogn. accus. would give in πολλοὶ ἀπειλᾶς *κατηγείλησαν*. θυμῷ modal dat., 'in wrath' (not locative, 'in the soul'): cp. Plat. *Legg.* 866 D (έαν) θυμῷ... ή τὸ πεπραγμένον ἐκπραχθέν: O. T. 405 ὥργῃ λελέθθαι.

660 αὐτοῦ (possessive) γένηται, become its own master, regain its control

over passion: cp. Dem. or. 4 § 7 ήν θυμῶν αὐτῶν ἔβελήσητε γενέσθαι: Plat. *Phaedr.* 250 Α ἐκπλήγτονται καὶ οὐκέτι αὐτῶν γίγνονται. So Her. 1. 119 οὗτε ἔξεπλάγη ἐντὸς τε ἐώυτοῦ γίγνεται, 'was not dismayed, but mastered his feelings': Dem. or. 34 § 35 οὐκ ἐντὸς ὧν αὐτοῦ: or. 19 § 198 ἔξω δ' αὐτῆς οὐδαὶ ὑπὸ τοῦ κακοῦ. Elmsley strangely preferred αὐτοῦ, taking it as adv., 'there.' *φροῦδα*, there is an end of them: Eur. *Tro.* 1071 (to Zeus) φροῦδαι σοι θυσια.

661 f. κείνοις (referring to αὐτοῖς in 653) goes both with ἐπερρ, and with φανήσεται. καὶ εἰ ἐπερρώσθη (impersonal) even if courage has come to them δεινά λέγειν to say dread things τῆς σῆς ἀγωγῆς about your removal (for the gen. see on 355: for τῆς σῆς as = an objective σου, on 332). The normal phrase would be κείνοις ἐπερρώσθησαν, and the use of the impersonal form here is bolder than in the ordinary passive examples (usu. with perf.) such as *ἰκανά τοῖς... πολεμίους εὐτύχησαν* (Thuc. 7. 77). Possibly the common impers. use ἐπῆθε μοι λέγειν ('it occurred to me to say') may have helped to suggest the impers. ἐπερρώσθη.

λέγειν. An inf., which here depends on the notion ἐτόμησαν, does not elsewhere occur with ἐπιρρώννυσθαι, but stands with the simple pf. ἐρρωμαι as = 'to be bent on doing' (Lys. or. 13. 31 ἐρρωτο...κακὸν τι

μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.

θαρσεῖν μὲν οὖν ἔγωγε κάνευ τῆς ἐμῆς

γνώμης ἐπαινῶ, Φοῖβος εἰ προύπεμψέ σε.

665

ὅμως δὲ κάμον μὴ παρόντος οἴδ’ ὅτι

τούμὸν φυλάξει σ’ ὄνομα μὴ πάσχειν κακῶς.

στρ. α'. ΧΟ. εὐίππου, ξένε, τᾶσδε χώρας

2 ἵκου τὰ κράτιστα γᾶς ἐπαυλα,

3 τὸν ἀργῆτα Κολωνόν, ἔνθ'

4 ἀ λίγεια μινύρεται

5 θαμίζονσα μάλιστ' ἀηδῶν

670

ἐπερρώθη F. **663** πλώσιμον] πλεύσιμον Meineke, πλώμον Herwerden.

664 κάνευ τῆς ἐμῆς] κάνευ γε τῆς ἐμῆς ἐγὼ Porson: κάν ἐμῆς ἀνεν Herm., Dind., Heimsoeth (but with δίχα for ἀνεν): κάν ἀνεν γ’ ἐμῆς Dobree: κάπο τῆς ἐμῆς Meineke. **665** γνώμης] ῥώμης Meineke: αἰχμῆς Herwerden.—προύπεμψε] προύπρεψε Triclinius. **666** ὅμως] ἄλλως Meineke. **669** κράτιστα γᾶς]

ἔργαξεσθαι). Whitelaw: ‘though terrible things were emboldened to the utterance,—comparing 658 ἀπειλαὶ...κατηγείλησαν. But, if the δεινά are personified, do we not then want a stronger word than λέγειν?’

We cannot read κεῖνος, since the pl. is needed. The best solution would be κεῖνος δέ, κεῖ τις, from which ισως κεῖ might have come through a transposition. But the sarcastic ισως is fitting: cp. *Ai.* 962 ισως τοι, κεῖ βλέποντα μῆ 'πόθινον, | θανόντ' ἀν οἰμώξειαν. κεῖ here where εἰ καὶ would be natural (as granting the fact); whereas in 306 the κεῖ is normal: see *O. T.* Append. Note 8, p. 296.

663 τὸ δεῦρο, instead of τὸ μεταξύ, since πέλαγος suggests πλοῦς: cp. 1165. If the Thebans attempt an armed invasion, they will find ‘a sea of troubles’ interposed. Eur. *Hipp.* 822 κακῶν ὁ', ω τάλας, πέλαγος εἰσορῷ | τοσοῦτον ὕστε μῆποτ' ἐκνεῦσαι πάλιν, | μήτ' ἐκπερᾶσαι κῦμα τῆδε συμφορᾶς. So of prosperity, *O. T.* 423 εὐπλόοις τυχάν. The form πλώσιμον only here: Attic writers elsewhere use πλώμος (ost. πλόμος in our MSS.), Her. πλωτός: πλεύσιμος is not found.

664 Ε θαρσεῖν μὲν οὖν. ‘Now (οὖν) you are safe indeed (μὲν), even without my protection,—Phoebus being with you; but (δε 666) that protection,—superfluous though it be,—will be afforded by my name just as well as by my pre-

sence.’ For μὲν οὖν with this distributed force cp. *O. T.* 483, *Ant.* 65; for its composite force, *O. T.* 705. κάνευ τῆς ἐμῆς γνώμης, even apart from my resolve (636) to protect you. Though τῆς ἐμῆς form a cretic, the spondee κάνευ can stand because the prep. coheres closely with its case. Cp. 115. In 1022 οὐδὲν δεῖ πονεῖν, and 1543 ὕσπερ σφὼ πατρί, the mono-syllable excuses the spondee. ἐπαυλῶν with inf., advise: *EL.* 1322 στρᾶν ἐπίνεο'. Φοῖβος: Theseus infers this from 623.

666 ὅμως with μὴ παρόντος: it usu. follows the partic. (as 851, 1529), but sometimes precedes it, as Eur. *Ion* 734 δέσποιν' ὅμως οὐδα'. It would be possible, however, to take ὅμως with οὐδα: ‘but nevertheless (though my protection is needless).’ Possibly it should be δόμως, ‘equally’ (*Ai.* 1372 κάκει κάνθάδ' ὡν...ὅμως).

668—719 First στάσιμον. The first strophe and antistrophe (668—680=681—693) praise Colonus: the second (694—706=707—719) praise Attica. But the local theme is skilfully knitted to the national theme. The narcissus and crocus of Colonus introduce the Attic olive (2nd strophe). The equestrian fame of Colonus suggests the Attic breed of horses, and this, in turn, suggests Poseidon’s other gift to Athens,—the empire of the sea (2nd antistrophe). For the metres see Metrical Analysis.

Cicero (*Cato* 7) is the earliest extant

waters will prove wide, and hard to sail. Now I would have thee be of a good courage, apart from any resolve of mine, if indeed Phoebus hath sent thee on thy way; still, though I be not here, my name, I wot, will shield thee from harm.

CH. Stranger, in this land of goodly steeds thou hast ^{1st} strophe.
come to earth's fairest home, even to our white Colonus;

where the nightingale, a constant guest, trills her clear note

κράτιστ' ἔμᾶς Hartung: Nauck deletes γᾶς here, and δεῖ in the antistr., v. 682.

670 ε. τὸν] τόνδ' Blaydes, Wecklein. This variant is said to occur in the margin of an Aldine Sophocles, in which a certain Joannes Livineius entered the readings of two MSS. collated by him at Rome in the 16th cent. (*Class. Journ. XIV.* pp. 428 ff.)

671 μινύρεται L with most MSS., and second Junt. ed.: μύρεται A,

authority for the story of Sophocles reciting this ode before his judges.

668 ε. The first word εὐπτονία strikes a note which connects Colonus ὑππιος with the fame of Attica. Take γᾶς with κράτιστα. You have come to earth's best abodes (*Colonus*), belonging to this εὐπτονίας χώρα (*Attica*). The gen. εὐπτ. τ. χώρας is most simply taken as possessive, denoting the country to which the ἔταντα belong, though it might also be partitive. It precedes ἔταντα as the territorial gen. regularly precedes the local name; Her. 3. 136 ἀπίκουτο τῆς Ἰταλίης ἐς Τά-
ραντα.

669 γᾶς is partitive gen. with the superl., as Lys. or. 21 § 6 ἡ νοῦς ἄριστα... ἔπλει παντὸς τοῦ στρατοπέδου. When γῆ stands alone it usu.= 'the earth,' as O. T. 480 τὰ μεοδύματα γᾶς...μαντεῖα. Some understand, less well, 'the best abodes in Attica (γᾶς), belonging to (or consisting in) Colonus (χώρας).'

ἔταντα, prop. a fold for cattle, as in O. T. 1138, where σταθμά is its synonym. So ἔταντοι in Od. 23. 358, and ἔταντα in Her. 1. 111. Then, just like σταθμά in poetry, 'homesteads,' 'dwellings': Aesch. Pers. 869 πάροκοι | Θρηκίων ἔτα-
λων. The form ἔταντα was similarly used in late prose.

670 τὸν: the antistrophic syll. (νάρκη 683), is long, but it is needless to write τόνδ', since the anacrusis is common.

ἀργῆτα, 'white,' contrasting with χλω-
παῖς (673). See Tozer, *Geography of Greece* p. 242: 'The site of Colonus is distinguished by two bare knolls of light-coloured earth, the ἀργῆτα Κολωνών of the poet,—not chalky, as the expositors of that passage often describe it to be.'

Schol. τὸν λευκόγεων. From √ARG, denoting 'brightness,' come (a) the group of words for 'bright' or white, ἀργός, ἀργής, ἀργήσεις, ἀργενός, ἀργύρος: (b) ἀργυρός: (c) ἀργιλος, argilla, white clay. Thus the notion of a light-coloured soil was specially associated with this root. And this was certainly one reason why places were called 'white,'—whether the soil was merely light-coloured, as at Colonus, or chalky. Pindar puts Cyrene ἐν ἀργυρέντι μαστῷ (P. 4. 8), and it is known to have stood on a chalk cliff (F. B. Goddard in *Amer. Journ. Philol.* V. 31 ap. Gildersleeve *ad loc.*). Soil is suggested by ἀργειλοφόν πάρ Ζεφύρων κολῶναν (the town Λοκροὶ Ἐπιζεφύριοι on the S.E. coast of Italy, Pind. fr. 200); and soil or light-coloured rocks by Ἀργυροῦσαι, the three islets off the coast of Aeolis (Strabo 617). Cp. 'Albion.' But a town on a hill might also owe the epithet to its buildings. We cannot now decide between soil and buildings in the cases of τὸν ἀργυρέντα Δίκαστον and Κάμειρον (Il. 2. 647, 656) in central Crete (?), nor always in the case of the name 'Alba.'

671 ε. μινύρεται θαμίζοντα inverts the usual constr.; cp. Od. 8. 450 ὁ δ' ἄρ' ἀσπασίως οἴει θυμῷ | θερμὰ λόετρ', ἐπει
οὕτι κομιζόμενός γε θάμξειν, 'since he was not often so cared for'; Plat. Rep. 328 C ὁ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαλνῶν εἰς τὸν Πειραιᾶ. Here, however, θαμίζοντα may be taken separately, 'frequenting' (the place): Il. 18. 386 πάρος γε μὲν οὐτὶ θαμίζεις, 'hitherto thou comest not oft.' The midd. in fr. 460 τῷδε (v.l. τῇδε) θαμίζεται, (the fish) haunts those waters.

6 χλωραῖς ὑπὸ βάσταις,
 7 τὸν οἰνωπὸν ἔχουσα κισσὸν
 8 καὶ τὰν ἄβατον θεοῦ
 9 φυλλάδα μυριόκαρπον ἀνήλιον
 10 ἀνήνεμόν τε πάντων
 11 χειμώνων· ἵν' ὁ βακχιώτας
 12 ἀεὶ Διόνυσος ἐμβατεύει
 13 *θεᾶς ἀμφιπολῶν τιθῆναις.

675

ἀντ. α'. θάλλει δ' οὐρανίας ὑπ' ἄχνας
 2 ὁ καλλίβοτρος κατ' ἥμαρ ἀεὶ¹
 3 νάρκισσος, μεγάλαιν θεᾶν
 4 ἄρχαιον στεφάνωμ', δ' τε

680

R, V³, and Ald. **674** τὸν οἰνωπὸν ἔχουσα Erfurt (and so Hartung). τὸν οἰνωπ' ἀνέχουσα L (made from οἰνωπὰν ἔχουσα), and so most MSS., except that T and Farn. give the right accent (*οἰνῶπ'*), while B and Vat. have οἰνώπαν ἔχουσα. Dindorf's conjecture, οἰνῶπα νέμουσα, has been received by several edd.
675 ἄβατον] ἄπατον Vat. **676** ἀνάλιον Triclinius. **678** ὁ βακχειώτας L, with a letter erased after ὁ. **680** θεᾶς Elmsley: *θεᾶς* MSS. The word

673 χλω. ὑπὸ βάσταις, ‘under’ (screened by) green glades,—in the sacred grove (cp. 17) and in the neighbouring Academy. Cp. *Ai.* 198 ἐν εἴανέρωι βάσταις (Ida's glens). If the word could be referred, like βυσσός, to the rt. of βαθός, it would be peculiarly appropriate here to the haunts of the bird that ‘sings darkling.’

674 The reading ἀνέχουσα is usually justified by *Ai.* 212 (*σε*) στέρξας ἀνέχει, ‘having conceived a love for thee, he upholds thee’; and Eur. *Hec.* 123 βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων, ‘upholding,’ i.e. ‘refusing to forsake,’ ‘remaining constant to.’ But how could the bird be said to ‘uphold’ the ivy in that sense? In Thuc. 2. 18 and 7. 48 ἀνέχειν is intrans., ‘he held back’ cautiously. Of the two MS. readings, οἰνωπὰν ἔχουσα and οἰνῶπ' ἀνέχουσα, the latter seems to have come from the former, not *vise versa*. οἰνωπός is a good Attic form (used four times by Eur.), and οἰνωπὸν ἔχουσα is nearer to the MSS. than Dindorf's οἰνῶπα νέμουσα. The latter word would mean, ‘having for her domain.’

675 f. The ivy and the vine (17) being sacred to Dionysus (*θεοῦ*), the foliage of the place generally is called his. *θεοῦ* is certainly not the hero Colonus (65). We might desire θεᾶν (the Eu-

menides), but the φυλλάς meant is not *only* that of the sacred grove; it includes the Academy. μυριόκαρπον refers to the berries of the laurel (*παγκάρπον δάφνης O. T. 83*), the fruit of the olive and of the vine. Cp. on 17.

677 f. ἀνήνεμον...χειμώνων, cp. 786, 1519: *EI.* 36 ἀσκενον ἀστίδων: *ib.* 1002 ἀλυτος δῆτης: *Tz.* 691 ἀλαμπές ἥλιον: *Od.* 6. 250 ἐδητόν...ἄπατος: *Eur. Ph.* 324 ἀπέπλος φαρέων. In these poet-phrases, the gen. might be viewed either as (1) simply a gen. of want, as after καθαρός, etc.: (2) an attrib. gen. depending on the implied noun (here, *ἀνέμοι*).

678 βακχιώτας (only here)=βακχευτής, βακχός, reveller. Cp. *O. T.* 1105 ὁ Βακχεῖος θεός.

679 f. ἐμβατεύει, haunts the ground, Aesch. *Pers.* 449 Πάν έμβατεύει ποντίας ἀκτῆς ἐπι.. ἀμφιπολῶν, properly, ‘moving around,’ so, ‘attending on,’ ‘roaming in company with.’ The bold use seems to have been suggested by the noun ἀμφιπόλος as=‘follower’ (Pind., etc.), ἀμφιπολεὺν being here to that noun as ὅπαδεῖν to ὅπαδος. *τιθήνας*, the nymphs of the mythical Nysa, who nurtured the infant god, and were afterwards the companions of his wanderings: *Il.* 6. 132 (Lycurgus, king of Thrace) Διωνύσου τιθήνας | σεῦε κατ' ἡγάθεον Νυσῆιον.

in the covert of green glades, dwelling amid the wine-dark ivy and the god's inviolate bowers, rich in berries and fruit, unvisited by sun, unvexed by wind of any storm; where the reveller Dionysus ever walks the ground, companion of the nymphs that nursed him.

And, fed of heavenly dew, the narcissus blooms morn by morn with fair clusters, crown of the Great Goddesses from of yore; and

should answer to the syllable *χρυσ-* in v. 693. The conjecture *θύλαις* (noticed by Schneidewin) would require some change in 693, where see n.—άμφιπολῶν (from ἀμφιπόνων) L; ἀμφιπόλων A, R, B, L², Vat.: ἀμφιπόλων F, T, Farm. **682** δέι is omitted by Nauck: cp. n. on 669. **683** μεγάλαιν θεάν MSS.: μεγάλων θεών Plut. *Mor.* 647 B, Clemens *Paed.* 213: μεγάλου θεῶν Nauck.

681 ff. Θαλλαί δ'. After the mention of Dionysus, the narcissus now serves to introduce a mention of Demeter and Persephone (Cora). Under the name of *Ιακχος*, represented as the son of Cora (sometimes of Demeter), Dionysus was associated in the Eleusinian mysteries with the 'two goddesses' (*τὼ θεῶν*) thus *Ant.* 1119 he reigns *παγκούνος Έλευσίνας | Δηϊός ἐν κόλπῳ*. A relief found at Eleusis in 1859, and referable to the period between Pheidias and Praxiteles, shows Persephone with her right hand on the head of the young Iacchus (a boy of some fifteen years), who is facing Demeter. It is reproduced in Baumeister's *Denkmäler des klass. Alterth., s.v. 'Eleusinia,'* p. 471. There was a shrine of Demeter near Colonus, 1600.

683 νάρκισσος. As the epithet shows, some thickly-flowering variety is meant: cp. Vergil's 'comantem Narcissum,' *Geo.* 4. 122. Wieseler (*Narkissos*, pp. 114 ff., Gött. 1856) thinks that a lily is meant here. Bentham (*British Flora*, 4th ed., p. 473) says that the *narcissus poeticus* of the Mediterranean region 'has usually a solitary flower of a pure white, except the crown, which is yellow, often edged with orange or crimson.' This does not suit *καλλιβότρυν*. There is a like doubt about the classical *νάκυνθος*, variously taken as iris, gladiolus, or larkspur—at any rate, not our hyacinth. But, whatever the true identification here may be, the symbolism of *νάρκισσος* in Greek mythology is clear. It is the flower of *imminent death*, being associated, through its narcotic fragrance, with *νάρκη*,—the pale beauty of the flower helping the

thought. It is the *last* flower for which Persephone is stretching forth her hand when Pluto seizes her,—Earth having put forth a wondrous narcissus, with a hundred flowers, on purpose to tempt her: *Hom. Hymn.* 5. 15 ἦ δ' ἔρα θαυμήσασ' ὠρέατο χερσὶν ἄμ' ἀμφῷ | καλὸν ἄθυρμα λαβεῖν· χάρε δὲ χθὼν εὐράγνια. Paus. 9. 31. 9 (quoting an ancient hymn by the legendary poet Pamphos) says that Cora was seized οὐκ τούς ἀπατηθέσαν αὖλά ναρκίσσους. So Euphorion (220 B.C.) fr. 52 Εύμενίδες ναρκίσσους ἐπιστέφεις πλοκαμίδας. Artemidorus (160 A.D.), interpreting dreams of *crowning the head*, says, στέφανοι ναρκίσσων πεποιημένοι πᾶσι κακοῖ (Oneirocr. I. 77). Narcissus is the fair youth cold to love, whose face seen by himself in the water was the prelude of death (cp. Artemid. 2.7).

μεγάλαιν θεάν: Paus. 8. 31. 1 (at Megalopolis) θεάν ιερὸν τῶν μεγάλων· αἱ δέ εἰσιν αἱ μεγάλαι θεαὶ Δημήτηρ καὶ Κόρη. In Attic usl. τῶν θεῶν, and so Andoc. or. § 32 (of these goddesses) πρὸς τοὺς θεούς is now read (*v.l. τὰν θεάν*). Indeed θεά is rare in Attic prose except in such phrases as *θεούς καὶ θεάς*. But here, in a lyric passage, and with an epithet added, the poet may have preferred the less familiar θεάν. The schol. was wrong in desiring τῶν μεγαλῶν θεάν (meaning the Eumenides).

684 δρχαῖον στεφάνωμ'. The narcissus does not figure *specially* as an attribute of the goddesses—as the corn-ears and poppy of Demeter, the pomegranate of Cora, and the myrtle of Iacchus. But, as the flower which Cora was plucking when seized, it was associated with their cult from the first (*ἀρχαῖον*), and was one

5 χρυσαυγής κρόκος· οὐδ' ἄϋπνοι
 6 κρῆναι μινύθουσιν
 7 Κηφισοῦ νομάδες ῥέεθρων,
 8 ἀλλ' αἰὲν ἐπ' ἥματι
 9 ὀκυτόκος πεδίων ἐπινίσσεται
 10 ἀκηράτῳ σὺν ὅμβρῳ
 11 στερνούχου χθονός· οὐδὲ Μουσᾶν
 12 χοροί νιν ἀπεστύγησαν, οὐδ' ἀ
 13 χρυσάνιος Ἀφροδίτα.

685

690

687 Κηφισοῦ L, with MSS.: Κηφισοῦ B, T, Vat., Farn. **689** ἐπινίσσεται L, L², R², F (with σ written above): ἐπινίσσεται A, R, Ald.: ἐπινίσσεται B, T, Vat., Farn.

691 στερνούχου] στέρνου Vat.: Hermann conject. σπερμούχου. **692** οὐδ' ἀ B,

of the flowers which would be most fitly woven into those floral wreaths which, on the wall-paintings, sometimes replace Demeter's more usual crown of corn-ears (see Baumeister, *Denkm.* p. 417). Hesych. says that in Crete the narcissus was called *δαμάτριον*. In Rhodes Cora was crowned with asphodel (Bekker *Anecd.* I. 457. 9). At Hermione a flower like the *ὑάκινθος*, locally called *κοσμοσάνδαλος*, was worn by the worshippers of Demeter Chthonia (Paus. 2. 35. 5). Schneidewin's explanation, 'original crown,'—before they changed it for others,—is against the myth itself, which makes the narcissus a new joy to Cora's eyes (*Hom. Hymn.* 5. 15).

685 χρυσαυγής κρόκος. Tozer, *Geogr. of Greece* p. 162: 'when Sophocles... speaks of the "crocus with its golden sheen," we would fain regard this as the same with the splendid flower that displays its golden blossoms close to the snow on Parnassus and the mountains of Arcadia. But, in reality, there can be little doubt that it was the cultivated crocus, from which the saffron was obtained, and which was introduced into Greece from the East, where it was prized as a dye for robes and slippers,—the *κροκόβαττον τοῦδε εἶμαρν* of the *Persae* [660]—the sign of royalty and majesty.' Cp. *Hom. Hymn.* 4; 177 (of fair maidens) ἀμφὶ δὲ χαῖται | ὥμοις ἀσσοντο κροκῆις ἀνθεὶ ὄμοιαι. Along with roses, violets, 'hyacinth,' 'narcissus,' and 'agallis' (iris?), the 'crocus' is gathered by Cora (*ib.* 6 ff.). Schol. κἀ τῇ Νιοβῃ ὁ Σοφολῆς τὸν κρόκον ἀντικρυς τῇ Δήμητρι ανατίθεται. At the Thesmophoria (the

festival of Demeter *θεσμοφόρος*), when wreaths of flowers were not worn (schol.), the women appeared in *κροκωτοί*, saffron-coloured robes (Ar. *Thesm.* 138). The crocus was planted on graves (Juv. *Sat.* 7. 208).

686 κρῆναι, the 'founts.' 'The most distant sources of the river are on the w. side of Mt. Pentelicus and the s. side of Mt. Parnes, and in the intermediate ridge which unites them' (Leake): in particular, a broad stream descends from the steepest part of Parnes. The Cephissus has a course of about 20 miles to the bay of Phalerum.

μινύθουσιν. Soph. has seized a distinctive point. Even at this day, when the plain has much less shade than of old, the *Cephissus* 'never fails,' while in the long droughts of summer the bed of the *Ilissus* is absolutely dry. Cp. *Modern Greece* by H. M. Baird (1856) p. 294: 'The little river Cephissus...scatters fertility and verdure around. Great was the contrast between its banks and the rest of the plain, which in the month of October is dry, parched, and dusty. The whole valley, in its width of six miles, had been stripped of nearly every vestige of vegetation; for not a drop of water had fallen during the previous four or five months.'—*μινύθω* is both trans. and intrans. in Homer; intrans. in the Ionic of Hippocr. (who has it of flesh 'wasting'). Aesch. has it twice in lyrics (intrans.); Soph. only here.

687 Κηφισοῦ. Chr. Wordsworth (*Athens and Attica* p. 137) observes that the Athenian poets never praise the *Ilissus* (perhaps because it was too much

the crocus blooms with golden beam. Nor fail the sleepless founts whence the waters of Cephisus wander, but each day with stainless tide he moveth over the plains of the land's swelling bosom, for the giving of quick increase; nor hath the Muses' quire abhorred this place, nor Aphrodite of the golden rein.

L², Vat.: οὐδὲ αὖ L, F, R²: οὐδὲ A, R, Ald. Retaining θείας in v. 680, Triclinius here supplied the wanting syllable by reading οὐδὲ αὖ | ἄ, found in T and Farn. With a like object, Brunck conjectured οὐδέ γ' | ἄ: Hermann, οὐδὲ | μὰν: Hartung,

associated with the prose of daily life), though Plato, in the *Phaedrus*, makes some amends; they keep their praises for the Cephisus (so Eur. *Med.* 835). On the other hand the Ilissus, not the Cephisus, is the representative river of Attica for more distant singers, from Apollonius Rhodius (I. 215) to Milton (*Par. Reg.* 4. 249).

νομάδες, wandering. The word *alludes* to irrigation by ducts or canals (a system still in use), but does so far more poetically than would be the case if (with E. Curtius) we made it active, with ρέεθρων for object. gen., 'distributing the streams.' There is no example of an adj. of this form (as στοράς, στροφάς, φορβάς) having an active sense. Cp. O. T. 1350 n.

688 ἐπ' ἥματι, a very rare use in Attic, meaning here that *on* (or *for*) each day the river gives what that day requires. Cp. II. 10. 48 (never did I hear ἄνδρ' ἔνα τοσσάδε μέρμερ' ἐπ' ἥματι μητροσαθεῖ (as one day's work): more oft. ἐπ' ἥματι τῷδε, 'on this day,' II. 13. 234, 19. 110. Herodotus has the gen. ἐπ' ἥμέρης ἐκάστης in a similar sense (5. 117); this phrase, too, is un-Attic.

689 ὠκυτόκος, giving an early reward to the cultivator's labour. Cp. ὠκυτόκοιο Σελάνας (because thought ἐπὶ ταῖς λοχείαις καὶ ὀδοῖς βοηθεῖν), poet. *ap.* Plut. *Mor.* 282 C. ὠκυτόκουν, a medicine used in childbed, Ar. *Th.* 504.

πεδίων ἐπινίστεται, a partitive gen. (helped by ἐπι-), cp. ἔρχονται πεδίοι, II. 2. 801.

690 ὅμβρῳ, water: see on O. T. 1427. (*Not.* 'with the help of rain.')

691 στ. χθονός, possessive gen. with πεδίων.—στερνούχου, having στέρνα: an expressive word for the expanse of the Attic πεδίον, varied by gentle undulations, or by rocky knolls like Colonus itself. Suidas quotes a poet. phrase στέρνα γῆς: cp. the common use of

μαστοί for round hills or knolls. Hes. *Theog.* 117 Γαῖας εὐρύστερος: Pind. *Nem.* 7. 33 εὐρυκόλπου | ...χθονός. Both στέρνα and μώτα were applied, says the schol., to τῆς γῆς τὰ πεδιώδη καὶ εὐρέα. The epithet helps, with ὠκυτόκος, to suggest the image of a mighty living frame, quickened by the veins of irrigation.

Μουσᾶν. Paus. I. 30. 2 (in the Academy, cp. on 55) ἔστι δε καὶ Μουσῶν τε βωμὸς καὶ ἔτερος Ἐρμοῦ καὶ ἐνδον Ἀθηνᾶς.

692 f. νὺν refers to χθονός in 691: this region generally.

οὐδὲς ἄ. The οὐδὲς αὖ of L is somewhat prosaic, and implies a contrast between the deities which is unfitting here. **Ἀφροδίτη** is not among the divinities of the Academy or Colonus in Paus. I. 30, though there was an altar of Ἐρμοῦ in front of the entrance to the Academy. But she was often associated with Demeter and Cora (cp. Paus. 3. 19. 4, and Baumeister *Denkmäler* p. 419); and she was also specially connected by an Attic legend with the Cephisus (Eur. *Med.* 835).

χρυσάνιος, when she drives her chariot drawn by sparrows (Sappho fr. I. 10), doves, or swans. The word occurs only once in II. (6. 205), as epith. of Artemis, and once in *Od.* (8. 285), as epith. of Ares. Paus. 9. 23. 4 (speaking of a lost hymn by Pindar to Persephone) ἀλλα τε ἐις τὸν Ἀδηνοῦ εἰσιν ἐπικλήσεις καὶ ὁ χρυσήνιος, δῆλα ὡς ἐπὶ τῇ Κέρῃς τῇ ἀρπαγῇ. So, here, the epith. suggests a visit of the goddess from above.

694—719 Thus far the theme has been Colonus and the adjacent region. Now the praises take a larger range. Athena's gift of the olive, Poseidon's gift of the horse, are here celebrated as common to Attica (τὰδε χώρα, 700, cp. 668): though the latter had a special interest for Colonus Hippius, and the former for the Academy, where an olive was shown, said to have sprung up next

- στρ. β'. ἔστιν δ' οἶον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω, 694
 2 οὐδ' ἐν τῷ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε
 βλαστὸν
 3 φύτευμ' ἀχείρωτον αὐτοποιόν,
 4 ἐγχέων φόβημα δαίων,
 5 δὲ τὰδε θάλλει μέγιστα χώρα,
 6 γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας. 700
 7 τὸ μέν τις *οὐ νεαρὸς οὐδὲ γήρα.

οὐδ' οὖν | ἀ (and so Blaydes): Campbell, οὐδ' ἄρ' | ἀ. 694 ἔστιν δ' T, Farn.: ἔστιν δὲ L, A, and most MSS. 696 f. οὐδ' ἐν τῷ μεγάλῳ...βλαστὸν] In the antistrophic verses (709 f., δῶρον...μέγιστον), as compared with these, there is a defect of two short syllables. Various remedies have been suggested. (1) Leaving vv. 696 f. intact, Porson inserts χθοὺς before αὐχῆμα in v. 710. I follow him. (2) Deleting Πέλοπος in v. 697, Meineke changes αὐχῆμα to κτῆμα, and Bergk to σχῆμα. (3) F. W. Schmidt deletes Πέλοπος πώ in v. 697, and εἰπεῖν in 710: then νάσῳ ποτὲ βλαστὸν answers to αὐχῆμα μέγιστον. (4) Nauck deletes νάσῳ Πέλοπος πώποτε in v. 697, εἰπεῖν and μέγιστον in v. 710: then Δωρίδη βλαστὸν answers to δαίμονος αὐχῆμος. (5) Hartung, leaving vv. 709 f. intact, substitutes πρὶν for Πέλοπος in v. 697. 698 φύτευμ' MSS.: φίτευμ', found in the margin of the Aldine copy mentioned on v. 670, is received by Doederlein, Blaydes, Nauck.—ἀχείρωτον A, with most MSS. (ἀχύρωτον R), Pollux 2. 154, Elms., Herm., Blaydes, Campb.: ἀχείρητον L (from ἀχήρητον), F, R², schol., Dind., Wecklein; ἀχείριστον

after the primal olive in the Πανδροσεῖον of the Erechtheum (Paus. 1. 30. 2).

694 γᾶς Ἀσίας, sc. δν, possessive gen., with ἐπακούω, hear of as belonging to. The poet does not mean, of course, that he has never heard of the olive as *growing* in the Peloponnesus or in Asia Minor. It is enough to recall the στρεπτῆς καλουμένης ἐλαῖας φύτῶν of Epidaurus (said to have been twisted by Heracles, Paus. 2. 28. 2), and the speculation of Thales in the olive-oil presses of Miletus and Chios (ἐλαιούργεια, Arist. Pol. 1. 11). He means that nowhere else has he heard of an olive-tree springing from the earth at a divine command, or flourishing so greatly and so securely under divine protection.

695 f. Δωρίδι, as Schneidewin remarked, is an anachronism (cp. 1301), since legend placed Oedipus before the Trojan war, and the Dorian conquest of the Peloponnesus after it; but Attic tragedy was not fastidious on such points. In Eur. *Hec.* 450 the Peloponnesus is Δωρὶς αἴτα. Cp. on 66. **νάσῳ**: cp. Eust. ad Dion. Perieg. 403 ἡ τὸν Πέλοπος νῆσος ἔστι μὲν κυρίως Χερρόνησος, δύως δὲ νῆσος μέν λέγεται, ὡς παρὰ βραχὺ τοιαῦτη οὖσα. In the 10th century we find the Pelopon-

nesus called simply ἡ νῆσος by Constantinus Porphyrogenitus, περὶ τῶν Θεμάτων ('the provinces') p. 52 ἔστι δὲ πᾶσα ἡ νῆσος ὑπὸ ἐνι στρατηγῷ τεταγμένη.

Πέλοπος has been regarded by some as a gloss: see on 709 f. But, apart from the fact that 709 f. are shorter by ~, it need move no suspicion; for, if not necessary here, it is at least fitting, and is often joined with νῆσος. Tyrtaeus fr. 2 εὐρέταν Πέλοπος νάσον ἀφίκομεθα. *Cypria* fr. 8 διεδέρκετο νῆσον ἀπασαν | Ταυταλίδεω Πέλοπος. Ion *Omphale* fr. 24 ἀμενον ἡ τὸν Πέλοπος ἐν νῆσῳ τρόπον.—Cp. Aesch. *Eum.* 702 (the Areiopagus is a safeguard) οὖν οὗτος ἀνθρώπων ἔχει | οὔτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τρόποις.

698 φύτευμ'. φίτευμ', which Blaydes prefers, occurs only once in trag. (Aesch. *Ag.* 1281, of Orestes); it seems more appropriate to a 'scion' (child) than to a plant.

ἀχείρωτον was read here by Pollux (2. 154), and is thus carried back to about 160 A.D.; it is also in A and a majority of our other MSS.; while L's ἀχείρητον is clearly a corruption. The question is whether ἀχείρωτον means (1) 'unvanquished,' the only sense in

And a thing there is such as I know not by fame on Asian ^{2nd} ground, or as ever born in the great Dorian isle of Pelops,—a growth unconquered, self-renewing, a terror to the spears of the foemen, a growth which mightily flourishes in this land,—the gray-leaved olive, nurturer of children. Youth shall not mar it ^{strope.}

Hartung: ἀγήρατον Nauck.—ἀὐτοποιόν Blaydes: ἀντόποιον MSS. Nauck conject. ἀνθόποιόν; Meineke, αὐτόφοιον. **699** ἔγχέων L (γ in an erasure), and most MSS.: ἔκχέων A, B: ἔκχέον R, Vat. **700** μέγιστα T, Farn.: most of the others have μεγύσται (as L), or μεγίστα. Blaydes conject. μάλιστα. **701** παιδοτρόφουν] L has ε written over αι, indicating a conjecture πεδοτρόφου. κουροτρόφου Nauck. **702 f.** τὸ μέν τις MSS.: τὴν μέν τις Triclinius (T, Farn.): τὸ μήν τις Seebass: τὰν οὔτις Nauck.—οὐ νεαρός] οὐτε νεαρός MSS., which exceeds the metre of the antistrophic v. (715) by one short syll.; hence Porson changed οὐτε to οὐ (ap. Kidd, p. 217). Elmsley conject. οὐτε νέος: Hartung, οὔτ' ηρός: Dindorf, οὔτ' ἄβρός: Blaydes, τὰν οὐτε νεαρός τις.—οὐδὲ γῆρα | συνναῖν] οὐτε γῆρα | σημαίνων MSS. In L the first hand wrote γῆραι: the corrector changed the accent. συνναῖν is the conjecture of Blaydes, also of Wecklein, and had occurred, independently of both, to myself. Nauck (formerly) conjectured οὔτ' ἐν ὥρᾳ | χειμώνων: Buecheler,

which it occurs elsewhere, as Thuc. 6. 10 οἱ Χαλκιδῆς...ἀχείρωροι εἰσὶ: or (2) ἀχειρούργητον, as Pollux takes it, ‘not cultivated by human hands.’ χειρωμα usu. meant ‘a conquest,’ or ‘a violent deed’; yet Aesch. could say τυμβοχά χειρώματα (work of the hand in mound-making) *Theb.* 1022. A bold artist in language might similarly, perhaps, have ventured on ἀχείρωτος as =‘not hand-wrought.’ My reason for preferring ‘unvanquished’ is the context. While βλαστόν (697) refers to the miraculous *creation* of the olive by Athena, αὐτοποιόν refers (I think) to its miraculous *self-renewal* after the Persians had burnt it. Her. 8. 55 δευτέρη τε ἡμέρη ἀπὸ τῆς ἐμπρήσιος Ἀθηναῖων οἱ θεῖν ὑπὸ βασιλέος κελεύμενοι ὡς ἀνέβησαν ἐς τὸ ιρόν, ὥρων βλαστὸν ἐκ τοῦ στελέχεος ὅσν τε πηχαῖνον ἀναδεδραμηκότα. This connection of ideas is further indicated by the next phrase, ἔγχέων etc. For αὐτοπούσ as ‘self-produced’ (i.e. producing itself from itself) cp. αὐτότοκος, αὐτοφάγος, αὐτοφόρος. Chandler (*Accent.* § 457 2nd ed.) remarks that all compounds of -ποιος are oxytone (quoting Arcadius 88. 2): αὐτόποιος (as our MSS. give it) in this passage ‘is the one solitary exception, and therefore probably a false accent.’

699 φόβημα. Androton (circ. 280 B.C.), in his Ἀτθίς, stated that the sacred olives (*μορταί*) in Attica had been spared by the Peloponnesian invaders under Archidamus, who sacrificed to Athena.

The *Atthis* of Philochorus, a contemporary of Androton, made the same statement (schol. ad loc.).

700 τὰδε...χώρᾳ, locative dat.: in Attica. μέγιστα: cp. 219 μακρά, 319 φαιδρά, O. T. 883 ὑπέροπτα n. The light soil of Attica (τὸ λεπτόγεων), and the climate, esp. favoured the olive: cp. Theophr. *Causa Plant.* 2. 4. 4 ἡ σπιλάς (stony ground) καὶ ἔτι μᾶλλον ἡ λευκόγειος (670 n.) ἐλαιοφόρος. For Greece, the olive-zone begins s. of the plains of Thessaly, as for Italy it begins s. of the plains of Lombardy. The olive is found in Phthiotis and Magnesia: in Epeirus, only on the sea-coast.

701 παιδοτρόφου, nourishing the young lives in the land. The epithet is especially fitting here, after the recent allusion to Demeter and Cora, because at the Thesmophoria the prayer to those goddesses associated Earth with them as ἡ κουροτρόφος: see Ar. *Thesm.* 295. Cp. Juv. *Sat.* 3. 84 quod nostra infantia cælum Hausit Aventini, baca nutrita Sabina (the olive). Hesych. (s.v. στέφανον ἐκφέρεν) says that it was the Attic custom στέφανον ἐλαῖας τιθέναι πρὸ τῶν θυρῶν, when a male child was born; as wool, when a female (cp. *foribus suspende coronas: Iam pater es*). But there is no such allusion here. Nor could παιδοτρ. mean ‘propagated from the parent olive’ on the acropolis, as Schneidewin thought.

702 τὸ μέν τις κ.τ.λ. Two points first claim notice. (1) οὐτε and νεαρός

8 *συνναίων ἀλιώσει χερὶ πέρσας· ὁ γὰρ *αἰὲν ὄρῶν
κύκλος

9 λεύσσει νιν Μορίου Διὸς

705

10 χά γλαυκῶπις Ἀθάνα.

ἀντ. β'. ἄλλον δ' αἶνον ἔχω ματροπόλει τῷδε κράτιστον, 707

2 δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, <χθονὸς>
αὐχῆμα μέγιστον,

3 εὔπιπον, εὔπωλον, εὐθάλασσον.

711

4 ὁ παῖ Κρόνου, σὺ γάρ νιν εἰς

5 τόδ' εἴσας αὐχῆμ', ἄναξ Ποσειδάν,

6 ἵπποισιν τὸν ἀκεστῆρα χαλινὸν

οὕτ' ἔνεδρος οὔτε χώρας | ἐμβαίνων. 703 χερὶ Heath: χειρὶ MSS. 704 ὁ γὰρ
αἰὲν ὄρῶν Hermann, and so most recent edd. (Porson, *ap.* Kidd, p. 217, proposes
ὁ γὰρ αἰὲν ὄρῶν). ὁ γὰρ εἰσ αἰὲν ὄρῶν L, and so most MSS. (some with εἴσαιεν):
ὁ γὰρ εἰσορῶν A, R, Ald. Some keep εἴσαιεν here, and alter παραπομένα in the
antistr., v. 716 (where see n.). 707 ἔχω is wanting in B, Vat., a space being

are both in the MSS., but both cannot be right. Cp. v. 715. If with Porson the first οὔτε is changed to οὐ, the second οὔτε must certainly be changed to οὐδέ. A single οὔτε cannot follow οὐ, though a repeated οὔτε can (*Tr.* 1058). Elmsley's οὔτε νέος is hardly probable. (2) γήρᾳ σημαίνων seems to me impossible. It surely could not mean either (a) ‘commanding in old age’—the elderly Archidamus in contrast with the young Xerxes—or (b) ‘commanding the elderly men.’ The difficulty is not in the sense of σημαίνων itself, for which cp. *Il.* I. 288 πάντων μὲν κρατέειν ἰθέλει, πάντεσσι δ' ἀνάστεν, | πᾶσι δὲ σημαίνειν,—he would be master, king, captain (*σημάντωρ*): it is in the combination with γήρᾳ.

Now comes this question:—Was the antithesis here between *youth* and *age*, or between some other notions? Hartung writes οὔτ' ἥπος οὔτε γήρᾳ, understanding, ‘neither in spring nor in winter,’ σημαίνων, ‘by his word of command’: but such a figure, sense of γήρᾳ is inconceivable. Nauck’s οὔτ' ἥπος οὔτ' ἐν ὥρᾳ | χειμώνων is too far from the MSS., and the plur. is strange. I incline to believe that the poet indeed meant ‘neither young nor old,’ but without any personal reference, and merely in this general sense:—‘from generation to generation of men these sacred trees are safe.’ The words ὁ γὰρ αἰὲν ὄρῶν suit this. The conjecture σημαίνων has

palaeogeographic probability (for a cursive text): for the phrase cp. Eur. fr. 370 μετὰ δ' ἡσυχίας πολιῷ γήραι συνοικοῦντι.

704 κύκλος, the eye of Zeus (so κύκλοι, *Ph.* 1354), not the ‘orb’ of the sun.

705 Μορίου Διός. *Attic Orators*, vol. I. p. 289: ‘Throughout Attica, besides the olives which were private property (ἴδιαι ἐλαῖαι, *Lys.* or. 7 § 10) there were others which, whether on public or on private lands, were considered as the property of the state. They were called *moriae* (*μορίαι*)—the legend being that they had been propagated (*μεμορημέναι*) from the original olive which Athena herself had caused to spring up on the Acropolis. This theory was convenient for their conservation as State property, since, by giving them a sacred character, it placed them directly under the care of the Areiopagus, which caused them to be visited once a month by Inspectors (*ἐπιμεληταί*, *Lys.* or. 7 § 29), and once a year by special Commissioners (*γυνώμονες*, *ib.* § 25). To uproot a *moria* was an offence punishable by banishment and confiscation of goods (*ib.* § 41).’ Μορίον, from the objects protected; so Ζεὺς ἱετός, κτήτος, etc.

706 γλαυκῶπις, with grayish-blue eyes: the Homeric epithet has been suggested by γλαυκᾶς in 701. The altar of Ζεὺς Μόριος, otherwise called Καταβάτης, was in the Academy, where there was

by the ravage of his hand, nor any who dwells with old age ;
for the sleepless eye of the Morian Zeus beholds it, and the
gray-eyed Athena.

And another praise have I to tell for this the city our mother, ^{2nd anti-}
the gift of a great god, a glory of the land most high ; the might ^{strophe.}
of horses, the might of young horses, the might of the sea.

For thou, son of Cronus, our lord Poseidon, hast throned
her in this pride, since in these roads first thou

left. **709 f.** See on vv. 696 f. **712** *eis* mss., *es* Dind. **713** *eis* ^[as A] or *es* ^[as B, T] or *eis* ^[as L, F, R², L²]. In L the accent is in an erasure: the first hand perh. wrote *eis*. **714** *ηπποισι* L.

also a shrine of Athena close to the *μορία* (Apollodorus *aρ.* schol.); hence there was a special reason for the conjunction of the deities here.

707 ff. This antistrophe is devoted to Poseidon, as the strophe to Athena. *ματρόπολει*, 'mother-city' (Athens), since the men of Colonus, like all other dwellers in Attica, may deem themselves her children. So Pind. *Nem.* 5. 8 *Αλακίδας...ματρόπολιν τε*, their native state (Aeginata): *Ant.* 1122 *Βακχᾶν ματρόπολιν Θήβων* (with allusion to Semelè). *Νοτ.*, 'capital city,' which would be prosaic: this sense occurs as early, however, as Xen., *Anab.* 5. 2. 3 *ἐν δὲ ἦν χωρὸν ματρόπολιν αὐτῶν*.

709 f. If vv. 696 f. are sound as they stand, the problem here is to supply ~~, and Porson's *χθονὸς* seems best. *μεγάλου...μέγιστον, αὐχῆμα...αὐχῆμα* (713) must not be judged with modern fastidiousness: see on 554.

711 *ένππον, ένπωλον* harmonizes with a strain of feeling which pervades the ode,—that the bounty of the gods to Attica is continued from day to day and from age to age. The supply of good *πῶλοι*: '*est in equis patrum Virtus.*' *ένππον* further suggests *τηπεῖς*, since (as = 'well-horsed') it is often said of heroes (Pind. *Ol.* 3. 39 *εὐ. Τυδαιόδαν*). The Boeotian Orchomenus is *καλλίπωλος*, Pind. *Ol.* 14. 2. For *αὐχῆμα ένππον*, a glory consisting in good horses, cp. 102, Pind. *Ol.* 3. 37 *ρύμφαρμάτον | διρρηλασίας*: *P.* 8. 37 *νίκαν...θρασύγυνον*: *Isth.* 1. 12 *καλλίνικον...κύδος*.

ένθαλασσον. The well of salt water

shown in the Erechtheum (*ὑδωρ θαλάσσιον ἐν φρέατι* Paus. 1. 26. 5) was called *θάλασσα*. It was said to have been created by a blow from Poseidon's trident; the three holes which were shown are still visible (see Penrose's drawing and description in Smith's *Dict. Geog.* 1. 279 b). Her. 8. 55 *Ἐρεχθέος...νηὸς, ἐν τῷ ἑλαῃ τε καὶ θάλασσα ἔνι.* Apollod. 3. 14. 1 (Poseidon) *ἀνέφρενος θάλασσαν ἦν νῦν Ερεχθίδα καλοῦσι.* *ένππον, ένθαλασσον* are brought close together as expressing the two great attributes of Poseidon, *Hom. Hymn.* 22, 4 *διχθά τοι, Ευνοσίγαε, θεοὶ τιμῆι ἐδάσαντο, | ἵππων τε διητήρι ἔμεναι σωτῆρά τε νηῶν*: Ar. *Eg.* 551 *ἵππι' ἀνάξ Πόσειδον, φ | χαλκοκρήτων ἵππων κτύπος | ...άνδανει, | καὶ κυανέμβολοι θοαι | μισθοφόροι τρήψεις.*

712 *σὺ γάρ*, after the voc.: cp. σὺ δέ (507).

713 *eis* ^[as A] *νν εἰς τόδ' αὐχῆμα,* didst establish her in this glory, as in a royal throne: cp. Her. 3. 61 *τοῦτον...εἴσε ἄγων ἐς τὸν βασιλήιον θρόνον.* The phrase is Homeric, *Od.* 1. 130 *αὐτὴν δ' ἐς θρόνον εἴσεν ἄγων.*

714 *έπποισιν* with *τὸν ἀκεστήρα*: cp. *Ai.* 1166 *βροτοῖς τὸν ἀείμνηστον | τάφον.* *ἀκεστήρα*=*σωφρονιστήν*, healing their *μανίαδες νόσους* and bringing them to a calm temper (*Il.* 13. 115 *ἄλλ' ἀκεώμεθα θάσον· ἀκεσταὶ τοι φρένες ἐσθλῶν*): cp. Athen. 627 E (music is introduced at banquets) *ὅπως ἔκαστος τῶν εἰς μέθην καὶ πλήρωσιν ὥρμησέων λατρὸν λαμβάνη τῆς ὅβρεως καὶ τῆς ἀκοσμίας τὴν μουσικήν.* Pind. *Ol.* 13. 68 *φίλτρον τόδ' έπτειν, 85 φάρμακον πρᾶν*, said of the bit (*χαλκύν*) given by Athena to Bellerophon for Pegasus.

- 715
- 7 πρώταισι ταῖσδε κτίσας ἀγνιαῖς.
 8 ἀ δὲ εὐήρετμος ἔκπαγλ' ἀλία χερσὶ παραπτομένα
 πλάτα
- 9 θρώσκει, τῶν ἑκατομπόδων
 10 Νηρήδων ἀκόλουθος.
- AN. ὡς πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον, 720
 νῦν *σὸν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.
- OI. τί δέ ἔστιν, ὡς πᾶν, κανόν; AN. ἀστον ἔρχεται
 Κρέων ὅδ' ἥμιν οὐκ ἄνευ πομπῶν, πάτερ.
- OI. ὡς φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
 φαίνοιτ' ἀν ἥδη τέρμα τῆς σωτηρίας.
- XO. θάρσει, παρέσται· καὶ γὰρ εἰ γέρων ἐγώ,
 τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

715 ταῖσδε ἔκτισας L, A, and most MSS.: ταῖσδε ἔκτισας (*sic*) T, Farn.: ταῖσδε ἔκτισας L²: ταῖσδε κτίσας Canter. **716** ἀ δὲ] Musgrave conject. σὸν δέ.

717 παραπτομένα MSS.: Blaydes writes ἐρεσσομένα, conjecturing also ἐλισσομένα. Keeping εἰσαὶν in v. 704, Meineke proposes παραϊσσομένα, and Maehly, περιπτυσσομένα. **721** The MSS. furnish two readings: (1) σολ...δὴ L (the original accent on σοι erased), R²; (2) σολ...δεῖ A and most MSS. The conjecture of Nauck, σὸν...δὴ, has been received by Dindorf, Wecklein, Paley, and others. σολ...δεῖ is

715 πρώταισι ταῖσδε...ἀγνιαῖς, first in these roads (about Colonus); locative dat.: κτίσας, 'having instituted,' brought into use among men, as one could say κτίζειν νόμημα on the analogy of κτίζειν ἔορτήν etc. Greek mythology places Poseidon in two distinct relations to the horse. (a) As *creator*. Servius ad Verg. *Geo.* I. 12 *ideo dicitur eum inventisse quia velox est eius numen et mobile sicut mare.* (So waves on a rough sea are 'white horses,' Ital. *cavalloni*.) The Thessalians connected this myth with the cult of Poseidon Πετράος, who had caused the first horse (*Σκύφιος*) to spring from a rock in Thessaly,—the name being taken from σκύφος, a rocky cup, where perh. marks in the rock were shown. From Tzetzes on Lycophron 767 it seems that this legend was in later times localised at Colonus also. Arcadia and Boeotia, too, had their legends, in which the first horse was called 'Αρίων (the wondrous steed of Adrastus in *Il.* 23. 346). (b) As *tamer*. This was the prominent trait of the Corinthian and Attic legends. At Corinth Poseidon was worshipped as δαμαίος, and Athena as χαλινίτης (cp. Pind. *Ol.* 13. 65 ff.). In Thessaly the horse-yoking Poseidon was

called ἶμψιος: Hesych. ἶμψιος· ξενίας Θεταλοί, ἶμψιος Ποσειδῶν ὁ ζύγιος. In Aesch. *P. V.* 462 ff. Prometheus is the first who taught men to drive animals,—νῦν ἄρρια τῷ ηγαγον φίληρίους | ἵππους.

716 ff. Poseidon has taught men to row as well as to ride. He fits the oars to their hands. But, instead of τὰν δὲ πλάταν χερσὶ παράψας, the form is varied to a passive constr. If παραπτομένα is sound, this seems the best account of it,—παρά, 'at the side,' suggesting the notion, 'as an aid.' (If from παραπτομαι, it could be only aor., which the sense excludes.) Conjecture might proceed on either of two views:—(a) that in the strophic v. 704 the correction αλέν is true, so that παραπτομένα is metrically sound: (b) that in 704 the MS. εἰσαὶν is true, so that here we require ———. On the latter view I would suggest that προσαρμοζομένα is suitable, and on this παραπτομένα may have been a gloss; cp. Eur. *I. T.* 1405 (*χέρας*) κώπη προσαρμόσαντες.

εὐήρετμος, adj. compounded with a noun cognate in sense to the subst. (πλάτα): cp. βλος μακράτων (*O. T.* 518 n.), λογος κακοθρούς (*Ai.* 138), εὐπτας γόνος (Eur. *I. T.* 1234), εὐπήχεις χείρες (*Hipp.*

didst show forth the curb that cures the rage of steeds.
And the shapely oar, apt to men's hands, hath a wondrous
speed on the brine, following the hundred-footed Nereids.

AN. O land that art praised above all lands, now is it for
thee to make those bright praises seen in deeds!

OE. What new thing hath chanced, my daughter?

AN. Yonder Creon draws near us,—not without followers,
father.

OE. Ah, kind elders, now give me, I pray you, the final
proof of my safety!

CH. Fear not—it shall be thine. If *I* am aged, this country's
strength hath not grown old.

retained by Elms., Herm., Wunder, Hartung: *σοι...δὴ* by Campbell: while Blaydes gives *νῦν δὴ* (for *σοι...δὲ*). Wecklein proposes *ἐν σοι...δὴ. — φαίνειν κραίνειν* Nauck.
726 ἔγω¹ ἔγω² L (with *κυρῶ* written above by S): *κυρῶ* A, with most MSS.: ἔγω¹ *κυρῶ*
L². Elms., Herm., Wunder, and Blaydes prefer *κυρῶ*: most other recent edd. read
ἔγω¹. **727** *χώρας*] *χειρός* Naber, and so Mekler.

200). *ἴκπαγλα*, neut. plur. as adv., cp. 319. *ἀλλὰ* with *θρῶσκει*: cp. on 119 *ἐκ-*
τόπου.

718 f. τῶν ἑκατομπόδων Νηρῆδων, the Nereids with their hundred feet, the fifty Nereids whose dance and song lead the ship on her way. (But in Pind. fr. 122 *κοράν ἀγέλαια ἑκατόγυνοι* prob. denotes 100, not 50, persons, as though *γυνῶν* were *σῶμα*.) The choice of the number (though here meant merely to suggest a *numerous sisterhood*) is not accidental: *fifty* was the number regularly assigned to the Nereids by the earlier Greek poets, as Hesiod *Th.* 264, Pindar *Isthm.* 5, 6, Aesch. fr. 168, Eur. *Ion* 1081. Later it becomes a hundred; so Plato *Critias* 116 E (describing Poseidon's temple in the island of Atlantis) Νηρῆδων δὲ ἐπὶ δελφίνων ἑκατὸν κύκλῳ τοσαῖτας γάρ ἐνθύμιζον αὐτὰς οἱ τότε εἶναι; and so Ovid *Fasti* 6, 499. Νηρέις (*νῦν, νέω, νῦμα, etc.*) and his daughters represent the sea's kindly moods: the Nereids who dance and sing around and before the ship are the waves. In *ἑκατομπόδων* the second part of the compound suggests 'dancing,' cp. on *πυκνόπτεροι* (17).

720—1043. Second ἐπεισόδιον. Creon comes, in the hope of persuading Oed. to return with him. Failing, he causes his attendants to carry off Antigone,—Ismene having already been captured elsewhere. He is about to seize Oed., when Theseus enters, sends pursuers after Creon's men,

and compels Creon himself to set out with him to find them.

721 *σὸν...δὴ* is more poetical and more impressive than *σοι...δὲ*: cp. 197, *Ἑλ.* 1470 οὐδὲ ἐμὸν τόδ', *ἀλλὰ σόν*, *|τὸ ταῦθ'* δρᾶν: *Ph.* 15 *ἀλλ' ἔργον ήδη σὸν τὰ λοιφ'* ὑπηρετεῖν: Aesch. *Theb.* 232 *σὸν δὲ τὸ στργάν*. But *σοι...δὲ*, though a rare, is an admissible construction; besides Eur. *Hipp.* 940 (quoted on 570) cp. Xen. *An.* 3. 4. 35 δὲ ἐπισάξαι τὸν ἵππον Πέρση ἀνδρὶ καὶ χαλινῶσαι δὲ: *Mem.* 3. 3. 10 εἰ σοὶ δέον διδάσκειν: *Oeon.* 7. 20 δέοι μέντοι τοῖς μέλλουσιν ἀνθράστους ἔχειν δὲ τι εἰσφέρωσιν: *ib.* 8. 9 εἰ...διαλέγειν δέοι αὐτῷ. We cannot read *σοι...δὴ* with L, and understand *πάρεστι*, as Campbell proposes.

φάίνειν τὰ λαμπρά ἔτη=φάίνειν τὰ ἀρετὰς δι' ἄς ἐπανεῖσθε, to illustrate the praises by deeds: cp. *Od.* 8. 237 *ἀλλ' ἐθέλεις ἀρετὴν σὴν φανέμενη η τοι διπήδει.* *φαίνειν ἔπη* could not mean strictly βεβαιοῦν ἔπη, to 'make' the words 'good.'

722 The *ἀντιλαβή* (division of the verse between two persons) marks excitement: cp. 652, 1099, 1169.

723 *ἡμῖν*, ethic dat.: cp. 81.

725 *φαίνονται* *ἄν*, a courteous entreaty. Aesch. *Theb.* 261 *λέγοις ἀν ως τάχιστα.* *τέρμα τῆς σωτηρίας* (defining gen.), the end which consists in safety; cp. *τέλος θωτάριον*. When the attack has been made and repulsed, he will feel finally assured.

726 *παρέσταται*, sc. *τὸ τέρμα τῆς σ.—ἔγω*.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
ὅρῳ τινὶ ὑμᾶς ὄμμάτων εἰληφότας

φόβον νεώρη τῆς ἐμῆς ἐπεισόδου·

δὲν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.

ἢκω γὰρ οὐχ ὡς δρᾶν τι βουληθείς, ἐπεὶ
γέρων μέν εἴμι, πρὸς πόλιν δὲ ἐπίσταμαι
σθένουσαν ἥκων, εἰ τινὶ Ἑλλάδος, μέγα.

ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην
πείσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον,

οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀστῶν ὑπὸ⁷³⁰
πάντων κελευσθείς, οὖνεχ' ἥκε μοι γένει
τὰ τοῦδε πενθεῖν πήματ' εἰς πλεῖστον πόλεως.

ἀλλ', ὡς ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ
ἵκουν πρὸς οἴκους. πᾶς σε Καδμείων λεὼς

καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἔγώ,

730

735

740

729 εἰληφότα Blaydes.

732 ἥκω γὰρ ὡς οὐχ ὡς δρᾶν τι L. Three letters (the last being *v*) have been erased after δρᾶν, in which ἅ has been made from ἄ. The scribe had first written δράσειν. 733 τηλικόσδ' Brunck, and almost all recent edd.: the MSS. have τηλικονδ' (as L), or τηλικόνδ' (as A), except that τηλικον is in B, T, Farn.: and τηλικόνδ' is kept by Reisig, Wunder, Campbell.—ἀπεστάλην L, with most MSS., and Ald.: ἀπεστάλην A, R, F, Brunck. 737 ἀστῶν B, T, Vat., Farn., Elmsley (doubtfully), Nauck, Blaydes, Wecklein: ἀνδρῶν L, with most

It is unsafe to argue that κυρῶ could not be a gloss, because it is a poetical word. It was just such a conjecture as correctors of the later age readily made, to smooth a supposed difficulty, or in mere wantonness. With γέρων opposed to οὐ γεγίρακε we require ἔγώ opposed to Χάρας. It is different when the pers. pron. is omitted because the main antithesis is between two verbal notions: as in Aesch. *Eum.* 84 (I will not betray thee) καὶ γὰρ κτανεῖν σ' ἔπεισα, for I persuaded (not I persuaded) thee to slay.

729. ὄμμάτων possessive gen., τῆς ἐμῆς ἐπεισόδου objective gen., both with φόβον: a fear belonging to the eyes (showing itself in them), about my advent. εἰληφότας: *Ai.* 345 τάχ' ἀ τινὶ αἰδῶ... λάβοι (conceive): Eur. *Suppl.* 1050 ὁργὴν λάβοις ἄν. νεώρη: cp. on 475.

731 δν, relat. to ἔμε implied in τῆς ἐμῆς (cp. on 263). μήτ' ἀφῆτ κ.τ.λ. is an independent sentence, co-ordinated

with the relat. clause δν μήτ' ὀκνεῖτε: see on 424.

732 ὡς with βουληθείς, marking more strongly the agent's own point of view, cp. on 71. δρᾶν τι, euphemistic, to take any forcible measures: so, in a good sense, Thuc. 1. 20 βούλημενοι...δράσαντες τι καὶ κινδύνευσαν, to do something notable if they must incur the risk.

734 ει τιν', instead of είτις (σθένει), by assimilation, είτις being treated as forming a single adj.: *Ai.* 488 εἰπερ τινός, σθένοντος ἐν πλούτῳ, Φρυγῶν: Thuc. 7. 21 τοῦ τε Γυλίππου καὶ Ἐρμοκράτους καὶ εἰ τοῦ θλού πειθόντων: cp. Xen. *An.* 5. 2. 24 ἀνέλαμψεν οἰκλα...ὅτου δὴ ἐνάψαντος (some one or other).

735 τηλικόσδ' is clearly right. It confirms the previous assurance that his errand is peaceful, and it harmonises with πείσων. 'I have not come to use force. No, I was sent, an aged envoy, to persuade him,' etc. If we read τηλικόνδ'

Enter CREON, with attendants.

CR. Sirs, noble dwellers in this land, I see that a sudden fear hath troubled your eyes at my coming; but shrink not from me, and let no ungentle word escape you.

I am here with no thought of force;—I am old, and I know that the city whereunto I have come is mighty, if any in Hellas hath might;—no,—I have been sent, in these my years, to plead with yonder man that he return with me to the land of Cadmus;—not one man's envoy am I, but with charge from our people all; since 'twas mine, by kinship, to mourn his woes as no Theban beside.

Nay, unhappy Oedipus, hear us, and come home! Rightfully art thou called by all the Cadmean folk, and in chief by me,

MSS. **738** ἥκε L. Schol. προσήκει: but no ms. seems to have ἥκει. **739** εἰ σπλαῖστον L (cp. Introd. p. xlvi.): εἰ πλείστον F, R²: ἢ πλείστον A, with most MSS.: εἰς πλείστον L². **741** ἥκου L, with ῦ (and the explanation ἐλθέ) written above by S.—καδμείος B, T, Farn. (with ων written above in all), Vat.: καδμείων L and the rest. Blaydes prefers the nom. sing. **742** ἐκ δὲ τῶν μάλιστ²] ἐκ δὲ τῶν πάντων

Creon's diplomacy is at fault. He should not begin by reminding them that Thebes had suffered Oedipus to wander in misery for so many years.

737 f. οὐκ ἔξις στείλαντος, not in consequence of one man's sending (*στείλαντος* predicate): κελευσθεὶς goes only with ἀστῶν ὑπὸ πάντων. The combination of particles in different cases is esp. freq. when one is a gen. absol. (as if ἔξις were absent here): *Ph.* 170 f. μῆτρον την κηδομένου βροτῶν | μηδὲ ξύντροφον δημ' ἔχων: *Tr.* 292: *Dem.* or. 23 § 156 εἶδεν, εἴτε δή τυος εἰπόντος εἴτ' αὐτὸς συνεῖς: *Thuc.* i. 67 οὐχ ἡσύχαζον ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἄμα περὶ τῷ χωρίῳ δεδιότες. But it occurs also without gen. abs., as *Ant.* 381 ἀπιστοδοσαν | ...ἄγοντι ... | καὶ ἐν ἀφρούνῃ καθεδόντες.

ἀστῶν marks the public character of his mission from Thebes, while ἀνδρῶν would be intolerably weak. It cannot be justified by Herm.'s argument, that Soph. added it in the second clause because he had omitted it in the first, since ἔνος needed no addition. ἀνδρα in 735 probably caused the slip.

738 ἥκε μοι γένει, it devolved on me by kinship. Cp. Eur. *Alc.* 291 καλῶς μὲν αὐτοῖς κατθανεῖν ἥκον βίου (acc. absol.), when they had reached a time of life mature for dying. The personal constr. occurs in Eur. *Her.* 213 γένουν μὲν ἥκεις ἔδε

τοῦσδε, thou art related to them *in this degree*. In such examples ἥκει, ἥκω cannot properly be regarded as mere substitutes for προσήκει, προσήκω. γένει (caus. dat.): cp. *O. T.* 1016 ἦρ σοι Πόλυβος οὐδὲν ἐν γένει. Bergk's ἥκ' ἔμοιγ' ἐνι is unnecessary.

739 εἰς πλείστον πόλεως, to the greatest extent of all the citizens, *i.e.* more than any other Theban. εἰς as in εἰς ὑπερβολήν, ἐς τὰ μάλιστα, etc. (cp. ἐπὶ πλέον): the gen. after the superl. adv., as *Ai.* 502 μέγιστον τάχυσε στρατοῦ.

740 ἀλλ' opens his direct appeal: cp. *Io.*

742 δικαίως, with right, since Thebes, which had been his τρόφος so long (760), has a better claim to him than Athens, however hospitable. And Creon has an especial right to urge the claim as being now the guardian of the family honour (755). *Not:* 'as they owed it to thee to do': nor, 'in due form,' as opp. to private overtures.

ἐκ δὲ τῶν. When the art. stands as demonstr. pron., it is usu. the first word in the clause: but cp. 1699 (*τὸν*): Aesch. *Eum.* 2 ἐκ δὲ τῆς Θέμην: Plat. *Euthyd.* 303 C πολλὰ μὲν οὖν καὶ ἀλλα...έν δὲ τοῖς καὶ τοῦτο: Eur. *Alc.* 264 οἰκτράν φίλουσιν, ἐκ δὲ τῶν μάλιστ² ἔμοι. (In Soph. *Ph.* 1243 δὲ τοῖς ἔγώ is doubtful; L has τοῖσδε').

ὅσῳπερ, εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν
κάκιστος, ἀλγῶ τοῖσι σοῦς κακοῖς, γέρον,
ὅρῶν σε τὸν δύστηνον δῆτα μὲν ξένον,

ἀεὶ δὲ ἀλήτην κάπι προσπόλου μιᾶς

βιοστερῆ χωροῦντα, τὴν ἐγὼ τάλας
οὐκ ἄν ποτ’ ἐσ τοσοῦτον αἰκίας πεσεῖν

ἔδοξεν, ὅσον πέπτωκεν ἥδε δύσμορος,

ἀεὶ σε κηδεύοντα καὶ τὸ σὸν κάρα

πτωχῷ διαίτῃ, τηλικοῦτος, οὐ γάμων

ἔμπειρος, ἀλλὰ τούπιόντος ἀρπάσαι.

ἄρ’ ἄθλιον τούνειδος, ὡς τάλας ἐγώ,

ώνειδιστ’ ἐσ σὲ κάμε καὶ τὸ πᾶν γένος;

ἄλλ’ οὐ γὰρ ἔστι τάμφανη κρύπτειν· σύ νυν

πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεὶς ἐμοὶ

κρύψον, θελήσας ἀστυν καὶ δόμους μολεῖν

τοὺς σοῦς πατρώους, τήνδε τὴν πόλιν φίλως

745

750

755

B, T, Vat., Farm. **743** Nauck would delete either (1) the words *εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν* | *κάκιστος* (which the scholiast ignores), or (2) the whole of v. 743, changing *κάκιστος* into *μάλιστρὸς* δι in v. 744. **744** ἀλγῶ is wanting in the text of L and R²: in L, it has been added above the line by S.—τοῖσι σοῦς κακοῖς] The schol., in paraphrasing vv. 742 ff., uses *τοῖσι σοῦς παθήμασιν*: but this fact, of course, in no way tends to show that he had that word in his text. **746** ἀεὶ δ’] δ’ has been added in L by S: it is wanting in F. **747** βιοστερῆ] After the o two or three letters have been erased in L.—τὴν] τήνδε B: τὴν δ’ Vat.

743 f. ὅσῳπερ, sc. μάλιστα: cp. *Tr.* 312 ἐπει νῶν τῶνδε πλεῖστον ὕκτισα | βλέπωστ, δσῳπερ καὶ φρονεῦν οἶδεν μόνη, where πλεῖστον is grammatically needed with δσῳπερ, though μόνη is added as if ἐπειδή, and not δσῳπερ, had preceded. Schol. ἐγὼ μάλιστρὰ σε καλῶ, δσῳπερ πλεῖστον ἀλγῶ τοῖς παθήμασιν,—where the absence of any ref. to the words *εἰ μὴ...κάκιστος* has caused suspicion: but the schol.’s aim was simply to explain the syntax. **πλεῖστον...κάκιστος:** *Ph.* 631 τῆς πλεῖστον ἔχθιστης: *Eur.* *Med.* 1323 ὡς μέγιστον ἔχθιστη γύναι: *Alc.* 790 τὴν πλεῖστον ἔδιστην.

745 ff. ξένον would apply to any one living in a country not his own: cp. 562. Oed. is not merely an exile, but a wandering beggar. The rhythm makes it better to take ὄντα with ξένον only, and to connect ἀλήτην with χωροῦντα. ἐπι μιᾶς τρ., in dependence on (cp. on 148), but without conscious reference to the metaphor of an anchor: cp. *Lys.* or. 31 § 9 (οὗ a μέτοικος) ἐπι προστάτου φέκι, he

lived under the protection of a citizen as his patron (so *Lycurg.* *Leocr.* § 145 οἰκήσας...ἐπι προστάτου).

747 τὴν: Soph. freely uses the art. for the relat. pron., in dialogue no less than in lyrics; but (except in *Tr.* 47) only where metre requires: cp. crit. n. on 35: so in dialogue 1258 (*τῆς*), *O.* T. 1379 (*τῶν*), 1427 (*τοῦ*), *Ant.* 1086 (*τῶν*), *EI.* 1144 (*τῆν*), *Tr.* 47 (*τὴν*), 381, 728 (*τῆς*), *Ph.* 14 (*τῷ*), etc. **τάλας** has nearly the force of an interjection, ‘ah me!’: cp. 318.

748 f. οὐκ ἔδοξα πεσεῖν ἄν=δτι πέσοι ἐν. ἐσ τοσοῦτον αἰκίας: cp. *O.* T. 771 ἐσ τοσοῦτον ἐλπίδων | ἐμοῦ βεβώτος, n. So *EI.* 191 ἀεικέ σὺν στολῇ (of Electra). The penult. of αἰκία, as of the epic αἰεικία, is always long; hence the later spelling ἀεικεία, αἰκεία (Eustath. 1336. 58), often found in our MSS. **ὅσον:** i.e. εἰς ὅσον: cp. *Dem.* or. 19 § 342 ἐπι τῆς αὐτῆς ἥσπερ νῦν ἔξουσια...μενέ: *Plat.* *Keph.* 533 Ε οὐ περὶ ὄντωματος ἡ ἀμφισβήτησις, οἷς τοσοῦτων πέρι σκέψις δοσων

even as I—unless I am the basest of all men born—chiefly sorrow for thine ills, old man, when I see thee, hapless one, a stranger and a wanderer evermore, roaming in beggary, with one handmaid for thy stay. Alas, I had not thought that she could fall to such a depth of misery as that whereunto she hath fallen—yon hapless girl!—while she ever tends thy dark life amid penury,—in ripe youth, but unwed,—a prize for the first rude hand.

Is it not a cruel reproach—alas!—that I have cast at thee, and me, and all our race? But indeed an open shame cannot be hid; then—in the name of thy fathers' gods, hearken to me, Oedipus!—hide it *thou*, by consenting to return to the city and the house of thy fathers, after a kindly farewell to this State,—

748 *aiklas*] *aikelas* F, Elms.

749 ἥδε] ἥδ' ἡ B, T, Vat., Farn.; which is possibly right. Wecklein conject. ὅδε. **750** πτωχῶ (with ἡ above) L: πτωχῷ R²: πτωχῆ A and most MSS. **751** πτωχῶ (with ἡ above) L: πτωχῷ εὐ] εὖ Mekler.—τάμφανῆ τάφανῆ B, T, Farn.—νῦν] νῦν L, with most MSS., and so Ald., Hartung: νῦν Blaydes, Dindorf. **752** κρύψον] κύψον B, T, Vat., Farn. **753** φίλως | εἰπών] Herwerden suggests φίλος | λαπῶν, with a change of τήρδε τὴν to τήρδε μὲν. Blaydes had already proposed λαπῶν.

ἥμνη πρόκειται. ἥδε δύσμορος is added as if the preceding statement had been general ('I had not thought that *any* royal maiden,' etc.)

750 τὸ σὸν κάρα, a way of alluding to his blindness without mentioning it: cp. 285.

751 πτωχῶ. The poet's tendency was often to treat adjectives with three terminations as if they had only two. Cp. the Homeric πονλὺν ἐφ' ὑγρήν (*Il.* 10. 27): θῆλυς ἔέρση (*Od.* 5. 467), ἥδης ἀύτη (*Od.* 12. 369), πικρὸς...δόμητος (*Od.* 4. 406): below, 1460 (cp. *O. T.* 384 n.): *Tr.* 207 κονδός...κλαγγά: so *ib.* 478 πατρῷος, and 533 θυρᾶς: Eur. *Bacch.* 598 δέον βροντᾶς, 992 ἦτο δίκα φανέρως, ἦτω: *Helen.* 623 ώτοβενὸς ἡμέρα.

τηλικούτος is fem. only here and *El.* 614. The point of τηλικούτος is that her marriageable age is passing by in these perilous wanderings. There is a similar thought in Electra's complaint (*El.* 962). Cp. 1116, 1181.

752 τούτιοντος possessive, ἀρπάσαι epexegetic: belonging to the first comer, for him to seize. *O. T.* 393 τὸ γ' αἴνεγμ, οὐχὶ τούτιοντος ἦν | ἀνδρὸς διετεῖν (n.).

753 ἀρ'; equiv. in sense to ἀρ' οὐ; 'are you satisfied that it is so?' i.e. 'is it not so?' *O. T.* 822 ἀρ' ἔφυν κακός; | ἀρ' οὐχὶ πᾶς ἀναγνώσ; ω τάλας, nom. instead of voc., cp. 185; so *O. T.* 744 οἵμοι τάλας, n.; below, 847.

754 οἱ. 'I have uttered a cruel reproach

against my kindred and myself. But indeed the reproach is one that cannot be hid, so long as thou and thy daughter are seen wandering thus. Hide it, then, *thou* (no one else can)—by coming home.' Unless we correct νῦν to νῦν (=τὰ ἐμφανῆ), it is better to place a point, and not merely a comma, at κρύπτειν: 'But (I have some excuse) for,' etc.,—the elliptical use of ἀλλα' οὐ γάρ, as at 988, *El.* 595, *Tr.* 552. So the schol.: ὥστε συγγνώμης εἰμι ἀξιος λέγων· οὐ γὰρ δύναμαι κρύπτειν. With only a comma at κρύπτειν, ἀλλα' would belong to κρύψον: 'But,—since it is impossible, etc.,—hide thou,'—when the position of νῦν is awkward.—So in *O. T.* 1424 Creon urges the Theban elders to take Oed. into the house, forbidding them τούτοδ' ἄγος | ἀκελυπτος οὔτω δεκυνίανται.

756 πρὸς θεῶν πατράων, the gods of thy fathers, i.e. of the Labdacid house, which traced its descent from Agenor, son of Poseidon and father of Cadmus. This peculiarly strong adjuration occurs also *Ant.* 839, *Ph.* 933: cp. *El.* 411 ώθεοι πατρῷοι, συγγένεσθε γ' ἀλλὰ νῦν: fr. 521. 8 (women are parted by marriage) θεῶν πατράων τῶν τε φυσάντων ἀπο.

757 θελήσας: cp. *O. T.* 649 πιθοῦ θελήσας φρονήσας τ' (n.). ἀστον, no less than δόμους, is qualified by τοὺς πατράων (cp. 297). Creon's real purpose was to establish Oedipus just beyond the Theban border (399).

εἰπών· ἐπαξία γάρ· ἡ δὲ οἶκοι πλέον
δίκη σέβοιτ' ἀν., οὐσα σὴ πάλαι τροφός.

760

OI. ὁ πάντα τολμῶν κάποιος παντὸς ἀν φέρων
λόγου δικαίου μηχανῆμα ποικίλον,
τί ταῦτα πειρᾶ κάμε δεύτερον θέλεις
ἔλεων ἐν οἷς μάλιστ' ἀν ἀλγοίην ἀλούς;
πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς
νοσοῦνθ', ὅτι ἦν μοι τέρψις ἐκπεσεῖν χθονός,
οὐκ ἥθελες θέλοντι προσθέσθαι χάριν,
ἀλλ' ἡνίκ' ἥδη μεστὸς ἡ θυμούμενος,
καὶ τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
τότε ἔξεωθεις κάξέβαλλες, οὐδέ σοι
τὸ συγγενὲς τοῦτον οὐδαμῶς τότε ἦν φίλον.
νῦν τ' αὖθις, ἡνίκ' εἰσορὰς πόλιν τέ μοι
ξυνοῦσαν εὔνουν τήνδε καὶ γένος τὸ πᾶν,
πειρᾶ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.

765

770

759 οἶκοι] ἔκει Wecklein. **760** δίκηι L: δίκη A (with most MSS.), which Heath and Reisig prefer. Mentzner conject. δίκην.—σέβοιτ' ἀν] Nauck formerly proposed σέβαστός. **761** ἀν φέρων has been made from ἀμφέρων in L. **767** ἥθελες θέλοντι. These words are written somewhat small in L, after an erasure. **769** After this v.,

759 εἰπών here=προσειπών : so *Il.* 12.
760 δῆ τότε Ποιλυδάμας θρασύς "Ἐκτόρα
εἴπε παραστάς: *Ai.* 764 ὁ μὲν γάρ αὐτὸν ἐν-
νέπει τέκνον, etc. Cp. *ib.* 862 τὰ Τρωϊκά |
πεδία προσανδῶ χαίρετ', ὁ τροφῆς ἐμοί: *ib.* 1221 τὰς ἵερας ὅπως | προσείπουμεν
'Αθάνας. Usu. εὖ ορ κακῶς λέγεν τινά is
to speak well or ill of him: Xen. *Mém.*
2. 3. 8 εὖ λέγειν τὸν εὖ λέγοντα. ἡ
δὲ οἶκοι (*πόλις*) is somewhat bold, but
scarcely warrants Wecklein's change to ἡ
δέ ἔκει. Cp. 351, Aesch. *Suppl.* 390 κατὰ
νόμους τοὺς οἰκοθεν (the laws of your
country).

761 f. παντὸς with λόγου δικαίου:—
'thou who wouldst borrow a crafty device
from any plea of right'—as he here uses
the λόγος δικαίου about duty to friends
and fatherland for the purpose of enticing
Oedipus back. Cp. *Ph.* 407 ἔξιστα γάρ νυν
παντὸς ἀν λόγου κακοῦ! γλώσση θιγόντα:
Eur. *I. A.* 97 πάντα προσφέρον λόγουν.
This is better than to make παντὸς neut.,
taking λόγου δ. as defining gen. with μηχ-
άνημα: 'thou who from anything wouldst
borrow a crafty device consisting in a
fair plea': for which, however, we might
cp. Eur. *Hec.* 248 πολλῶν λόγουν εὐρήμαθ'

ώστε μὴ θανεῖν, *Ant.* 312 ἐξ ἄπαντος...κερ-
δάνειν, and below, 807. ἀν φέρων=δε
φέροις ἀν: as in *Ph.* 407 f. (quoted above)
ἀν θιγόντα=ὅτι θίγου ἀν. *Dem.* or. 18
§ 258 πόλλ' ἀν ἔχων ἐπερ' εἰπεῖν περὶ
αὐτῆς παραλείπω, =ὅτε ἔχοιμι ἀν. Cp.
O. T. 11 n.

763 f. In L's πειρῶν (sic) we trace the
wish of Didymus (schol.) to read πειρῷ,
i.e. 'by a stratagem.' It would then be
necessary to take κάμε as = 'even me' (who
have had such experiences). πειρῷ is
manifestly right: ταῦτα is cogn. accus.,
mu being understood.

δεύτερον...ἔλειν, to get me a second time
into thy power. This is explained by vv.
765–771, which set forth how they had
abused their former control over the blind
man. ἐν οἷς=ἐν τούτοις, ἐν οἷς, in things
(snares), having been caught in which,
etc.: cp. *El.* 1476 τίνων ποτ' ἀνδρῶν ἐν
μέροις ἀρκυστάτοις | πέπτωχ' ὁ τλήμων;
Eur. *Ph.* 263 δέδουκα μή με δικτύων ἔσω |
λαβόντες οὐκ ἐκφράστ. μάλιστ' ἀν ἀλ-
γοίην: because his dearest wish now is
that his grave should bless his friends and
harm his foes (92). If the Thebans could
entice him back, and become masters of

for she is worthy: yet thine own hath the first claim on thy piety, since 'twas she that nurtured thee of old.

OE. All-daring, who from any plea of right wouldest draw a crafty device, why dost thou attempt me thus, and seek once more to take me in the toils where capture would be sorest? In the old days—when, distempered by my self-wrought woes, I yearned to be cast out of the land—thy will went not with mine to grant the boon. But when my fierce grief had spent its force, and the seclusion of the house was sweet, *then* wast thou for thrusting me from the house and from the land—nor had this kinship any dearness for thee then: and now, again—when thou seest that I have kindly welcome from this city and from all her sons, thou seekest to pluck me away, wrapping hard thoughts in soft words.

L repeats v. 438 καὶ μάνθανον (*sic*) τὸν θυμὸν ἐκδραμόντα μοι (though in v. 438 itself it has κάμανθανον): Valckenaer struck it out. **771** φίλον] Wecklein conject. μέλον. **774** μετασπᾶν] μ' ἀποσπᾶν Blaydes.

his grave, they might baffle that wish; and yet he would not even have burial in Theban soil (406).

765 πρόθεν τε, answered by **νῦν τε** in 772. The interval is somewhat long, but the first **τε** merely prepares the ear for a statement in two parts. **οἰκέοις**, due to my own acts: it was horror at his own involuntary crimes that made him eager to quit Thebes: cp. O. T. 819 καὶ τάδ' οὐτις ἄλλος ἦν[ἢ γὼν] ἐμαυτῷ τάσδ' ἀρὰς ὁ προστίθεις. So *Ai.* 260 οἰκεῖα πάθη, | μηδενὸς ἄλλου παραπράξαντος: *EI.* 215 οἰκεῖα εἰς ἄτας | ἐμπίπτεις.

766 η. νοσοῦνθ³, as if οὐκ ἥθελες ἐκ-
τέμπειν was to follow; but the changed
form of phrase requires the dat. **θέλοντι**.
Cp. O. T. 350 ἐννέπω σὲ...ἔμμένειν,...ώς
ἄντι (n.).

767 οὐκ ἥθελες **θέλοντι κ.τ.λ.**, the will
on my side was not met by will on yours:
cp. *Tr.* 198 οὐχ ἔκων, ἔκουσι δὲ | ἔνεστοι:
Ant. 276 πάρεμιν δ' ἄκων οὐχ ἔκουσιν. **προσ-**
θένθαι, 'bestow,' a sense freq. in the
active, but somewhat rare in the midd.:
cp. however, *Ant.* 40 προσθέμην (πλέον
τι, 'contribute'), Aesch. *Eum.* 735 ψῆφον
δ' Ὁρέστη τήνδ' ἐγὼ προσθήσομαι. The
midd. usu.= 'to annex' (404), or 'to take
on oneself' (O. T. 1460 n.). Cp. on
προσθέτει, 153.

768 ή, the old Attic form, given by
L in 973, 1366 (though not elsewhere),
and attested by ancient scholia for fr. 406
and O. T. 1123, where see n. **μεστός**

with partic.: [Dem.] or. 48 § 58 (prob.
by a contemporary of Dem.) ἐπειδὴ δὲ
μεστὸς ἐγένετο ἀγαπτῶν: Eur. *Hipp.*
664 μισών δ' οὐποτ' ἐμπλησθήσομαι | γνυναί-
κας.

770 ἔξεώθεις κάξεβ: for the impf. cp.
356, 441.

771 τοῦτ': *Ant.* 96 τὸ δεινὸν τοῦτο,
this danger of which thou speakest.

772 η πόλιν, the State in the person
of its head, Theseus: **γένος**, the people
of Attica, as represented by the elders of
Colonus. Cp. *AI.* 861 κλειναὶ τ' Ἀθῆναι
καὶ τὸ σύντροφον γένος. So *EI.* 760 Αἴ-
νιαν γένος: fr. 61 κόρη τε κάργελα γένος.

774 μετασπᾶν, to snatch to the other
side (cp. *μετακινεῖν*, *μεταπειθεῖν* etc.),
found only here, but not open to just
suspicion, though Blaydes changes it to
μ' ἀποσπᾶν. So μεθέλκειν in *Anth. Plan.* 5.
384. **σκληρά μαλακῶς λέγων**, putting
hard purposes into soft words: disguising
the ungenerous treatment which was
really contemplated (399) under the name
of a recall to home and friends (757).
For the verbal contrast cp. Epicharmus
fr. 121 ὁ πονηρέ, μή τὰ μαλακά μέω μὴ
τὰ σκλήρ' ἔχης, 'woo not softness, lest
thou wed hardness.' Arist. *Rhet.* 3. 7.
10 (speaking of the relation to be ob-
served between the *sounds* of words, and
the *tones* of the orator's voice) ἐὰν οὖν τὰ
μαλακά σκληρῶς καὶ τὰ σκληρὰ μαλακῶς
λέγηται, ἀπίθανον γίγνεται. Cp. 1406.

καίτοι τίς αὕτη τέρψις, ἀκοντας φιλεῖν;
 ὥσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
 μηδὲν διδοίη μηδὲ ἐπαρκέσαι θέλοι,
 πλήρη δ' ἔχοντι θυμὸν ὅν χρῆζοις, τότε
 δωροῦθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι·
 ἄρ' ἀν ματαίον τῆσδ' ἀν ἡδονῆς τύχοις;
 τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
 λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
 φράσω δὲ καὶ τοῖσδ', ὡς σε δηλώσω κακόν.
 ἥκεις ἐμ' ἀξων, οὐχ ὦν ἐσ δόμους ἄγγης,
 ἀλλ' ὡς πάραυλον οἰκύσης, πόλις δέ σοι
 κακῶν ἄνατος τῆσδ' ἀπαλλαχθῆ χθονός.
 οὐκ ἔστι σοι ταῦτ', ἀλλά σοι ταῦτ' ἔστ', ἐκεῖ
 χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί·
 ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς

775

780

785

775 τοσαύτη L, A, and most MSS.: *tis* (or *tis*) αὕτη B, T, Vat., Farn., L².

776 τυχεῖν] φαγεῖν Herwerden. **777** θέλοι L and most MSS. (with *η* written above in T, Farn.): θέλει (with *ou* above) B, R. **778** χρῆζοις L²: χρῆζεις L and the rest. **779** δωροῦθ' L, made from δωροῦθ' either by the first hand itself, or by S.—φέροι B, T, F, Vat., Farn.: φέρει (with *ou* above), L, R²: φέρει A, R, L².

780 τῆσδ' ἀν A, R, F, L²: τῆσδ' (without ἀν) L, R²: τῆσδέ γ' B, T, Vat., Farn.

775 αὕτη, subject (instead of *τοῦτο*, see on 88), *τίς τέρψις* predicate: **ἀκοντας** object to **φιλεῖν**: What pleasure is this, —that people should be hospitable to one against one's inclination? Thuc. 3. 12 *tis* οὖν αὕτη ἡ ἀλεύθερα πιστή; **φιλεῖν**, II. 6. 15 πάντας γάρ φιλέεσκεν ὅδῷ ἐπ' οἰκία ναίων: Od. 8. 42 ὅφρα ξένουν ἐνι μεγάροισι φιλέωμεν. So often ἀγαπάω. Better thus than: 'what joy is it (*for thee*) to caress me against my will?' The illustration (776 ff.) shows that **ἀκοντας** refers to the reluctance of Oed., not to the constraint put by the oracle on the Thebans. **τοσαύτη** was a mere blunder.

776 ff. ὥσπερ merely introduces the illustration, like 'For instance.' Plat. *Gorg.* 451 A ὥσπερ ἀν, εἰ *tis* με ἔρωτο... εἴποιμι ἀν: *Rep.* 420 C ὥσπερ οὖν ἀν εἰ ήμᾶς ἀνδράντας γράφοντας προσελθών *tis* ἔψεγε λέγων,...μετρίων ἀν ἰδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες. *tis* before εἰ is here a case of 'hyperbaton,' in which Soph. is sometimes bold: cp. *O. T.* 1251 n. **τυχεῖν**: cp. *O. T.* 1435 καὶ τοῦ με χρέας ὡδὶ λιπαρεῖς τυχεῖν;

778 ὅν χρῆζοις. The verb in the relative clause takes the optative mood of the verb in the principal clause (*ἔχοντι=ὅτε ἔχοις*): cp. Eur. *Hel.* 435 *tis* ἀν μόλοι | ὅστις διαγγελείει, and n. to *O. T.* 506.

779 ἡ χάρις: when the *benefit* (the thing done) should bring with it no *sense* of a *favour* conferred: **χάρις** and **χάριν** being used in two different senses: cp. **χάριν ἄχαριν...ἐπικράναι** (Aesch. *Ag.* 1545) to grant a boon which gives no pleasure.

780 ἄρ': see on 753. The second **ἄν** is warranted by the stress on **τῆσδ'**, and is more likely than **τῆσδέ γ'**: cp. on *O. T.* 339.

781 καὶ σὺ, thou on thy part: cp. on 53.

782 λόγῳ...τοῖσι δ' ἔργοισιν: cp. *El.* 60 ὅταν λόγῳ θανῶν | ἔργοισι σωθῶ: Eur. *Tr.* 1233 ὅνομ' ἔχουσα, τάργα δ' οὐ.

783 καὶ τοῖσδ'. The Chorus had been present when Ismene told Oed. of the Theban designs, and when he uttered an imprecation on his sons (399—460): and Theseus left the stage at 667. But **φράσω** refers to the explicit and public

And yet what joy is there here,—in kindness shown to us against our will? As if a man should give thee no gift, bring thee no aid, when thou wast fain of the boon; but after thy soul's desire was sated, should grant it then, when the grace could be gracious no more: wouldest thou not find that pleasure vain? Yet such are thine own offers unto me,—good in name, but in their substance evil.

And I will declare it to these also, that I may show thee false. Thou hast come to fetch me, not that thou mayest take me home, but that thou mayest plant me near thy borders, and so thy city may escape unscathed by troubles from this land. *That* portion is not for thee, but *this*,—my curse upon the country, ever abiding therein;—and for my sons, this heritage—

781 σὺ] *σοὶ* L, R². **783 φράσω δὲ καὶ τοῦσδ'**.] Wecklein puts the comma after δέ, joining καὶ τοῦσδ' with ὡς etc. He also conject. φράσω δέ ἐναντί', ὡς etc.—τοῦσδ'] τοῦσδ' L, F, R². Blaydes conject. τάδ'.—κακὸν] Hense and Nauck conj. τίς εἰ. **785 οἰκήσης (sic)** L, and first hand in F: *οἰκήσεις* R²: cp. on v. 92. **786 ἀνατος** L, R, etc., which is explained by the gloss in R, ἥγουν ἀνατος. Other corruptions are ἀναψος (L²) and ἀνερος (Vat.). A is among those which preserve ἀνατος.—τῆσδ'] Scaliger's correction of τῶνδ'] (MSS. and Suid.) which Elms. left in his text.

787 τάδ' ἔστ', ἔκει] After ἔστ' at least three letters have been erased; an acute

statement of Creon's baseness, now addressed, before his face, to the Chorus.

785 πάραντον, having my abode (*αὐλὴν*) beside you, i.e. ἄγχι γῆς Καθμεῖτας (399), but outside of it. So *Ai.* 892 τῶν βοὴν πάραντος ἔξεβην νάπους; ‘whose cry burst from the covert of the wood at our side?’: fr. 460 πάραντος Ἐλλησποντίτις, a neighbour at the Hellespont.

786 κακῶν ἄνατος: see on ἀνήνεμον χειμώνων 677. τῆσδ' is a certain correction of the MS. τῶνδ', which would be awkward if masc. (as = the Athenians), and pointless if neut., since nothing has yet been said between Creon and Oed. about such κακά. The schol., καὶ ἵνα ἡ θήβη ἀβλαβής ἔσται ἐπὶ ταύτης τῆς γῆς, confirms τῆσδ'. Join τῆσδε χθονός with κακῶν, ‘evils coming from this land’ (gen. of source). ἀπαλλαχθῆ is absol., ‘get off,’ as *El.* 1002 ἀλυτος ἀπης ἔξαπαλλαχθομαι: Ar. *Plut.* 271 ἀπαλλαγῆται | ἀχήμος. If it were joined with τῆσδε χθονός, ‘get free of this land’ (as Wecklein takes it), the phrase would imply that Thebes was already involved in a feud with Athens. Besides, the words would naturally mean, ‘get safely out of this land.’

787 f. ταῦτα...τάδ', a good instance

of the normal distinction. Cp. Her. 6. 53 ταῦτα μὲν Δακέδαιμονι λέγουσι,...τάδε δέ...έγώ γράφω: Xen. *An.* 2. 1. 20 ταῦτα μὲν δῆ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε. In poetry, however, οὗτος often refers to what follows (as *Od.* 2. 306 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί, | νῆα καὶ ἔχατους ἔρετας), and δῆ to what has just preceded: cp. on 1007.

χώρας with ἀλάστωρ, my scourge of the land, the avenging spirit which, through my curse, will ever haunt the land: for the gen., cp. *Tr.* 1092 Νεμέας ἔνοικον (the lion), *Boukōlōn* ἀλάστορα, scourge of herdsmen: Xenarchus (Midd. Comedy, c. 350 B.C.) *Bouταλων* fr. 1. 3 ἀλάστωρ εἰσπέπακε Πελοπίδῶν, a very fiend of the Pelopidae has burst in. If we joined ἔκει χώρας, the phrase could mean nothing but ‘*in that part of the country*’, which is pointless here. For ἔνναίων cp. Aesch. *Suppl.* 415 βαρὺν ἔννοικον...ἀλάστορα. The erasure after ἔστ' in L suggests to me the possibility that ἔστω | χώρας and ἔκει | χώραν (depending on ἔνναίων) may have been alternative readings, from which ours has been composed; but there is no evidence.

χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον.
 ἄρ' οὐκ ἅμεινον ἢ σὺ τὰν Θήβαις φρονῶ;
 πολλῷ γ', ὅσῳπερ κάκ σαφεστέρων κλύω,
 Φοίβου τε καύτοῦ Ζηνός, ὃς κείνου πατήρ.
 τὸ σὸν δ' ἀφίκται δεῦρ' ὑπόβλητον στόμα,
 πολλὴν ἔχον στόμασι· ἐν δὲ τῷ λέγειν
 κάκ' ἀν λάβοις τὰ πλείον' ἢ σωτήρια.
 ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἵθι·
 ἡμᾶς δ' ἕα ζῆν ἐνθάδ'. οὐ γὰρ ἀν κακῶς
 οὐδ' ὁδὸς ἔχοντες ζῷμεν, εἰ τερποίμεθα.

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795

accent remains.

790 τοσοῦτον ἐνθανεῖν μόνον MSS.: τοσοῦτό γ', ἐνθανεῖν μόνον
 Brunck; on which Elmsley remarks, ‘τοσοῦτο et τοιοῦτο non usurpant tragicī,’—
 rightly, as regards τοσοῦτο: but cp. Aesch. *P. V.* 8οι τοῦτο μέν σοι τοῦτο φρούριον
 λέγω—unless τοιοῦτον οὖν σοι should be read. Blaydes conject. ὅσονπερ ἐνθανεῖν
 μόνον: L. Lange, τοσοῦτον ἐνθανεῖν ὅσον: Meineke, τοσοῦτον ἐνθάπτειν μόνον.

790 τοσοῦτον, ἐνθανεῖν μόνον is bold. The infin. must be explained as in appos. with τοσοῦτον,—‘just thus much right in the land—the right to die in it.’ For the regular construction, see *O. T.* 1191 τοσοῦτον ὅσον δοκέν: Aesch. *Theb.* 730 (in ref. to these same brothers) σίδαρος | χθόνα ναεῖν διαπήλας, ὥποσαν καὶ φθιμένουσιν κατέχειν, | τῶν μεγάλων πεδίων ἀμόρους: Xen. *An.* 4. 8. 12 τοσοῦτον χωρίον κατασχεῖν...ὅσον ἔξω τούς ἔχατον λόχους γενέσθαι τῶν πολεμίων κεράτων: Thuc. 1. 2 νεμέμενοι...τὰ αὐτῶν ἔκαστοι ὅσον ἀποκῆν. The conjecture of Blaydes, ὅσονπερ instead of τοσοῦτον, is hardly probable.

ἐνθανεῖν: cp. [Eur.] *Rhes.* 869 ὡ γαῖα πατρίς, πῶς ἀν ἐνθάνουμ σοι; a poet. word: in Lys. or. 16 § 15 the prose ἐναποθανόντω should prob. be restored. Remark that ἐνθανεῖν can mean only ‘to die in,’ not ‘to lie dead in’: but the sense is, ‘just enough ground, with a view to dying (instead of reigning) on Theban soil’; i.e., as much as a dead man will need. The phrase is half-proverbial: Ar. *Eccl.* 592 μηδὲ γεωργεῖν τὸν μὲν πολλῆν, τῷ δὲ ἔναι μηδὲ ταφῆναι. Freeman, *Old English History* p. 313 ‘...What will my brother King Harold of England give to King Harold of Norway?’...‘Seven foot of the ground of England, or more perchance, seeing he is taller than other men.’ Shaksp. *H. IV.* Pt. i. 5. 4. 89 When that this body did contain a spirit, A kingdom for it was too small a bound;

But now two paces of the vilest earth Is room enough.

792 σαφεστέρων: see on 623. The καὶ of two MSS. (A, R) is strongly recommended by Greek usage, and is probably to be combined with ἔκ, which, though not necessary with κλύω, has L’s support. κλύω, pres., know by hearing, as *Ph.* 261, *Tr.* 68, etc.: cp. 240 n.

794 τὸ σὸν...στόμα, thy mouth has come hither suborned: thou hast come as a mere mouthpiece of the Thebans, secretly pledged to aid their designs on me. Cp. *O. T.* 426 (Teiresias says) καὶ Κρέοντα καὶ τοῦμδν στόμα | προτηλάκει, my message from Apollo. **ὑπόβλητον:** cp. *Ai.* 481 οὐδεὶς ἐρει ποθ' ὡς ὑπόβλητον λόγον, | Αἴας, Ἐλέξας, ἀλλὰ τῆς σαυτοῦ φρεύεις, a word not true to thy nature. So ὑπόπεμπτος of an insidious emissary, Xen. *An.* 3. 3. 4.

795 πολλὴν ἔχον στόμασι, with a hard and keen edge,—thoroughly attempered to a shameless and cruel task. στόμασι was the process of *tempering* iron to receive an edge or point (*στόμα*); cp. Arist. *Meteor.* 4. 6 τὴκεται δὲ καὶ ὁ εἰργασμένοι σίδηρος, ὥστε ὑγρὸς γίγνεσθαι καὶ πάλιν πήγνυσθαι. καὶ τὰ στομώματα ποιουσιν οὕτως· ὑφίσταται γὰρ καὶ ἀποκαθαίρεται κάτω ἡ σκωρία (dross). δταν δὲ πολλάκις πάθη καὶ καθαρὸς γένηται, τοῦτο στόμασι γίγνεται (this makes *tempered iron*). Hence, fig., Plut. *Mor.* 988 D τῆς ἀνδρεας οἰν βαφή τις ὁ θυμός ἔστι καὶ στόμασι: *Lycurg.* 16 τὰ δ'

room enough in my realm wherein—to die.

Am I not wiser than thou in the fortunes of Thebes? Yea, wiser far, as truer are the sources of my knowledge, even Phoebus, and his father, Zeus most high. But thou hast come hither with fraud on thy lips, yea, with a tongue keener than the edge of the sword; yet by thy pleading thou art like to reap more woe than weal. Howbeit, I know that I persuade thee not of this,—go!—and suffer us to live here; for even in this plight our life would not be evil, so were we content therewith.

792 κάκ Doederlein: ἐκ L, with most MSS.: καὶ A, R, Ald., Blaydes. **796** λά-
βοις Musgrave conject. λάκοις. **797** ἀλλ' οἴδα γάρ σε] L has the letters
δα γ in an erasure. ἀλλ' οἴσθα γάρ με Blaydes: ἀλλ' ισθι γάρ με Meineke, writing
πείσων with Nauck. πείθω MSS.: οὐτ' is written above in F. **799** ἔφαμεν]
ξώμεν L, which has η̄ written over ει. F has η̄ in the text.

νήγεινά (βρέφη) μᾶλλον στομοῦσθαι καὶ
κρατίνεοθαι τὴν ἔξιν, have their constitutions
tempered and strengthened. Ar.
Nub. 1107 μέμνηστ' ὅπως | εἴ μοι στο-
μασθεῖς αὐτὸν, ἐπὶ μὲν θάτερα | οἷον δικι-
δίους, τὴν δ' ἔτέραν αὐτὸν γνάθον | στό-
μασθον οἵαν ἐς τὰ μείζων πράγματα, alluding
to a two-edged blade; schol. δύνεις...
ἀκονήσεις. The double sense of στόμα
has suggested the παρήχθαι with στό-
μαστιν: cp. *Tr.* 1176 τούμον δέναι στόμα.
Ai. 650 δι τὰ δεῖν' ἐκπρέπον τέτε, | βαθῆ
στίφρος ὡς, έθηλνθην στόμα: 'I, erst
so wondrous firm,—yea, as iron hardened
in the dipping,—felt the keen edge of my
temper softened.' Cp. *Ai.* 584 γλῶσσα...
τεθηγμένη.

796 κακά and σωτήρια are predicates: cp. Eur. *Hipp.* 471 ἀλλ' εἰ τὰ
πλεῖστα χρηστὰ τῶν κακῶν ἔχεις. Cp.
Ant. 313 ἐκ τῶν γὰρ αἰσχρῶν ληματῶν
τοὺς πλείστους | ἀτωμένους ίδους ἀνὴρ σεω-
μένους. Oed. means: 'By pleading with
me to return, you will only illustrate your
own heartlessness: you will never win
me as a safeguard for Thebes.'

797 If οἴδα is right (as it seems to be), μή can hardly be explained otherwise than by emphasis, i.e. by the strong assurance which the speaker expresses. But what form should the partic. have? (1) With the MS. πείθων, the sense is: 'However, I am assured that I am not persuading you of this,—go!' In 656 οἴδ' ἔγω σε μήτινα | ἐνθένδ' ἀπάξοντ' ἀνδρα appears to be a like case of strong assurance. Cp. *O. T.* 1455. In 1121 there is another: ἐπίσταμαι γὰρ τῆνδε...
τέρψυν παρ' ἀλλον μηδενὸς πεφασμένην.

Here, however, οἴδα μή πείθων is so far stranger, that the emphasis appears less appropriate in stating the speaker's consciousness of what he himself is doing. (2) The v. l. πείθοντ', extant in at least one MS. (F), removes this objection. 'However, I am assured that you are not persuading (either the Athenians or me, cp. 803)—go!' (3) πείσων would be liable to the same remark as πείθων. (4) πείσοντ' would complete the parallelism with 656, but is not required by the 'strong assurance' view, which applies to past (1121) or present as well as to future.—Another view is that μή gives a quasi-imperative force: 'I know that you shan't persuade.' This might apply to 656. Here it is much more difficult, esp. if we do not adopt πείσοντ': in 1121 it fails.

With ισθι...με for οἴδα...σε the imper. would explain μή (cp. on 78): and we may note that in *O. T.* 376 the MSS. changed σε...έμου into με...σοῦ. But the context confirms οἴδα.

In later Greek μή with partic., in regard to fact, was common, as *Luc. Dial. Mort.* 16 πῶς οὖν ἀκριβῆς ὁ Αἰακὸς ὃν οὐ διέγνω σε μή δυντα ἐκείνον; 'failed to discern that you were not he,' where μή ὄρτα, though it might be paraphrased by εἰ μή ἦσθα, virtually = οὐκ ἦσθα. In Mod. Greek the partic. always takes μή, not δεῖν. This latter tendency may conceivably have affected our MSS.: e.g. τοιάδ' οὐ πείθω may have once stood here.

799 εἰ τερποίμεθα, if we should have content therewith: cp. *Ant.* 1168 πλού-

- KP. πότερα νομίζεις δυστυχεῖν ἔμ' ἐσ τὰ σά, 800
 ἢ σ' εἰς τὰ σαντοῦ μᾶλλον, ἐν τῷ νῦν λόγῳ;
 OI. ἐμοὶ μέν ἐσθ' ἥδιστον εἰ σὺ μήτ' ἔμε
 πείθειν οἶός τ' εἶ μήτε τούσδε τοὺς πέλας.
 KP. ὃ δύσμορό, οὐδὲ τῷ χρόνῳ φύσας φανεῖ
 φρένας ποτ', ἀλλὰ λῦμα τῷ γῆρᾳ τρέφει; 805
 OI. γλώσση σὺν δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἔγω
 δίκαιου, ὅστις ἔξ ἀπαντος εὖ λέγει.
 KP. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
 OI. ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
 KP. οὐ δῆθ' ὅτῳ γε νοῦς ἵσος καὶ σοὶ πάρα. 810
 OI. ἄπελθ', ἐρῶ γάρ καὶ πρὸ τῶνδε, μηδέ με
 φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἔμε.
 KP. μαρτύρομαι τούσδ', οὐ σέ· πρὸς δὲ τοὺς φίλους

805 λῆμα] Wecklein conject. λῆμα. **806** οὐδέν' from οὐδέν L. **808** τὰ καίρια MSS., and most of the recent edd.: τὰ καίρια Suidas (s.v. χωρὶς), Elms., Hartung. **810** ὅτῳ] ὁ τῷ L, with ‘σω’ (i.e. θω) written above; and the same hand has written οἴος over ἵσος. **812** φύλασσ'] πρόστασσ' Blaydes. **813 f.** μαρτύρομαι

τει τε γάρ κατ' οἰκον, εἰ βούλει, μέγα, | καὶ
 ξῆ τύραννον σχῆμ' ἔχων· ἔαν δ' ἀπῇ | τού-
 των τὸ χαίρειν, τἄλλ' ἔγω καπνοῦ σκιᾶς |
 οὐκ ἀν πραλύμην ἀνδρὶ πρὸς τὴν ἡδονὴν.

800 f. Which of us do you consider the greater sufferer by your present attitude? Me, because I am not to bring you back? Or yourself, when you reject your friends and country? **δυστυχεῖν** has been explained as ‘to be in error’, referring to Creon’s ignorance of the lot in store for Thebes (787); but it is simpler to take it of Creon’s failure to win Oedipus. However great that loss may be, Creon means, the loss to Oed. himself will be greater still. **ἐσ τὰ σά,** ‘with regard to your doings’; cp. 1121: *O. T.* 980 σὸν δ' εἰς τὰ μητρὸς μῆτροφοβοῦ νυμφεύματα (n.). **ἢ σ' εἰς τὰ σαντοῦ,** σὲ being elided, though emphatic: *O. T.* 64 πόλιν τε κάμε καὶ σ' ὑμοῦ στέγει, ἐν τῷ νῦν λόγῳ, in our present discussion (from 728).

802 f. Creon had said, in effect, ‘Your happiness is as much my object as our own.’ ‘My happiness,’ Oed. rejoins, ‘will be best secured if your application is rejected by the people of Colonus, as by myself.’

804 φύσας, cp. 150, *El.* 1463 (ὡς) κολαστοῦ προστυχῶν φύσῃ φρένας: Her. 5. 91 δύξαν...φύσας αὐξάνεται.

805 λῆμα, a ‘stain,’ or ‘reproach.’ In the only other place where Soph. has the word (*Ai.* 655 λύμαθ' ἀγνίσας ἐμά) it has its primary sense of ‘something washed off’ (from √ΛΥ, another form of √ΛΟΥ, whence λούω). λῆμα is only another form, and Eur. uses λῆμα in the sense proper to λῆμη, Eur. *Tro.* 588 λῦμ' Ἀχαιῶν, their ‘bane’ (Hector). **τρέφει,** pass. (as *O. T.* 374 μᾶς τρέφει πρὸς νυκτός), thou *livest on* to disgrace thy years by thy folly. Not midd., ‘dost nourish a reproach.’

806 Cp. *O. T.* 545 λέγειν σὺ δεινός (Oed. to Creon).

807 ἐξ ἀπαντος, starting from anything as the ἀφορμή or ὑλὴ of discourse; ‘on any theme.’ So ἐξ marks the conditions from which action sets out (ὡς ἐξ τῶνδ', *Ai.* 537). **εὖ λέγει,** pleads *specially*: Eur. *Her.* 1191 δύνασθαι τάδικ' εὖ λέγειν.

808 τὰ καίρια, the reading of Suidas, is supported by such passages as Aesch. *P. V.* 927 δοντο τὸ τ' ἄρχειν καὶ τὸ δοντεύειν δίχα: Eur. *Alc.* 528 χωρὶς τὸ τ' εἶναι καὶ τὸ μῆ νομίζεται. In Philemon Σκελεύς fr. 1. 7 ἔτερον τὸ τ' ἀλγεῖν καὶ τὸ θεωρεῖν ἔστι τῶν, the second τὸ is doubtful. But for τὰ καίρια, the reading of the MSS., it may be urged that the phrase is τὰ καίρια (λέγειν, δρᾶν etc.) in Aesch. *Th.* 1, 619,

CR. Which, thinkest thou, most suffers in this parley,—I by thy course, or thou by thine own?

OE. For me, 'tis enough if thy pleading fails, as with me, so with yon men who are nigh.

CR. Unhappy man, shall it be seen that not even thy years have brought thee wit? Must thou live to be the reproach of age?

OE. Thou hast a ready tongue, but I know not the honest man who hath fair words for every cause.

CR. Words may be many, and yet may miss their aim.

OE. As if thine, forsooth, were few, but aimed aright.

CR. No, truly, for one whose wit is such as thine.

OE. Depart—for I will say it in the name of yon men also!—and beset me not with jealous watch in the place where I am destined to abide.

CR. These men—not thee—call I to witness: but, as for

τούσδ' (from *τούσδ'*) *οὐ σέ· πρὸς δὲ τούσ φίλους* L, with most MSS. But *πρός γε*, instead of *πρὸς δὲ*, is in B, T, Vat., Farn.: and hence Musgrave conjectured,—*μαρτύρουμαι τούσδ'*, *οὐ σέ· πρὸς γε τούς φίλους | οἴ ἀνταυεῖβει ρήματα*. *ἢν δ'* [for *ἢν σ'*] *ἔλω ποτέ*. Erfurdt, *μαρτύρουμαι τούσδ'*, *οὐ σὲ πρόσθε etc.* (and so Wecklein reads). Dindorf, *οὐχὶ σ'*, *ὅς γνώσει, φίλους etc.*: Hartung, *οὐσ σὺ προύστησω*,

Suppl. 446, Ch. 582, Eur. *I. A.* 829, Soph. *Ai.* 120, while *El.* 228 *φρονοῦντι καίρια* (without art.) is isolated. If *τὰ* is retained, the ellipse of *τὸ* is illustrated by 606, where see n.: and add trag. incert. fr. 469 *χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὄρισματα*.

809 *ὡς δὴ*, *quasi vero*, strictly an elliptical phrase, '(do you mean) forsooth that you speak,' etc. Aesch. *Ag.* 1633 *ὡς δὴ σὺ μοι τύρannoς Ἀργείων ἔσει*. Eur. *Andr.* 234 *τὶ σεμνωμένεις κεις ἀγών' ἐρχει λόγων, | ὡς δὴ σὺ σώφρων τάμα δ' οὐχὶ σώφρονα*;

810 *ὅτῳ=τούτῳ ὅτῳ*, in the opinion of one who possesses only such sense as yours: for the ethic dat. cp. 1446, Ar. *An.* 445 *πᾶσι μικρά τοῖς κριτᾶς*: *Ant.* 904 *καίτοι σ' ἔγω τίμωσα τοῖς φρονοῦσιν εὖ*. For *ἴσος*, *only* so much, cp. O. *T.* 810 *οὐ μήν τον γ' ἔτισεν*: *Her.* 2, 3 *νομίζων πάντας ἀνθρώπους τον περὶ αὐτῶν ἐπίστρατοι, ισαριθμοὶ οὐτε τοις καὶ οὐτε τοις πατέρες*, *O. T.* 1187.

811 *πρὸ τῶνδε*, as *O. T.* 10 *πρὸ τῶνδε φωνεῖν* (n.).

812 *ἐφορμῶν* with *ἔνθα χρή*, keeping jealous watch at the place where I am destined to dwell: fig. from a hostile fleet watching a position; cp. Dem. or. 3 § 7 *ἥν τοῦτο ὥστερ ἐμπόδισμά τι τῷ Φιλίππῳ καὶ δυσχερές, πόλιν μεγάλην ἐφορμεῖν τοῖς*

έαντον καίροις. *με* with *φύλασσο* only: in class. Gk. *ἐφορμεῖν* does not take acc.

For *με* followed by *ἐμέ*, cp. *El.* 1359 *ἄλλα με | λόγους ἀπώλλυς, ἐργ' ἔχων ἥδιστην ἐμοί, where ἐμοί is not more emphatic than με*. So in *Tr.* 1171 *κάδόκουν πράξειν καλώς | τὸ δ' ἢν ἄρ' οὐδὲν ἄλλο πλὴν θαῦσεν ἐμέ*, where there is no contrast between *ἐμέ* and some one else: *Ant.* 292 *ὡς στέργειν ἐμέ: Ph.* 299 *τὸ μὴ νοεῖν ἐμέ*, where the stress is on the verb, not on the pronoun. And so here, too, it may be doubted whether *ἐμέ* conveys such an emphasis as would be given by an italicised '*my*',—implying a reproof of meddlesomeness. The stress is rather on *χρὴ ναίειν*: Apollo has brought him to this rest (89).

813 f. This passage, which has been variously altered, appears to me to be sound as it stands in the MSS. Oedipus has undertaken to speak for the men of Attica (*ἐρώ γὰρ καὶ πρὸ τῶνδε*). Creon refuses to identify him with them, bitterly reminding the Theban that his real ties are elsewhere. 'I call them—not thee—to witness my protest': i.e. 'I have a just claim on thee, which thou repellest:—I appeal to a judgment more impartial than thine own.' The words mark the point at which he drops persuasion. He now turns to menace. 'But, for the tone

- οῖ' ἀνταμείβει ρήματ', ἦν σ' ἔλω ποτέ,—
 ΟΙ. τίς δ' ἄν με τῶνδε συμμάχων ἔλοι βίᾳ;
 ΚΡ. ἡ μὴν σὺ κάνεν τοῦδε λυπηθεὶς ἔσει.
 ΟΙ. ποίω σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
 ΚΡ. παιδίουν δυοῦ σοι τὴν μὲν ἀρτίως ἔγω
 ξυναρπάσας ἔπειμψα, τὴν δ' ἄξω τάχα.
 ΟΙ. οἴμοι. ΚΡ. τάχ' ἔχεις μᾶλλον οἰμώζειν τάδε. 820
 ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε τ' οὐ μακροῦ χρόνου.
 ΟΙ. ἵω ξένοι, τί δράσετ'; ή προδώσετε,
 κούκ ἔξελάτε τὸν ἀσεβῆ τῆσδε χθονός;
 ΧΟ. χώρει, ξέν', ἔξω θάσσου· οὔτε γάρ τὰ νῦν
 δίκαια πράσσεις οὐθ' ἀ πρόσθεν εἴργασαι. 825
 ΚΡ. ὑμῖν ἀν εἴη τήνδε καιρὸς ἔξαγειν
 ἀκονταν, εἰ θέλουσα μὴ πορεύσεται.
 ΑΝ. οἴμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
 θεῶν ἄρηξιν ἢ βροτῶν; ΧΟ. τί δρᾶς, ξένε;
 ΚΡ. οὐχ ἄφομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830

φίλοις etc. **815** τί δ' ὅν A, R. **816** τοῦδε Musgrave, and most edd.: τῶνδε MSS. (In L the first hand wrote τῶν only, and δὲ was added by S.)
818 σοι] σε L (with οι above), R². **820** οἴμοι L, and so (or οἴμοι) the other MSS.: οἴμοι Brunck.—οἰμώζεισ L first hand: but ν has been written above, and a line drawn through σ. οἰμώζειν Vat. **821** τήνδε τ' Bothe: τήνδε γ'

of thy reply to kinsmen' (meaning, to himself, cp. on 148 *συκρόῦς*), 'if I catch thee'—an aposiopesis. (Cp. II. 1. 580 εἶπερ γάρ κ' ἔθελγον 'Ολύμπιος ἀστεροπῆτης | εἰς ἔδēν στρφελέαις' | ὁ γάρ πολὺ φέρτερός ἔστιν: Verg. *Aen.* 1. 135 *Quos egū....*)

μαρτύρομαι, antestor: cp. Aristoph. *Pax* 1119 ΤΡ. ὡ παῖε παῖε τὸν Βάκν. ΙΕ. *μαρτύρουμαι.*

814 ἀνταμείβει: ἀμείβομαι usu. takes a simple acc. of the person to whom a reply is made (991); but cp. Her. 8. 60 τότε μὲν ἥπιος πρὸς τὸν Κορίνθιον ἀμείψατο: and, since ἀποκρίνομαι πρὸς τινα was common, it would have been strange if the same construction had been rigidly denied to ἀμείβομαι. Even if πρὸς were not taken with ἀνταμείβει here, it could still mean 'in relation to': cp. *Tr.* 468 κακὸν | πρὸς ἄλλον εἴναι, πρὸς δ' ἔμ' ἀψευδεῖν δέλ. So *Ai.* 680 ἔστι τὸν φίλον | τοσοῦθ' ὑπουργῶν ὀφελεῖν βουλήσομαι. *οἰα* causal=ἐπει τοιαῦτα: cp. on 263.

815 τῶνδε συμμ. with βίᾳ: cp. 657.

816 ἡ μὴν in a threat, as Aesch. *P. V.* 907 ἡ μὴν ἔτι Ζεύς, καπέρ αὐθάδη φρονῶν, | ἔσται ταπεινός. κάνεν τοῦδε, sc. τοῦ ἔλεω σε. Cp. *O. T.* 1158 ἀλλ' εἰς τόδ' ἔχεις, sc. εἰς τὸ δέσθαν. The MS. κάνεν τῶνδε could here mean nothing but 'e'en apart from these men.' *λυπηθεὶς* ἔστι, = a fut. perf., here implying, 'wilt soon be grieved' (though it could also mean, 'wilt suffer a lasting grief'): so *O. T.* 1146 οὐ σωτῆσας ἔστι; *Ant.* 1067 ἀντιδούς ἔστι. In prose the part. thus used with ἔστομαι is the perf., not the aor.

817 ποιῶ σὺν ἔργῳ, on the warrant of what deed,—since *λυπηθεὶς* ἔστι implies that something has already been done to cause the pain which will soon be felt. σὺν has the same force as in σὺν θεῷ:—'with what deed to support the threat.' Cp. *O. T.* 656 ἐν αἰτίᾳ | σὺν ἀφανεῖ λόγῳ ... βαλεῖν, to accuse one *with the help of* an unproved story. Xen. sometimes has σύν thus where a simple instrum. dat. would suffice: *An.* 3. 1. 22 ιέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι: 3. 2. 8

the strain of thine answer to thy kindred, if ever I take thee—

OE. And who could take me in despite of these allies?

CR. I promise thee, thou soon shalt smart without that.

OE. Where is the deed which warrants that blustering word?

CR. One of thy two daughters hath just been seized by me, and sent hence,—the other I will remove forthwith.

OE. Woe is me! CR. More woful thou wilt find it soon.

OE. Thou hast my child? CR. And will have this one ere long.

OE. Alas! friends, what will ye do? Will ye forsake me? will ye not drive the godless man from this land?

CH. Hence, stranger, hence—begone! Unrighteous is thy present deed—unrighteous the deed which thou hast done.

CR. (*to his attendants*). 'Twere time for you to lead off yon girl perforce, if she will not go of her free will.

AN. Wretched that I am! whither shall I fly?—where find help from gods or men?

CH. (*threateningly, to CREON*). What wouldst thou, stranger?

CR. I will not touch yon man, but her who is mine.

MSS. **824 f.** τὰ νῦν L, with most MSS.: ταῦν B. Meineke would write ταῦν | δίκαια πράσσεις. Brunck, ταῦν | δίκαια πράσσεις οὐτε (so G. Koen, for οὐδὲ δέ) πρόσθειν εἰργάσαι.—For εἰργάσαι Reisig conject. εἰργάσω. **827 πορεύ-**
σεται A, R: πορεύεται L and the rest. **829** δῆρξιν made from ἀρχέειν in L.—
δῆρξ] In L's δραῖσ the σ (perh. also the τ) was added by S. **830 f.** Wecklein

εἰ...διανοούμεθα σὺν τοῖς ὄπλοις...δίκην
ἐπιθεῖναι αὐτοῖς. ἀπειλήσας ἔχεις = a
perf.: cp. O. T. 577 n.

818 τὴν μὲν, Ismene, who left the scene at 509 to make the offerings in the grove. Creon may have seized her, as a hostage, before his entrance at 728; or may have signed to one of his guards to go and do so, when he found that Oedipus was stubborn.

820 τάδε might be cognate acc., = τάδε τὰ οἰμώγατα (cp. Aesch. *Ag.* 1307
KA. φεῦ, φεῦ. X.O. τὸ τοῦτ' ἔφευξας);, but it rather means, 'this capture.'

821 The τῆνδε γ' of the MSS. could be retained only if μου were changed to καὶ and given to Creon. οὐδὲ μακρ. χρόνου: see on 397.

823 τὸν ἀσεβῆ, because Oedipus is under the protection of the deities (287), and especially because, as he may well suppose, Ismene has been snatched from the sacred grove (cp. on 818).

824 f. θάστον, oft. in impatient command, as 393, *Ai.* 581 πτύκαζε θᾶστον: O. T. 430 οὐκ εἰς δλεθρον; οὐχὶ θᾶστον; Write τὰ νῦν rather than ταῦν, since it

is opp. to ἀ πρόσθειν: δίκαια, predicate. εἰργάσαι (his capture of Ismene) need not be changed to εἰργάσω, since πρόσθειν can mean 'already.'

826 ὑμῖν, addressing his guards (723). Cp. the order given by Oed. to pinion the herdsman (*O. T.* 1154), and by Creon (in *Ant.* 578) to lead off the sisters. **ἀν** εἴη: here in giving a command with cold sternness. Cp. 725 (in request), O. T. 343 (in fixed resolve).

828 f. ποι φύω; cp. on 310. Θεῶν...ἡ βροτῶν; *Ai.* 399 οὐτε γάρ θεῶν γένος οὐθὲ ἀμερών | ἐτ' ἀξιος βλέπειν τιν' εἰς
βνασιν ἀνθρώπων.

830 οὐχ ἀψομα. With these words, Creon steps towards Antigone. His actual seizure of her is marked by the words τοὺς ἔμοὺς ἄγω. The fut., therefore, is more dramatic than ἀπτομα would be. And Wecklein's rejection of 830 f. would enfeeble the scene. **τῆς ἐμῆς**, since he considers himself as now the guardian of his nieces,—their father having forfeited all rights at Thebes (cp. O. T. 1506 n.): *El.* 536 ἀλλ' οὐ μετήν αὐτοῖσι τήν γ' ἐμὴν
κτανεῖν.

ΟΙ. ὁ γῆς ἀνακτεῖ. ΧΟ. ὁ ξέν', οὐ δίκαια δρᾶς.
ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἔμοὺς ἄγω.

στρ. ΟΙ. ἵω πόλις.

ΧΟ. 2 τί δρᾶς, ὁ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς βάσανον εἶ
χερῶν. 835

ΚΡ. 3 εἴργουν. ΧΟ. σοῦ μὲν οὖ, τάδε γε μωμένου.

ΚΡ. 4 πόλει μαχεῖ γάρ, εἰ τι πημανεῖς ἐμέ.

ΟΙ. 5 οὐκ ἡγόρευον ταῦτ' ἐγώ; ΧΟ. μέθεις χεροῦν
6 τὴν παιδὰ θάσσον. ΚΡ. μὴ πίτασος' ἀ μὴ κρατεῖς.

ΧΟ. 7 χαλάν λέγω σοι. ΚΡ. σοὶ δὲ ἔγωγ' ὁδοιπορεῶν. 840

ΧΟ. 8 πρόβαθ' ὥδε, βάτε βάτ', ἔντοποι.

9 πόλις ἐναίρεται, πόλις ἐμά, σθένει.

10 πρόβαθ' ὥδε μοι.

brackets these two vv. **833** *ἴω πόλις*] L, with most MSS., gives these words to Antigone: Wunder restored them to Oed. **837 ff.** *μαχεῖ* Porson: *μάχει* Herm. The MSS. have *μάχη* (as L), or *μάχη—πημανεῖ* Porson: *πημανεῖ* MSS. (*πομανεῖς* R).—The MSS. distinguish the persons thus:—ΟΙ. πόλει...πημανεῖς ἐμέ. | ΧΟ. οὐκ ἡγόρευον ταῦτ' ἐγώ; ΚΡ. μέθεις...θάσσον. ΧΟ. μὴ πίτασος...κρατεῖς. Reisig and Hermann saw that the words πόλει...πημανεῖς ἐμέ belong to Creon. Mudge had already corrected the rest. **840** *σοὶ δὲ ἐγώ δὲ* L, R, F: *σοὶ ἐγὼ δὲ* L²: *σοὶ δὲ ἔγωγ'* A and most MSS.—*ὁδοιπορεῶν* B, Vat.

832 *τοὺς ἔμοὺς*: cp. 148 *σμικροῖς* (=Antigone); *Ant.* 48 ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μὲν εἴργειν μέτρα (i.e. from my brother): *O. T.* 1448 ὅρθῶς τῶν γε σῶν τελεῖς ὑπέρ (for thy sister).

833—886 The phrase *τοὺς ἔμοὺς* ἔγω indicates the moment at which Creon lays his hand on Antigone. It is followed by 11 verses, 833—843, in which the dochmiae of the Chorus, blended with iambic trimeters, mark excitement. Antistrophic to these are the 11 verses, 876—886, which in like manner follow the moment at which Creon lays his hand on Oedipus. As a lyric interposition in dialogue, the passage has a kommatic character, though it does not constitute a *κομμάς* proper in the same sense as 510—548, 1447—1499, or 1670—1750.

834 *ἀφήσεις*: **838** *μέθεις*. The former is properly, ‘allow to depart,’—the latter, ‘release from one’s grasp’; but they differ here only as ‘let her alone’ from the more specific ‘unhand her.’ Cp. 857 *οὐτοὶ σ' ἀφήσω, I will not allow thee to leave Colonus.*

835 *εἰς βάσανον εἰς χερῶν*, to the test

of (afforded by) blows: cp. *χειρῶν νόμος*, the arbitrament of blows (as opp. to δίκης νόμος), Her. 9. 48 πρὶν...ἢ συμμίξαι ἡμέας ἐς χειρῶν τε νόμον ἀπικέσθαι. Xen. *Cyr.* 2. I. II ὡς χειρας συμμίξοντας τοὺς πολεμίους. ἐλ as in the common phrase *εἰς χειρας ιέναι τινι*, or *συνιέναι*.

836 *ἔργου*, said as the Chorus approach him threateningly: cp. *O. T.* 890 *τῶν ἀσέπτων ἔρξεται* (n.), *μωμένου*, meditating, designing: a part. used once in dialogue by Soph. (*Tr.* 1136 *ἡμαρτε χρηστὰ μωμένην*), and twice in lyrics by Aesch. (*Ch.* 45, 441).

837 *πόλει*: *ταῖς Θῆβαις* schol. The accent of *μάχη* in the MSS. cannot weigh in deciding between *μάχει* and *μαχεῖ*, since such errors of accent are countless; and the fut. is distinctly better here.

838 *οὐκ ἡγόρευον...*; a familiar phrase; Ar. *Ach.* 41 οὐκ ἡγόρευον; *τοῦτ' ἕκειν' οὐγώ λεγον*: *Plut.* 102 οὐκ ἡγόρευον ὅτι παρέξειν πράγματα | ἡμελλέτην μοι; *Nub.* 1456 τί δῆτα ταῦτ' οὐ μοι τότ' ἡγορεύετε; So *O. T.* 973 οὐκον ἔνα σοι τάπτε προϋλεγον πάλαι;—Qed. alludes to 587, 653.

839 *μὴ πίτασος' ἀ μὴ κρατεῖς*, do not give orders in matters where you are not

OE. O, elders of the land! CH. Stranger,—thy deed is not just.

CR. 'Tis just. CH. How just? CR. I take mine own.

[*He lays his hand on Antigone.*

OE. Hear, O Athens!

Strophe.

CH. What wouldest thou, stranger? Release her! Thy strength, and ours, will soon be proved.

[*They approach him with threatening gestures.*

CR. Stand back! CH. Not from thee, while this is thy purpose.

CR. Nay, 'twill be war with Thebes for thee, if thou harm me.

OE. Said I not so? CH. Unhand the maid at once!

CR. Command not where thou art not master.

CH. Leave hold, I tell thee! CR. (*to one of his guards, who at a signal seizes Antigone.*) And I tell thee—begone!

CH. To the rescue, men of Colonus—to the rescue! Athens—yea, Athens—is outraged with the strong hand! Hither, hither to our help!

841 προβάθ' (made from πρόβαθ') ὡδ' ἐμβάτε βᾶτ' ἐντέπιοι L. For ὡδ' ἐμβάτε Triclinius wrote ὡδε βᾶτε, which is in B, T, Vat. The other MSS. agree with L (except that Vat. has πρόσβαθ', R² ἐν τόποις). ἔντοποι Brunck. (Cp. 125, ἔγχωρος corrupted in MSS. to ἔγχώρος.)

842 πόλις ἐμά σθένει] Wecklein conject.

πόλις ἐτ' οὐ σθένει; F. W. Schmidt, πόλις ἐμά φθίνει: Gleditsch, πόλις ἀμαχανεῖ.

843 προβάθ' (sic) ὡδέ μοι L, and the other MSS., except those which (as T, Farn.) have προβάτε μ' ὡδέ, a conjecture of Triclinius, meant to reconcile the metre with that of the antistr., v. 886, where he read περῶσι δῆτα (see n. there).

master. *ἀ* is not for *ῶν*, but is cogn. accus. (or acc. of respect), as *O. T.* 1522 πάντα μὴ βούλον κρατεῖν· | καὶ γὰρ ἀκράτος. For the gen. in a like sense cp. Her. 9. 16 ἔχθιστη...δόδυνη..., πολλὰ φρονέοντα μηδενὸς κρατέειν, to have many presents, and power over nothing. *Ant.* 664 τοῦπτάσσειν τοὺς κρατώνοντις, to dictate to one's masters. *Theocr.* 15. 90 πασάμενος ἐπίτασσε (wait till you are our master before you give us orders).

840 At Creon's words, when he laid his hand on Antigone (832), one of his guards stepped up, and placed himself at her side. χαλάν λέγω σοι, like οὐκ ἀφήσεις and μέθεις, is said to *Creon*. Creon's σοι, a mocking echo of theirs, is said to *the guard*: 'and I tell thee to start on thy journey.' If it were said to *the Chorus*, the sense would be either, (1) 'and I tell thee to begone,' or (2) 'and I tell thee that [she] is to go': but (1) is not idiomatic, and (2) is impossible.

841 πρόβαθ'...βᾶτε, as oft. esp. in Eur., e.g. *Or.* 181 διοιχόμεθ', οἰχόμεθ'. ὡδε=δεῦρο (*O. T.* 7 n.): cp. 182. ἔντοποι, the other dwellers at Colonus.

842 πόλις...σθένει: our city—yea, our city—is being brought low by sheer strength: ἐναρπεται, because the majesty of the State is destroyed when its asylum is violated. In πόλις ἐμά, the stress is on the first word, not on the second. σθένει with ἐναρπεται seems to be sufficiently defended by Eur. *Bacch.* 953 οὐ σθένει νικητέον | γυναικας, where it differs from βίᾳ only as it differs here,—i.e. as meaning strictly, 'by an exertion of strength,' not, 'by violence': cp. *ib.* 1127 ἀπεσπάραξεν ὄμον, οὐχ ὑπὸ σθένεις, not by her own strength (since the god made it easy for her). Some place a point at ἐμά, taking σθένει with πρόβαθ', come forth in strength: but such a use of σθένει alone is harsher than those in which σθένει takes an adj., as ἐπελθὼν οὐκ ἐλάσσονι σθένει (*Ai.* 438), or παντὶ σθένει,

- AN. ἀφέλκομαι δύστηνος, ὡς ξένοι ξένοι.
 OI. ποῦ, τέκνον, εἰ μοι; AN. πρὸς βίαν πορεύομαι. 845
 OI. ὅρεξον, ὡς παῖ, χεῖρας. AN. ἀλλ' οὐδὲν σθένω.
 KP. οὐκ ἄξεθ' ὑμεῖς; OI. ὡς τάλας ἐγώ, τάλας.
 KP. οὐκον ποτ' ἐκ τούτοις γε μὴ σκήπτροιν ἔτι
 ὁδοιπορήσῃς· ἀλλ' ἐπεὶ νικᾶν θέλεις
 πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγώ 850
 ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὧν ὅμως,
 νίκα. χρόνῳ γάρ, οἴδ' ἐγώ, γνώσει τάδε,
 δθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς οὔτε πρόσθεν εἰργάσω, βίᾳ φίλων
 ὅργῃ χάριν δούς, ησ' σ' ἀεὶ λυμαίνεται. 855
 XΟ. ἐπίσχεις αὐτοῦ, ξεῖνε. KP. μὴ ψαύειν λέγω.
 XΟ. οὔτοι σ' ἀφήσω, τῶνδε γ' ἐστερημένος.
 KP. καὶ μεῖζον ἄρα ρύσιον πόλει τάχα
 θήσεις· ἐφάψομαι γάρ οὐ τούτοιν μόναιν.

844 ἀφέλκομ' ὡς L, and most MSS.: ἀφέλκομεθ' ὡς L²: ἀφέλκομαι Triclinius.

846 σθένων Vat. **849** ὁδοιπορήσεις L and most MSS., Brunck: ὁδοιπορήσης (sic) A, R: ὁδοιπορήσῃς most edd.—νικᾶν L, with ει written above: νεικᾶν

'with all one's might.' Rather than Wecklein's ἔτι οὐ σθένει, I would propose—if any change were needed—πόλις ἐνάρεται, πόλις ἔτι, δισθενεῖ | πρόβαθ' ὡς μοι. But no change seems needful.

845 μοι: ethic dat.; cp. 81.

847 ὡς τάλας: cp. 753.

848 ἐκ τούτου...σκήπτροιν, by means of these two supports,—the art. being omitted, as 471 τοῦτο χεῦν'. This is simpler than to construe, 'with the help of these (girls) as supports.' (For τούτου, as fem. dual, cp. on 445.) We should then have to take it as a case of the pron. assimilated to the gender of the predicate (see on ταντην...παῦλαν 88). ἐκ refers to the σκήπτρα as an antecedent condition of his walking. Essentially the same use, though under slightly different phases, appears in 807 ἐξ ἀπαντος: *Tr.* 875 (βέβηκεν) ἐξ ἀκυήτου ποδός: *Ph.* 91 ἐξ ἐνὸς ποδός: *El.* 742 ὠρθοῦθ' ὁ τλήμων ὄρθος ἐξ ὄρθων δίφρων. σκήπτροιν: cp. 1109: Eur. *Hec.* 280 ηδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχῆ, | πόλις, τιθήνη, βάκτρον, ἥγεμῶν ὃδον.

849 ὁδοιπορήσῃς. As between -eis and -ηs in verbal endings, neither L nor any of our MSS. has authority. The

reason for preferring the aor. subj. here is one of usage. οὐ μὴ ὁδοιπορήσῃς is a denial: οὐ μὴ ὁδοιπορήσεις, a prohibition. The latter is grammatically as right as the other, but does not suit this context. (The remarks on 177 refer to the 1st and 3rd pers. fut. ind., not to the 2nd.)

νικᾶν, to worst,—by carrying your point against them (*not* with ref. to future defeats of Thebans by Athenians, 621). Cp. 1204: *Ai.* 1353 παῖσαι· κρατεῖς τοι τῶν φίλων νικώμενος, thou conquerest, when thy friends conquer thee.

851 τύραννος, one of the royal house: cp. *Tr.* 316 μὴ τῶν τυράννων; 'is she of the royal stock?' The Creon of *O. T.* 588 does not wish τύραννος εἶναι (to be king) μᾶλλον η τύραννα διῶν: but the captor of the blind man's daughters must seek a touch of dignity from any source.

852 ε. γνώσει τάδε, 'thou wilt understand these things' (=thy present acts in their true bearings),—explained by ὁθούνεκ', etc., 'viz. that' etc. αὐτὸν =σεαυτόν: so 930, 1356: but αὐτὸν =έμαντόν 966, *O. T.* 138 (n.).

854 For δρᾶς followed by εἰργάσω, instead of έθρασσ, cp. *O. T.* 54 ὡς

AN. They drag me hence—ah me!—friends, friends!

OE. Where art thou, my child? (*blindly seeking for her*).

AN. I am taken by force—

OE. Thy hands, my child!— AN. Nay, I am helpless.

CR. (*to his guards*). Away with you! OE. Ah me, ah me!

[*Exeunt guards with ANTIGONE.*

CR. So *those* two crutches shall never more prop thy steps. But since 'tis thy will to worst thy country and thy friends—whose mandate, though a prince, I here discharge—then be that victory thine. For hereafter, I wot, thou wilt come to know all this,—that now, as in time past, thou hast done thyself no good, when, in despite of friends, thou hast indulged anger, which is ever thy bane. [He turns to follow his guards.

CH. Hold, stranger! CR. Hands off, I say!

CH. I will not let thee go, unless thou give back the maidens.

CR. Then wilt thou soon give Thebes a still dearer prize:—I will seize more than those two girls.

F: *νικᾶν* the rest. 850 τε after πατρίδα was added by Triclinius: πάτραν τε Reisig.

853 αὐτὸν Triclinius: αὐτὸν L and most MSS.: σαυτὸν A, R, Ald.

854 φίλων βίᾳ L². 857 τῶνδε MSS.: τοῦνδε Brunck: τοῖνδε (fem.) Wecklein.

859 θήσεις] Nauck conject. τείσεις.

εἴπερ ἄρξεις...ῶσπερ κρατεῖς (n.). **βίᾳ** φίλων applies to his *former* conduct, since, in searching out his origin, he acted against the passionate entreaties of Iocasta (*O. T.* 1060 ff.). Greek idiom uses a parataxis, οὕτε νῦν...οὕτε πρόσθεν, where ours would subordinate the second clause to the first, ‘now, as before’: cp. 308.

855 ὄργη χάριν δούς: cp. 1182: *El.* 331 θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά: Cratinus fr. inc. 146 ἔσθιε καὶ σῆ γαστρὶ δὸνου χάριν. We remember his blow at Laius (*παῖς δ' ὄργης O. T.* 807)—his anger with Teiresias (*ώ. ὄργης ἔχω, ib.* 345)—his anger with Iocasta (*ib.* 1067)—his frantic self-blinding (*ib.* 1268).

856 The guards, carrying off Antigone, have already left the scene (847); cp. 875 μοῦνος. Creon is now about to follow them, when the Chorus again approach him, and protest that he shall not leave Colonus unless the two maidens are restored.

857 τῶνδε. So the plur. *αἱδὲ* of the two sisters below, 1107, 1367, 1379 (immediately after the *masc.* dual *τοιώδῃ*, referring to the brothers), 1668; *τάσδ* 1121, 1146, 1634, *O. T.* 1507, *Ant.* 579. On

the other hand the *dual* of δόδε occurs only thrice in Soph.; above, 445 τοῦνδε: τούδε *El.* 981 f. *bis*. (Below, 1121, τάδε is a corrupt *v. l.* for τάσδε.) It is surely needless, then, to write τοῦνδε here. But Reisig’s plea for the plur. is over-subtle,—that it contrasts with the *extenuating* tone of τούτοις in 859 (merely two). Rather Creon uses the dual because he is thinking of the two sisters *together* as the ‘two supports’ of Oed. (848, 445). The plur. differs from the dual simply by the *absence* of any stress on the notion of ‘a pair.’ The Chorus are thinking how he had first seized Ismene (818) and then Antigone.

858 ε. ρύσιον: Then thou shalt soon deposit even a greater security for my city. πόλει=Thebes, as in Creon’s former words, 837 πόλει μαχεῖ. ρύσιος denotes what one draws to oneself, carries off, (1) as booty, (2) as a security, (3) in reparation. Here θήσεις points to (2), since ἐνέχυρον τιθέναι, to deposit a pledge, was a regular phrase: Ar. *Ecc.* 754 πότερον μετοικύδενος ἐξενήνοχας | αὐτ', ή φέρεις ἐνέχυρα θήσων; ‘or are you taking them to be deposited as securities?’ Plat. Legg. 820 Ε ἐνέχυρα...τοὺς θέντας (those

- XO. ἀλλ' ἐσ τί τρέψει; KP. τόνδ' ἀπάξομαι λαβών. 860
 XO. δεινὸν λέγοις <ἄν>. KP. τοῦτο νῦν πεπράξεται.
 XO. ήν μή γ' ὁ κραίνων τῆσδε γῆς ἀπειργάθη.
 OI. ὁ φθέγμ' ἀναιδές, ἥ σὺ γάρ ψαύσεις ἔμου;
 KP. αὐδῶ σιωπᾶν. OI. μὴ γάρ αἰδε δαίμονες
 θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι. 865
 ὅς μ', ὁ κάκιστε, ψιλὸν ὅμμ' ἀποσπάσας
 πρὸς ὅμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.
 τοιγάρ σέ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
 ὁ πάντα λεύσσων Ἡλιος δοίη βίον
 τοιοῦτον οἶν κάμε γηράναι ποτε. 870

860 *τόνδ'] τὼν γ' F.* **861** δεινὸν λέγοισ. | τοῦτο νῦν πεπράξεται L. The defect of a syll. exists in all the MSS. except T and Farn., which have δεινὸν λέγοις ὡς (ώ having been added by Triclinius): and all have δεινὸν. L² has λέγοις: A, λέγοις with ει above: F, λέγεις with οι above: the rest, λέγεις. Hermann restored λέγοις ᄂ. Heimsoeth conject. λέγεις σύ (and so Dindorf): L. Dindorf, λέγεις τοι: Wecklein, δεινὸς λέγοις εῖ: Nauck, δεινὸν λόγου σου: H. Stadtmüller, δεινὸν λέγεις. KP. τοῦτ' αὐτὸν νῦν πεπράξεται. **862** XO. ήν μή γ'] The MSS. have ήν μή μ', and give the v. to Creon. Piderit assigned it to the Chorus, changing μ' to σ', and so Dind., Nauck. With Wecklein, I prefer γ' to σ'.—ἀπειργάθοι L². **863** φθέγμ'] Blaydes conject. θρέμμ.—ψαύεις B, T, Farn., and most of the recent edd.: ψαύεις L and the other MSS., Ald., Reisig, Wecklein.

865 θεῖεμ L, with ν written above

who have given the pledges)...τοὺς θεμένους (those to whom they have been given). πόλει dat. of interest, as ὑποθέναι 'to mortgage' takes a dat. of the mortgagee: Dem. or. 27 § 25 ὁ ὑποθεῖς τῷ πατρὶ τὰνδράποδα.—The version, 'you will cause a greater prize to be taken from Athens,' is inadmissible. Θήσεις πόλει could not mean, 'cause for Athens,' in the sense, 'cause to be taken from Athens.' If θήσεις meant 'cause' (instead of 'pay'), πόλει would still be the city which received the ρύσιον.

ἐφάψομαι: Aesch. *Suppl.* 412 καὶ μήτε δῆρις ῥυσίων ἐφάψεται, (and so) 'that the foeman shall not lay hands on you as prizes' (where the king of Argos is speaking to the Danaïdes whom he protects).

861 After δεινὸν λέγοις (L), or λέγεις, a syllable has to be supplied conjecturally. Triclinius added ὡς ('be sure that,' 45) before τοῦτο: but this mars the rhythm: and the simple fut. (as in 860) is more forcible. The optat. λέγοις of L, which is not likely to be a mere error for λέγεις, strongly favours Hermann's simple remedy, δεινὸν λέγοις ᄂ, 'twere a dread deed that thou threatenest' (if only thou couldst do it): cp. on 647 μέγ' ᄂ λέγοις

δώρημα. Next to this, I should prefer Wecklein's δεινὸς λέγοις εῖ.

πεπράξεται, 'will have been done': i.e. will be done forthwith: Dem. or. 19 § 74 ἐψή...ταῦτα πεπράξεσθαι δυσὶν ἡ τριῶν ημερῶν. Cp. O. T. 1146 n.

862 ήν μή γ'. Piderit is clearly right (I think) in giving this verse to the Chorus, not to Creon. Creon, who has long since dropped the semblance of courtesy with which he began (759), cannot, of course, mean to express serious deference for the wishes of Theseus; while, as an ironical defiance, the words would be extremely tame. In the mouth of the Chorus, however, the threat has point, since they know their king's public resolve (656); it has also dramatic force, since he is soon to appear (887). The words of Oed. (863) refer to 861. ἀπειργάθη: cp. El. 1271 εἰργαθεῖν (and so Eur.): Aesch. Eum. 566 κατειργαθοῦ (aor. imper. midd.). The forms ἐεργαθεῖν, ἀποεργαθεῖ (aor., or, as some would call them, impf.) are Homeric. See n. on O. T. 651 εἰκάθω.

863 φθέγμ', 'voice,' rather than 'word': the conj. θρέμμ' (Blaydes) would efface an expressive touch. ψάύεις might be defended as present of intention or attempt

CH. What—whither wilt thou turn? CR. Yon man shall be my captive.

CH. A valiant threat! CR. 'Twill forthwith be a deed.

CH. Aye, unless the ruler of this realm hinder thee.

OE. Shameless voice! Wilt thou indeed touch me?

CR. Be silent! OE. Nay, may the Powers of this place suffer me to utter yet this curse! Wretch, who, when these eyes were dark, hast reft from me by force the helpless one who was mine eyesight! Therefore to thee and to thy race may the Sun-god, the god who sees all things, yet grant an old age such as mine!

by the first hand.—*τῆσδε γῆς* MSS.: *τῆσδε τῆς* ed. Londin. an. 1747, and most edd.: *τῆσδε σῆς* Blaydes.—*ἀράς* F (omitting *μ.*). **866** *ψιλὸν ὅμμιν ἀποσπάσας*] Meineke conj. *ψιλὸν ὅμμιν ἀποσπάσας*: Blaydes, *ψιλὸν ὅμματόν με θεῖν* (or *μὲν ἀφέσις*): Froehlich, *τίθειν*. **868** *σεχ' αὐτὸν* (*i.e.* *σε χαύτὸν*) L, F: *σε καύτον* A, R: *σέ γ' αὐτὸν* B, T, Vat., Farn.: *σέ τ' αὐτὸν* Brunck.—*θέων*] Blaydes conj. *πρόπται*, or *Κρέων*. **870** *γηράναι ποτε* MSS., which form (from aor. *ἔγραναν*) is preferred to *γηράναι* (*ᾶ*) by G. Curtius (*Verb ch. v. p. 198=134 Eng. ed.*). It is also approved by the Atticists (Moeris p. 115), and pronounced the only correct one

(cp. on 993 *κτείνοι*): but *ψαύσεις* is more natural, and expresses indignation with greater force.

864 f. *αἰδῶ σιωπᾶν*. Creon forbids the utterance of the curse which he forebodes; and the injunction reminds Oedipus that he is near the Awful Goddesses who impose abstinence from all ill-omened words. 'Nay' (*γάρ*), he cries, 'may they suffer me to utter one imprecation more (*ἔτι*).'*γάρ* implies, 'I will not yet be mute'; cp. also its use in wishes, *εἴ γάρ*, *εἴθε γάρ*, etc. *ἔτι* recalls the former imprecation on his sons (421 ff.).—*ἄφωνον...* *ἀράς*: cp. on 677 *ἀνήνεμον...* *χειμώνων*. *τῆς* is a certain correction of the MS. *γῆς* (T for Γ).

866 See Appendix on this passage. *ζεῖς*, with caus. force, 'since thou hast...': see on *οἰτυεις*, 263. *ψιλὸν ὅμμιν* can mean only 'a defenceless eye,' *i.e.* a defenceless maiden (*Antigone*) who was to him as eyesight. The phrase has bitter point, since Creon himself, in his smooth speech, had pathetically described Antigone as *τούπιόντος ἀρπάσαι* (752). It is also less bold in Greek than in English, owing to the common figurative use of *ὅμμα*, as if he had said, 'my defenceless darling' (cp. on *O. T.* 987). *ψιλὸν* should not be taken as acc. *masc.* with *με*: this would be tame and forced. Cp. below 1029 *οὐ ψιλὸν οὐδὲ σκένευν*, not *without allies* or instruments: *Ph.* 953 *ψιλός*, *οὐκ ἔχων τροφήν* (when stripped of his bow). *ἀποσπάσας* takes a

double acc. (like *ἀφαιρεῖν*, etc.): this is so natural that we need not desire *οἵ γ' οἱ μον.*

867 *ἔξοιχει*, as 894 *οἰχεται...* *ἀποσπάσας*, though he is still present: so 1009 *οἰχει λαβών*. As *οἰχομαι* cannot have a *pres.* sense, the departure meant can be only that of his guards (847): so that *ἔξοιχει* merely adds the notion of 'away' to *ἀποσπάσας*.—Cp. *El.* 809 *ἀποσπάσας γὰρ τῆς ἐψίς οἰχει φρεύς*, etc.

868 *σέ τ' αὐτὸν* seems preferable to *σὲ καύτον*, since *τε...* *καί* was usual in such formulas with *αὐτός*, cp. 462, 559, 952, 1009, 1125: though *τε* was sometimes omitted when a third clause followed, as Antiph. or. 5 § 11 *ἔξωλειν αὐτῷ καὶ γένει καὶ οἰκια τῇ σῇ ἐπαρώμενον*. I hardly think that *θεόν* can be right. It would be partitive, 'of the gods, the all-seeing Sun.' When a partitive gen. stands thus, it ought to be emphatic, as in *El.* 1485 *τι γάρ βροτῶν ἀν σὺν κακοῖς μεμημένων | θυήσκειν δὲ μελλων* etc. But here there is no stress on 'gods' as opp. to other beings. I should prefer *θέος*, from which *θέων* may have arisen by the carelessness of a copyist who connected it with *γένος*.

869 f. *"Ἄλιος:* invoked *O. T.* 660 (n.) *οὐ τὸν πάντων θεών θέων πρόμον*" *Ἄλιος*, as the all-seeing god whom no deceit can escape. *βίον* cogn. acc., instead of *γῆρας*. *καῦμε*: see on 53. In the *Antigone* Creon's wife Eurydice and his son Haemon com-

- ΚΡ. ὄράτε ταῦτα, τῆσδε γῆς ἐγχώριοι;
 ΟΙ. ὄρῶσι κάμε καὶ σέ, καὶ φρονόνσ' ὅτι
 ἔργους πεπονθὼς ρήμασίν σ' ἀμύνομαι.
 ΚΡ. οὗτοι καθέξω θυμόν, ἀλλ' ἔξω βίᾳ
 κεὶ μοῦνός εἰμι τόνδε καὶ χρόνῳ βραδύς.

875

ἀντ. ΟΙ. ἵω τάλας.

- ΧΟ. 2 ὅστον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν.
 ΚΡ. 3 δοκῶ. ΧΟ. τάνδ' ἄρ' οὐκέτι νεμῷ πόλιν.
 ΚΡ. 4 τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν. 880
 ΟΙ. 5 ἀκούεθ' οἴα φθέγγεται; ΧΟ. τά γ' οὐ τελεῖ·
 6 <Ζεύς μοι ἔννιστω. > ΚΡ. Ζεύς γ' ἀν εἰδεῖη, σὺ
 δ' οὐ.
 ΧΟ. 7 ἄρ' οὐχ ὕβρις τάδ'; ΚΡ. ὕβρις, ἀλλ' ἀνεκτέα.
 ΧΟ. 8 ἵω πᾶς λεώς, ἵω γᾶς πρόμοι,
 9 μόλετε σὺν τάχει, μόλετ' ἐπεὶ πέραν
 10 περῶσ' οἰδε δῆ.

885

by Nauck (*Mélanges Gréco-Rom.* 2, p. 138). On the other hand *γηράναι* is defended by the schol. on Aesch. *Cho.* 908, Cobet (*Mnemosyn.* II. 124), and Lobeck on Buttm. *Gr.* 2, p. 138, who regards it as pres. inf. of *γήρημι*, but aoristic in force. **875** μοῦνος L and most MSS.: μόνος A, R.—τάνδε] τάνδε B, T, Vat., Farn.—χρόνῳ βραδύς L, with *γηρῶν* βαρόσ· written above (by first hand?): S has written in marg. τὸ παλαιόν φησι βαρύ. The other MSS. have χρόνῳ βραδύς, except that the conject. χρόνῳ βραχύς (due perh. to v. 880) is in T, Vat., Farn. **877** λῆμ'] So L, with most MSS.: λῆμ' A (from the corrector), R: δεῖμ' B, Vat.: δῆ μ' L². **879** νεμῷ Reisig (led by the schol., ταῦτην δ' ἄρα οὐκέτι νομῷ πόλιν): νέμω MSS. **882** This verse is mutilated in the MSS., which have only Ζεύς ταῦτ' ἀν εἰδεῖη, σὺ δ' οὐ. The letters σ ταῦτ' are in an erasure in L: it is uncertain what the first hand had first written: but it was not Ζεύς τ' ἄν. Elmsley

mit suicide,—another son, Megareus, having already devoted his life for Thebes. But in Creon's own person, at least, the curse was fulfilled by his surviving all that he loved best. (Cp. *Ant.* 1317 ff.)

871 ὄράτε: he calls on them to witness the unnatural imprecation: cp. 813 μαρτύρομαι.

873 ἔργους: cp. on 782. ρήμασιν is said with a bitter consciousness of impotence at this critical moment.

875 μοῦνος, as 991, 1250: cp. *O. T.* 1418 n. βραδύς (cp. 306) seems more fitting here than βαρός, which has no MS. warrant except L's superscript variant γηρῶν (sic) βαρός, —perh. a corruption of γηράνῳ βαρός. In *O. T.* 17 σὺν γηρᾷ βαρεῖς=weighed down with age, while in

Ai. 1017 ἐν γηρᾳ βαρός=peevish in old age. The conjecture βραχύς was intended to mean 'weak' (880).

876 ἵω τάλας: see on 833.

879 τάνδε (πόλιν) οὐκέτι πόλιν νεμῷ, I will no longer reckon Athens a city. Cp. *O. T.* 1080 ἐμαυτὸν παῦδα τῆς Τύχης νέμων: *EI.* 597 καὶ σ' ἔγωγε δεσπότων | η̄ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω. The *fut.* is better than the *pres.* here, since the latter would assume Creon's triumph.

880 τοῖς.. δικαίοις, instrumental dat., by means of τὰ δικαια, i.e., by having justice on one's side. 'In a just cause, one feeble man is stronger than a city.' Cp. fr. 76 τοῖς γὰρ δικαίοις ἀντέχειν οὐ βάδιον: fr. 78 καὶ γὰρ δικαία γλώσσῃ ἔχει κράτος μέγα. Here he speaks of the moral

CR. See ye this, people of the land?

OE. They see both me and thee; they know that my wrongs are deeds, and my revenge—but breath.

CR. I will not curb my wrath—nay, alone though I am, and slow with age, I'll take yon man by force.

[*He approaches OEDIPUS as if to seize him.*

OE. Woe is me!

CH. 'Tis a bold spirit that thou hast brought with thee, stranger, if thou thinkest to achieve this.

CR. I do. CH. Then will I deem Athens a city no more.

CR. In a just cause the weak vanquishes the strong.

OE. Hear ye his words? CH. Yea, words which he shall not turn to deeds, Zeus knows! CR. Zeus haply knows—thou dost not.

CH. Insolence! CR. Insolence which thou must bear.

CH. What ho, people, rulers of the land, ho, hither with all speed, hither! These men are on their way to cross our borders!

Anti-strophe.

wrote, KP. Ζεὺς ταῦτ' ἀν εἰδεῖη. σὺ δὲ οὐ * * * *. Hermann: <ει δ' ἔστι ζεύς, KP. ταῦτ' ἀν εἰδεῖη, σὺ δὲ οὐ οὔ>—supposing that Creon interrupts a threat of the Chorus. Blaydes: KP. οὐ γάρ τελώ; Ζεὺς ταῦτ' ἀν εἰδεῖη, σὺ δὲ οὐ οὔ. Enger: ίστω μέγας Ζεύς. KP. Ζεύς γ' ἀν (for Ζεὺς ταῦτ' ἀν). Hartung: ίστω τόδε Ζεύς. KP. Ζεύς ἀν κ.τ.λ.—Indicating a lacuna in the text, Dindorf suggests ει Ζεύς ήτι Ζεύς. KP. Ζεύς μοι ξυλίστω. KP. Ζεύς γ' ἀν κ.τ.λ.: Spengel, σαφώς ἐγώδαι.—I have supplied the words Ζεύς μοι ξυλίστω in the text, merely in order to show more clearly my view of the context. All supplements must be purely conjectural.

885 f. πέραν | περῶσι δή L and the other MSS., except those which, as T and Farn., have the conject. of Triclinius, δῆτα for δή: cp. on v. 843. πέρα | περῶσ' οὖδε δή Elmsley. περῶσ' ήδη δίκαν Blaydes

force with which Δίκη inspires her champion, while in 957 he admits himself to be physically helpless—κεὶ δίκαιος λέγω. **βραχὺς**, of slight physical strength: cp. 586: and for μέγαν cp. on 148.

881 τά=ά: cp. on 747.

882 Ζεύς γ' ἀν...σύ δὲ οὔ. The lacuna certainly preceded these words. The words in the strophe answering to τά γ' οὐ τελεῖ and to the lacuna are 838f. ΧΟ. μέθες χερῶν | τὴν παῖδα θᾶσσον. It is probable, then, that the lost words here belonged to the Chorus, being such as Ζεύς μοι ξυλίστω.

883 ὑπρέπει: for the quantity, cp. 442 n. ἀνεκτέα, nom. neut. plur.: cp. on 495 οὖδωτά.

884 πρόμοι, invoking a higher power than the ἐντοτοι of Colonus (841), prepares the entrance of the king. For the

plur., meaning Theseus, cp. ἀνακτας 295 n., 1667.

885 f. πέραν περῶσι οὖδε δή, 'yonder men' (with a gesture in the direction taken by Creon's guards) 'are already passing towards the other side.' Elmsley wrote πέρα, which as adv. would mean 'further.' But πέραν is right, since the Chorus is thinking of a passage from the Attic to the Boeotian side of the frontier, as of a passage across a river. πέρα is *ultra*, 'to some point beyond' a line which is either left to be understood, or expressed in the gen.: πέραν is *trans*, 'on, or to, the further side' of a river, sea, or intervening space. περῶσι implies only that the fugitives are *on their way to* the border,—not that they are now actually crossing it. δή nearly = ηδός: O. T. 968 n.

- ΘΗ. τίς ποθὲ ή βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ τοῦδ' ἐπιστάτη Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν, οὗ χάριν δεῦρ' ἥξα θᾶσσον ἡ καθ' ἡδονὴν ποδός. 890
OI. ὁ φίλτατ', ἔγνων γὰρ τὸ προσφώνημά σου, πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίας.
ΘΗ. τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.
OI. Κρέων ὅδ', δν δέδορκας, οὐχεται τέκνων ἀποσπάσας μου τὴν μόνην ἔννωρίδα. 895
ΘΗ. πῶς εἶπας; OI. οἴδα περ πέπονθ' ἀκήκοας.
ΘΗ. οὐκον τις ὡς τάχιστα προσπόλων μολὼν πρὸς τούσδε βωμὸν πάντ' ἀναγκάσει λεῶν ἄνυππον ἵππότην τε θυμάτων ἀπὸ σπεύδειν ἀπὸ ρυτῆρος, ἐνθα δίστομοι μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί, ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγώ ξένῳ γένενωμαι τῷδε, χειρωθεὶς βίᾳ. 900
ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ, εἰ μὲν δι' ὄργῆς ἥκον ἦς ὅδ' ὅξιος, 905

(omitting πέραν). **889** λέξαθ'] λέξετ' R: λέξασθον B, Vat.—ὡς εἰδῶ B, T, Vat., Farn.: ὡσδῶ L: ὡς ἰδω A, R, etc. **890** Nauck rejects this v.
893 τις δ'] τις σ' Nauck, who in v. 896 gives ποῖ for πῶς. **897** οὐκον L: οὐκ οὖν Elms., Wecklein: οὐκον most edd. **899** This v. is omitted

888 f. βωμὸν, Poseidon's altar at Colonus: see on 55. ἔσχετ': see on 429.
890 θᾶσσον ἡ καθ' ἡδονὴν: see on 598.

891 ἔγνων: so O. T. 1325 γιγνώσκω σαφῶς, | κατέρει σκοτεινός, τὴν γε σὴν αὐδῆν ὄμως.

893 τὰ ποῖα ταῦτα; The art. is prefixed to ποῖος when it asks for further definition: Plat. *Crat.* 395 D ΣΩ. εἰ ἀληθῆ (ἐστι) τὰ περὶ αὐτὸν λεγόμενα. EPM. τὰ ποῖα ταῦτα;

894 f. οὐχεται: cp. on 867.—τὴν μόνην: his sons are as dead to him (cp. 445).

896 περ in the thesis of the 3rd foot is remarkable, and very unpleasing. Rhythm and sense would both gain if we could read οὐα καὶ πέπονθ' ('indeed suffered').

897 f. οὐκον τι...ἀναγκάσει, 'will not some one, then, compel?' = 'then let some one compel': cp. O. T. 430 n.

τούσδε βωμοὺς: the plur. might be merely poetical for the sing. (888, cp. Ant. 1069), but here perh. refers to the association of Poseidon "Ιππιος" with Athena Ιππία (1069).

899 ff. Join σπεύδειν ἀπὸ θυμάτων, ἄνυππον, ἵππότην τε ἀπὸ ρυτῆρος: to hasten from the sacrifice, some on foot, others on horseback, with slack rein. The worshippers of the Ιππιος and Ιππία are in part ἵππεις (cp. 1070), and have their horses with them. The place of ἀπὸ ρ. is due to the fact that these horsemen are the important pursuers, ἄνυππον being added merely to give the notion of a pursuit *en masse*. Thus there is some formal resemblance to Ant. 1108 ἵτ', ἵτ', ὅπλοις, | οἱ τ' ὄντες οἱ τ' ἀπόντες, though there 'present and absent' is merely a colloquial phrase for 'every one.'

ἀπὸ ρυτῆρος, 'away from the rein,' i.e. 'unchecked by the rein,' *immissis habenis*: Phrynicus *ap.* Bekker *Anecd.* p. 24 ἀπὸ

Enter THESEUS.

TH. What means this shout? What is the trouble? What fear can have moved you to stay my sacrifice at the altar unto the sea-god, the lord of your Colonus? Speak, that I may know all, since therefore have I sped hither with more than easeful speed of foot.

OE. Ah, friend,—I know thy voice,—yon man, but now, hath done me foul wrong.

TH. What is that wrong? And who hath wrought it? Speak!

OE. Creon, whom thou seest there, hath torn away from me my two children,—mine all.

TH. What dost thou tell me? OE. Thou hast heard my wrong.

TH. (*to his attendants*). Haste, one of you, to the altars yonder,—constrain the folk to leave the sacrifice, and to speed—footmen,—horsemen all, with slack rein,—to the region where the two highways meet, lest the maidens pass, and I become a mockery to this stranger, as one spoiled by force. Away, I tell thee—quick!—(*Turning towards CREON.*) As for yon man—if my wrath went as far as he deserves—

in the text of L, but added in the marg. by the first hand, which wrote ἀνιπτον, as εὐιπτον for εὐιπτον in v. 711, though εὐιπτον in v. 668.—For ἄπο Meineke conject. πάρα.

902 δ' is in most MSS., but not in L or F: τ' L².

905 L has the o of ήκον in an erasure, the size of which indicates ω rather than

ρυτήρος τρέχειν ἵππον· οἶον ἀπὸ χαλινοῦ ἦ
ἄνευ χαλινοῦ. Cp. El. 1127 ἀπ' ἐλπίδων,
contrary to my hopes: Tr. 389 οἴκ απὸ^{τρόπους} γρήμης, not against my judgment: and so
οὐκ ἀπὸ τρόπου (not unreasonably), οὐκ
ἀπὸ καιροῦ, etc. Plut. Dion 42 οὗτοι διε-
λάσαντες τὴν οὖτην ἵππον ἀπὸ ρυτήρος
ήκον εἰς Λεοντίνους τῆς ήμέρας ηὖη κατα-
φερομένης, ‘having ridden the whole dis-
tance at full speed.’ For the ο in ἀπὸ before δ, cp. Ant. 712 n.

810τομοτ..δδοτ. See map in Appendix on 1059. The two roads meant are probably:—(1) A road leading from Colonus, north of the Sacred Way, to the pass now called Daphnè, a depression in the range of Mount Aegaleos through which the Sacred Way issued from the plain of Athens, after which it skirted the shores of the bay of Eleusis. The beginning of this road is shown by the map in the Introduction. (2) A road diverging from the former in a N.W. direction,

and going round the N. end of the same range of Aegaleos, at a point some miles N. of the Daphnè pass, into the Thri-
asian plain. By either route the captors could gain the pass of Dryoscephalae, over Mount Cithaeron, leading from Attica into Boeotia. The hope of Theseus is that the pursuers may reach the point of bifurcation before the captors, since it is conceivable that the latter should wait to be joined by their master, Creon. See on 1054 ff.

μάλιστα with ἐνθα, lit., ‘to about the place where’: cp. Her. 1. 191 ἀνδρὶ ως ἐς
μέσον μηρὸν μάλιστά κη, ‘just about to
the height of a man’s thigh’;

904 ιθ', said to the πρόσπολος (897).

905 δι' ὄργῆς ήκον, ‘were in such
wrath,’ rather than, ‘had come hither in
such wrath.’ Cp. Eur. Or. 757 λέξον διὰ
φύσους γάρ ἔρχουσα, ‘for I begin to fear.’
Her. 1. 169 διὰ μάχης...ἀπίκοντο Αρπάγω,
gave him battle. Cp. on O. T. 7. 773.

ἀτρωτον οὐ μεθῆκ' ἀν ἐξ ἐμῆς χερός.
 νῦν δ' οὐσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
 τούτοισι κούκ ἄλλοισιν ἀρμοσθήσεται.
 οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἀν
 κείνας ἐναργεῖς δεῦρο μοι στήσης ἄγων· 910
 ἐπεὶ δέδρακας οὗτ' ἐμοῦ καταξίως
 οὐθ' ὧν πέφυκας αὐτὸς οὔτε σῆς χθονός,
 δοτις δίκαιος ἀσκοῦσαν εἰσελθὼν πόλιν
 καίνεν νόμου κραίνουσαν οὐδέν, εἴτ' ἀφεὶς
 τὰ τῆσδε τῆς γῆς κύρι' ὥδ' ἐπεισπεσῶν
 ἄγεις θ' ἀ χρῆζεις καὶ παρίστασαι βίᾳ·
 καί μοι πόλιν κένανδρον ηδούλην τινὰ
 ἔδοξας εἶναι, κάμ' ἵσον τῷ μηδενί.
 καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν· 915
 οὐ γάρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν,
 οὐδὲ ἀν σ' ἐπαινέσειν, εἰ πυθοίατο
 συλῶντα τάμα καὶ τὰ τῶν θεῶν, βίᾳ
 ἄγοντα φωτῶν ἀθλίων ἰκτήρια.

e. *ἡκεν* is in the lemma of the schol. 906 οὐδ' ἀφῆκ' ἀν L (with an erasure of two letters, perh. *ει*, after *κι*, F: οὐκ ἀφῆκ' ἀν L², B, T, Vat., Farn.: οὐ μεθῆκ' ἀν A, R. The words οὐ μεθῆκ' ἀν are also in the marg. of L, with a small mark prefixed, answering to a like mark before οὐδ' ἀφῆκ' ἀν in L's text. The writing is (I think) that of the first hand, which was thus correcting its own error.

907 οὐσπερ Reiske: ὡσπερ MSS.—τοὺς νόμους εἰσῆλθ' ἔχων] Nauck conject. ἥλυθεν νόμους ἔχων: Blaydes, ἥλυθε δεῦρ' ἔχων νόμους. 909 ποτ' ἔξει A: ποθ' ἔξει L, θ' having been made from τ': the first hand had written ποτ' ἔξει, as it is in

906 μεθῆκ', suggesting a relaxed grasp, is better than the more general ἀφῆκ' here: cp. 834.

907 οὐσπερ...τοὺς νόμους: antecedent drawn into relative clause: cp. *Ant.* 404 θάπτουναν δι' οὐ τὸν νεκρὸν | ἀπείπας, where the schol. quotes Cratinus (fr. 159), ὅνπερ Φιλολέντης τὸν λόγον διέφθορεν.

908 τούτοισι, instrum. dat., ἀρμοσθήσεται, he shall be brought to order, regulated: Ar. *Eg.* 1235 ΚΔ. παῖς ὁν ἐφόίτας ἐ τίνος διδασκάλον; | ΑΔ. ἐν ταῖσιν εὖστρας κονδύλοις ἡρμοττόμην, 'was kept in order' by blows: Lucian *Toxaris* 17 τὸν ἀρμοστὴν δι' ἡρμοξε τὴν Ἀσίαν τότε.

910 ἐναργεῖς, before my eyes: *Tr.* 223 τάδ' ἀντίπρωρα δῆ σοι | βλέπειν πάρεστ' ἐναργῆ—ἄγων, as *Il.* 2. 558 στῆσε δ' ἄγων: below, 1342. Cp. 475 λαβών.

911 κατάξια δρᾶν would be more usual than καταξίως δρᾶν: but the latter is no

more incorrect than is ὀρθῶς or καλῶς δρᾶν.

912 ὁν=τούτων ὁν, possessive gen., here denoting origin: cp. on 214.

913 f. Athens 'practises justice,' i.e. respects the rights of other states; and 'determines (*κραίνοντας*) nothing without law,' i.e. admits no claim which the laws do not sanction. Oedipus had placed himself and his daughters under the protection of Attic law. Creon should have sought legal warrant for their removal. Instead of doing so, he has used violence.

914 εἰτ, 'after that,' 'nevertheless': cp. 418, 1005. ἀφεῖς: cp. 1537.

915 τὰ...κύρια, the constituted authorities, like τὰ τέλη, a phrase suggestive of *constitutional* monarchy, in which the citizens have some voice: as Theseus himself says in Eur. *Suppl.* 350 ἀλλὰ τοῦ λόγου | προσδός εἶχομ² ἀν δῆμον εὐμενέ-

I would not have suffered him to go scathless from my hand. But now such law as he himself hath brought, and no other, shall be the rule for his correction.—(*Addressing CREON.*) Thou shalt not quit this land until thou bring those maidens, and produce them in my sight; for thy deed is a disgrace to me, and to thine own race, and to thy country. Thou hast come unto a city that observes justice, and sanctions nothing without law,—yet thou hast put her lawful powers aside,—thou hast made this rude inroad,—thou art taking captives at thy pleasure, and snatching prizes by violence, as in the belief that my city was void of men, or manned by slaves, and I—a thing of nought.

Yet 'tis not by Theban training that thou art base; Thebes is not wont to rear unrighteous sons; nor would she praise thee, if she learned that thou art spoiling me,—yea, spoiling the gods, when by force thou leadest off their hapless suppliants.

R. ποθ' ἔξει F, Vat.: ποθ' ἔξη T, with gl. ἄψη. **910 στήσης** (or στήσης) A, B, L²: στήσεις L, with most MSS. **911 ἐμοῦ** A and most MSS.: μοῦ L, ἐμοὶ Vat.: σοῦ Nauck.—Bothe conject. κατάξι' ἀν̄: Elmsley, κατάξια.

912 f. αὐτὸς ἀστὸς Meineke: νίδος Nauck, who for σῆς χθονός...πόλιν would read σῆς πόλεως...χθόνα. **915 ἐπιπεσών** L, F: ἐπεισπεσών the rest. Cp. v. 924.

917 δούλην τινὰ Wecklein conject. βουλῆς δίχα: F. Kern, βουλῆς κενῆν.

918 κέμμ'] καὶ μὲν A, R. **919—923** Badham rejects these five vv.; Nauck,

στερον (proposing to refer a question to the people), and describes himself (*ib.* 353) as Ἐλευθερώρας τὴνδ' ισόψηφον πόλιν. ἐπεισπεσών, of an abrupt or violent entrance, as Xen. *Cyr.* 7. 5. 27 οἱ δὲ ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτῷς πίνουσι.

916 ἄγεις, of taking captive, as in ἄγεις καὶ φέρεις: παρίστασαι, bring to your own side, subjugate; Thuc. 1. 98 Ναξῖοι...ἐπαλέμσταν καὶ πολυρκίᾳ παρεστήσαντο.

917 κένανδρον...ἢ δούλην τινὰ, some State destitute of inhabitants, or else only peopled by spiritless slaves. Cp. O. T. 56, and Thuc. 7. 77 ἄνδρες γάρ πόλις, καὶ οὐ τείχη οὐδὲ νῆσες ἀνδρῶν κεναί. So in Aesch. *Suppl.* 913 the king of Argos asks the insolent herald, ἀλλὰ γυναικῶν ἐσ πόλιν δοκεῖς μολεῖν; The desire to find Creon's δούλους (940) here has prompted the conjecture ἢ βουλῆς δίχα: but see on 940.

918 τῷ μηδενὶ, dat. of τῷ μηδενὶ: cp. *Tr.* 1107 καν τῷ μηδενὶ ὡ. Her. 8. 106 ὅτι με ἀντ' ἀνδρὸς ἐποίησα τῷ μηδενὶ εἴναι (sc. εἰνοῦχον). Cp. O. T. 638, 1019.

919 Θῆβαι. A courteous exoneration of Thebes accords with the hereditary ξενία which this play supposes: see on 632, and cp. the compliments to

Thebes in 929, 937. It has been seriously suggested that all these touches must have been inserted by Sophocles the grandson, because in the poet's time Athens and Thebes were not usually on the best terms. ἐπαίδεσσαν, more than ἔθρεψαν, implying a moral and mental training: cp. Pind. fr. 180 οἵτοι με ξένον | οὐδὲ ἀδάμνονα Μοισᾶν ἐταίδεναν κλυταὶ | Θῆβαι: so of the Spartan public training, Thuc. 1. 84 ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδεύμενοι. Athens is τῆς Ἑλλάδος παιδεύεσσι (id. 2. 41).

921 πνιβάστο, cp. 945, and n. on 44.

922 f. συλλάντα κ.τ.λ., forcibly carrying off what belongs to me,—yes, and what belongs to the gods, when you seek to lead captive unhappy men who are suppliants. It is best to put a comma after τὰ τῶν θεῶν, which is explained by βίᾳ ἄγοντα, etc. He robs the gods when he seeks to seize the sacred suppliant of the Eumenides (44, 287). He robs Theseus (*tάρα*) when he seizes persons who are under the protection of Attic law (915). If τὰ τῶν θεῶν φωτῶν δέλλ. ικτήρια were joined (as Blaydes prefers), the double gen. would be very awkward.

φωτῶν δέλλιων ικτήρια=literally ‘suppliant objects consisting in hapless per-

οὐκονν ἔγωγ' ἀν σῆς ἐπεμβαίνων χθονός,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα,
ἀνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς
οὐθ' εἴλκον οὕτ' ἀν ἥγον, ἀλλ' ἡπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὐτὸν, καὶ σ' ὁ πληθύων χρόνος
γέρονθ' ὄμοιν τίθησι καὶ τοῦ νοῦ κενόν.
εἴπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
εἶναι βίᾳ τε κούχ ἔκων· καὶ ταῦτα σοι
τῷ νῷ θ' ὄμοιώς κάπο τῆς γλώσσης λέγω.

925.

930

935

only v. 920. **924** ἐπιβαίνων L, A, L², F, Ald.: ἐπεμβαίνων B, T, Vat.: ἐπ' ἐμβαίνων Farn.: Elms. conject. σῆς ἀν ἐπιβαίνων. **926** χθονὸς] πόλεως Heimsoeth, and so Wecklein. Schneidewin thought the v. spurious. **928** ξένον Vat.:

sons,' = φῶτας ἀθλίους ικτηρίου. The gen. defines the 'material,' or nature, of the ικτήριον, as in *El.* 758 σῶμα δειλαῖς σποδοῖ is a body consisting in (reduced to) ashes. We could not render, 'the emblems of supplication brought by hapless persons.' Nor, again, 'the suppliants belonging to a wretched man' (the two maidens). In the following periphrases we see an analogous poet. use of the neut. plur., though the relation to the gen. is not precisely the same: *Ant.* 1209 ἀθλίας ἀστρα... βοῆς, 'confused accents of a mournful cry,' where the gen. might be either of material, as here, or possessive: *ib.* 1263 ἀμοι ἐμῶν ἀνοβα βουλευμάτων (partitive gen.): *Eur. Ph.* 1485 οὐ προκαλυπτομένα βοτρυχώδεος | ἀβρά παρήδος, 'not veiling the delicate cheek,'—for this is clearly the sense, rather than 'spreading a delicate veil' (*sc. καλύμματα*) over it.

924 ἐπεμβαίνων: cp. on 400. Theseus points his reproof, as Oed. did in 776 ff., by asking Creon to imagine their respective situations reversed.

925 εἶχον, since ἐνδικώτατα = μέγιστα δικαιώματα: Thuc. I. 41 δικαιώματα τάδε πρὸς ὑμᾶς ἔχομεν: and so id. 3. 54 παρέχομενοι...δ ἔχομεν δίκαια, advancing the just pleas which are ours.

926 ἀγεν γε τοῦ κραίνοντος, iniussu

dominatoris, cp. II. 15. 213 ἀνευ ἐμέθεν καὶ Ἀθηναῖς ἀγελέτῃς, without my consent and hers. χθονὸς, gen. with κρ., as *Ai.* 1050 δις κραίνει στρατοῦ. ὅστις ἦν: the verb in the relative clause is assimilated to the form of the conditional sentence: cp. Plat. *Men.* 89 B εἰ φύσει οἱ ἀγαθοὶ ἔγινοντο, ἥσάν που ἀν ἡμῶν οἱ ἔγινωσκον τῶν νέων τοὺς ἀγαθοῖς τὰς φύσεις: Xen. *Mem.* I. 7. 3 κυβερνᾶν καταστάθεις (= εἰ καταστάθειν) ὁ μὴ ἐπιστάμενος ἀπολέσειν ἀν οὓς ἥκιστα βούλοιτο.

927 οὗτοί εἴλκον οὕτ' ἀν ἥγον. The chief protasis is contained in the partic. ἐπεμβαίνων (924), = εἰ ἐπενέβανον, while εἰ...εἶχον merely subjoins a special case in which the apodosis would still hold good:—εἰ ἐπενέβανον, οὐκ ἔν εἴλκον, οὐδὲ (εἴλκον ἀν) εἰ εἶχον. Remark that the form of the apodosis, οὗτοί εἴλκον...ἀν etc., does not logically imply, 'I am now dragging,' but merely, 'I am *not* now forbearing to drag': there is no opportunity for such abstention, since the fact supposed by ἐπεμβαίνων ('If I were on Theban soil') is non-existent. The conditional form with the imperf. indic. has been preferred to that with the optative (used in the similar illustration at 776), because Theseus is thinking of what Creon is actually doing.

Now, were my foot upon thy soil, never would I wrest or plunder, without licence from the ruler of the land, whoso he might be—no, though my claim were of all claims most just: I should know how an alien ought to live among citizens. But thou art shaming a city that deserves it not, even thine own; and the fulness of thy years brings thee an old age bereft of wit.

I have said, then, and I say it once again—let the maidens be brought hither with all speed, unless thou wouldest sojourn in this land by no free choice;—and this I tell thee from my soul, as with my lips.

ξεῖνον L, A, and most MSS. In *ἀστοῦς* the first hand of L has made *στ* from *υτ*.

929 *αἰσχύνεις*] *ει* made from *η* in L. 931 *τοῦ νοῦ*] φρενῶν Nauck.

934 θέλει Vat. 936 *τῷ νῷ* MSS.: *τοῦ νοῦ* Meineke: *νοῶ* Hartung: φρονῶ

928 *ξένοις*, for whom the first rule should be, *ἀστοῦς τοια μελετῶν* (171, cp. 13). Cp. Aesch. *Suppl.* 917 (the Argive king to the Egyptian herald who threatens to drag off the Danaides by force), *ξένος μὲν ἔναι πρώτον οὐκ ἐπίστασαι*.

929 *ἄξιαν οὐκ οὐσαν, inmeritam;* Dem. or. 21 § 217 *εἰμι δ' οὐ τοτὶ τῶν ὑμῶν ἀξιος*, ‘I do not deserve such (harsh) treatment at your hands’: cp. *ἀξιῶν τινά τως, to condemn one to a punishment,* O. T. 1449 (n.).

930 *τὴν αὐτὸς αὐτῷ*: cp. 1356, *Ai.* 1132 *τοὺς γ' αὐτὸς αὐτὸν πολεμίους*: Aesch. *P. V.* 921 *ἐπ' αὐτὸς αὐτῷ*: ib. 762 *πρὸς αὐτὸς αὐτὸν κενοφρόνων βούλευμάτων*. In this hyperbaton *αὐτὸς* merely adds emphasis to the reflexive. If *αὐτὸς* is meant to stand out with its full separate force, it precedes the prep., as *αὐτὸς πρὸς αὐτὸν* twice in Soph. (*Ant.* 1177, *Ai.* 906).

930 ε. ὁ πληθύνων χρόνος, the growing number of thy years: cp. on 377 and 7. *τοῦ νοῦ*, which is just what old age ought to bring: fr. 240 *καίπερ γέρων ὥν· ἀλλὰ τῷ γῆρᾳ φίλει | χώ νοῦς ὀμαρτεῖν καὶ τὸ βούλευμα δεῖ*: Aesch. fr. 391 *γῆρας γάρ ηθης ἐστὸν ἐρδικώτερον*.

933 *τινά*, simply ‘some one’: not here a threatening substitute for *σέ* (as in *Ai.* 1138, *Ant.* 751). Indifference as to the *agent* strengthens insistence on the *act*.

934 The essence of the notion conveyed by *μέτοικος*, in ordinary Attic usage, was a voluntary sojourn, terminable at the will of the sojourner. Hence the irony here. With a similar force the Attic poets apply it to one who has found his ‘last, long home’ in foreign earth.

Aesch. *Cho.* 683 *εἰτ' οὖν κομιζεῖν δόξα νυκήσει φίλων, | εἰτ' οὖν μέτοικον, εἰς τὸ πᾶν ἀεὶ ξένον, | θάπτειν*: ‘whether his friends decide to bring his ashes home, or to bury him among strangers, an alien utterly for ever’: so a Persian whose corpse was left at Salamis is *σκληρᾶς μέτοικος γῆς ἐκεῖ* (*Pers.* 319): Eur. *Her.* 1033 *μέτοικος ἀεὶ κείομαι κατὰ χθονὸς* (the Argive Eurystheus buried in Attica). Cp. O. T. 452 n.

935 *βίᾳ τε κούχ* ἐκ. as O. T. 1275 πολλάκις τε κούχ ἀπαξ. *κούχ* ἐκών, not καὶ μὴ ἐκών, though dependent on *ει*, since *οὐχ* ἐκών=ἀκών: cp. *Ai.* 1131 *εἰ τοὺς θαυμάτας οὐκ-ἔξι θάπτειν*: Lys. or. 13 § 62 *εἰ μὲν οὖν οὐ-πολλοὶ ήσαν*.

936 The words *τῷ νῷ* have been suspected by recent criticism. They seem to me sound. The sense is, ‘these things, which I say to you, are *purposed by my mind* as really as they are uttered by my tongue.’ With *τῷ νῷ* a verb meaning ‘I intend’ (e.g. *διανοοῦμαι*) should strictly have been used; but the verb appropriate to *ἀπὸ γλώσσης* is made to serve for both. For a similar zeugma cp. O. T. 116 *οὐδὲ ἄγγελός τις οὐδὲ συμπράκτωρ ὅδοιν | κατεῖδ*, where the verb appropriate to *ἄγγελος*, viz. *ἡλθε*, has to be supplied from *κατεῖδ*. To Meineke’s *τοῦ νοῦ* (governed by *ἀπό*) it may be objected that *ἐκ* would be the right prep., as in *ἐκ θυμοῦ, ἐκ ψυχῆς. ἀπὸ γλώσσης* usu.=‘by word of mouth’ (as opp. to ‘by letter’), as in Thuc. 7. 10.—For the antithesis cp. Plat. *Symp.* 199 A *ἡ γλῶττα οὖν ὑπέρχετο, η δὲ φρήν οὐ* (alluding to Eur. *Hipp.* 612).

- ΧΟ. ὁρᾶς ἵν' ἥκεις, ὡς ἔξεν'; ὡς ἀφ' ὧν μὲν εἰ
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.
ΚΡ. ἐγὼ οὐτ' ἄνανδρον τήνδε τὴν πόλιν * νέμων,
ὡς τέκνον Αἰγέως, οὐτ' ἄβουλον, ὡς σὺ φήσ,
τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι
οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἀν ἐμπέσοι
ζῆλος ἔνναίμων, ὡστ' ἐμοῦ τρέφειν βίᾳ.
ηδη δ' ὁθούνεκ' ἄνδρα καὶ πατροκτόνον
κάναγνον οὐ δεξιάτ', οὐδὲ ὅτῳ γάμοι
ἔννόντες ηύρεθησαν ἀνόσιοι τέκνων. 940
τοιοῦτον αὐτοῖς Ἀρεος εὐβουλον πάγον
ἐγὼ ἔνηδη χθόνιον ὄνθι, ὃς οὐκ ἔᾳ
τοιούσδ' ἀλήτας τῷδ' ὁμοῦ ναίειν πόλει.
ῳ πίστιν ἵσχων τήνδ' ἐχειρούμην ἄγραν. 945
950

Schneidewin, and so Wecklein. **938** δρῶν τ' L, L², F: δρῶν δ' the rest.—ἐφευρίσκη
L, ἀφ' εὐρίσκει F, εὐρίσκει (*sic*) L². **939** ἐγὼ οὐτ' L, F: ἐγ' οὐτ' T, Farn.: ἐγώ
μὲν οὐτ' L²: ἐγὼ οὐν A, B, R, Vat.—νέμων Schneidewin: λέγων A, B, R, Vat.: λέγω
L, F, L². **940** ἄβουλον] ἄνολβον Nauck. **941** τόδ' B, T, Vat., Farn.: τότ'
L²: τόδ' L, R, F, Ald. **942** αὐτοὺς L, and so the rest, except L², which has
αὐτοῖς, a reading conjectured by Scaliger and received by Heath, Brunck, Hartung,
Blaydes. **944** ηδη (with ν written above) ὅθι οὐνεκ' L. ηδη (*sic*) most MSS.,
and Ald.: ηδειν or ηδειν T, Farn.—ἄνδρα καὶ] καὶ is wanting in A, R.

937 f. ὁρᾶς ἵν' ἥκεις; an indignant
reproach, as *O. T.* 687. ἀφ' ὧν=ἀπὸ
τούτων, ἀφ' ὧν (cp. on 274): *Judging by*
the folk *from whom* thou art sprung (the
Thebans, cp. 919), thou seemest just!—
i.e., a member of a just race. For *ἀπό*
of judging *by* a thing, cp. on 15. The
Greek sense of the prep. with the relative
here is really the same as with the sup-
plied antecedent. It is our idiom which
makes them seem different.

939 f. ἐγὼ οὐτ': so 998: *O. T.* 332 ἐγὼ
οὐτ' ἔμεινον: *Ant.* 458 ἐγὼ οὐκ ἔμειλον:
Ph. 585 ἐγὼ εἰμ' Ἀτρεΐδαις.—L's λέγω,
of which λέγων was a correction, came in by mistake from 936. Schneidewin's
νέμων has been generally received, and is clearly right: cp. on 879. While
ἄνανδρον answers to κένανδρον ἡ δούλη
in 917, ἄβουλον (940), which implies
the lack of a guiding mind, answers to κακός,
ἴστον τῷ μηδενὶ in 918.—Creon's
speech is as clever as it is impudent. He
has only anticipated what the Athenians
themselves would have wished. Indeed,
he has acted in reliance on the Areiopagus

(950). If his *method* has been rough,
he was provoked by the violence of Oedi-
pus.

942 αὐτοὺς, the people implied in τὴν
πόλιν (939). Cp. Eur. *Bacch.* 961 κόμιξε
διὰ μετός με Θηβαῖς χθονές, | μόνος γάρ
αὐτῶν εἰμ' ἀνήρ τολμῶν τάδε. So in Her.
5. 63 αὐτοὺς after Θεσσαλίην, and 8. 121
αὐτῶν after Κάρυστον. ἐμπέσος has here
the constr. of ἔλοι: cp. Eur. *I. A.* 808
δευνός ἐμπέπτωκ' ἔρως | τῆρδε στρατείας
Ἐλλάδ' ὦν ἀνεν θεῶν. This is decisive
against here reading αὐτοῖς, the com-
moner constr.

943 ἔνναίμων, Oed., Ant., and Ism.:
Creon refers first to the *general* claim of
kindred; then to the *special* reasons
against detaining Oed.

945 κάναγνον. Cp. *O. T.* 821 λέχη
δὲ τοῦ θανόντος ἐν χεροῦ ἔμαιν | χραίνω,
δι' ὕπτερ ὀλετ'. ἀρ' ἔψυν κακός; | ἀρ'
οὐχὶ πᾶς ἄναγνος; So here, too, ἄναγνον
refers to the taint of murder, aggravated
by union with the wife of the slain.
'Both a parricide, and, in a complex
sense, impure,—yea, guilty of incest.'

CH. Seest thou thy plight, O stranger? Thou art deemed to come of a just race; but thy deeds are found evil.

CR. Not counting this city void of manhood, son of Aegeus, nor of counsel,—as thou sayest,—have I wrought this deed; but because I judged that its folk could never be so enamoured of my kinsfolk as to foster them against my will. And I knew that this people would not receive a parricide,—a polluted man,—a man with whom had been found the unholy bride of her son. Such the wisdom, I knew, that dwells on the Mount of Ares in their land; which suffers not such wanderers to dwell within this realm. In that faith, I sought to take this prize.

945 κάναγνον A, R: κάνανδρον the rest.—δεξιατ' is ascribed by Campbell to L, which, however, like the other MSS., has δεξαῖατ' (as Duebner states): δεξιατ' was conjectured by Elmsley. **946** ἀντοι τέκνων MSS., except that L² has ἀνοσιώπατοι (without τέκνων). For τέκνων Benedict and Reiske conject. τέκνψ (cp. schol. παρ' ὅσον αὐτὸς ἔστι τέκνον μητέρα γεγαμκώς): Musgrave and Hartung, τοκέων, which Blaydes receives. Nauck proposes to delete τέκνων, and to write, κάναγνον οὐ δεξιατ' <οὐδέν>, οὐδὲ ὅτι | ξυνόντες εἰρέθησαν ἀντοι γάμοι. **948** ξυνήδειν L, and so (or ξυνήδειν) the rest: ξυνήδην Brunck.

δεξιατ': cp. on 44. The fut. optat. after a secondary tense, as *O. T.* 538 f., 792, 796, 1271 ff.

946 ηύρεθησαν. Attic inscriptions nearly as old as the poet's time confirm ηύ- against εύ-: cp. *O. T.* 546 n. τέκνων has been suspected. The literal meaning of ἀνόσιοι γάμοι τέκνων can be nothing but 'unholy nuptials with children' (such as Iocasta's with Oed.). But here the sense should be, 'unholy nuptials with parents': cp. 978 μητρὸς...γάμους. Can τέκνων, then, be defended? Thus, I think. ξυνόντες suggests the *consort*. Hence ἀντοι γάμοι τέκνων is said, with poetical boldness and also with a certain designed obscurity, in this sense:—'a woman who has made an unholy marriage with her son.'

Wecklein takes τέκνων as 'relative' gen. with ἀνόσιοι, in the sense of παιδουργίας, στοράς: 'a marriage unholy in respect of its offspring.' This seems forced. Musgrave's τοκέων would be more specious if the gen. of a noun in -eūs anywhere else suffered synizesis in this place of the verse. (In 1361 φονέωs is in the 4th place.) Soph. has γονέωs *El.* 146, 241, and τοκέωn *ib.* 187, Eur. the latter *H. F.* 915, *Or.* 815, and in these 5 places (all lyric) the words are scanned as trisyllables: a fact which, so far as it goes, is against τοκέωn here. Neither τέκνων nor τέκνψ is a probable remedy; nor is φιλων.

In my belief τέκνων is sound.

947 τοιοῦτον, introducing a reason for a preceding statement, as *Ai.* 164 (*τοιούτων*), 218 (*τοιαῦτ*), 251 (*τοια*), 562 (*τοῖον*).—εὖβουλον suggests the title of the Court, ή ἐξ Ἀρείου πάγου βουλή. If the Council of the Areiopagus (Creon assumes) became aware that a polluted person, such as Oedipus, was in Attica, it would take steps for his expulsion. Such a proceeding would doubtless have come within the limits of the general moral censorship actually possessed by the Areiopagus, at least in the earlier days of the Athenian democracy. Indeed that court is found exercising authority of a like kind (though only by special warrant) even after the reforms of Pericles and Ephialtes. Cp. Deinarchus or. 1 § 58, where the Ecclesia commissions the Areiopagus to inquire into the conduct of a merely suspected person, and the Areiopagus, having done so, reports to the Ecclesia (*τοῦ δῆμου προστάξαντος ζητῆσαι τὴν βουλὴν, ... καὶ ζητήσασαν ἀποφῆναι πρὸς ὑμᾶς, ἀπέφνεν ἡ βουλὴ, etc.*). See also Plut. *Sol.* 22, Isocr. or. 7 §§ 36—55, and my *Attic Orators* vol. II. p. 211.

948 χθόνιον = ἐγχώριον, a use found in *Ai.* 202 χθονίων ἀπ' Ἐρεχθείδῶν (= αὐτοχθόνων), and fr. adesp. (Nauck²) χθονίος Ιναχίδας.

καὶ ταῦτ' ἀν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς
αὐτῷ τὸ ἄρδας ἡράτο καὶ τῷμῷ γένει·

ἀνθ' ὧν πεπονθὼς ἡξίουν τάδ' ἀντιδρᾶν.

θυμοῦ γὰρ οὐδὲν γῆρας ἐστιν ἄλλο πλὴν

θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἀπτεται.

πρὸς ταῦτα πράξεις οἶνον ἀν θέλησ· ἐπεὶ

ἔρημία με, κεὶ δίκαιος ὅμως λέγω,

σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,

καὶ τηλικόσδ' ὥν, ἀντιδρᾶν πειράσομαι.

955

OI. ὁ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς,

960

πότερον ἐμοῦ γέροντος ἡ σαυτοῦ, τόδε;

ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς

τοῦ σοῦ διῆκας στόματος, ἂς ἐγὼ τάλας

ἡνεγκούν ἄκων· θεοῖς γὰρ ἦν οὕτω φίλοιν,

τάχ' ἀν τι μηνίουσιν εἰς γένος πάλαι.

ἐπεὶ καθ' αὐτόν γ' οὐκ ἀν ἔξεύροις ἐμοὶ

ἀμαρτίας ὄνειδος οὐδέν, ἀνθ' ὅτου

τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.

ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ

χρησμοῖσιν ἴκνεῖθ' ὥστε πρὸς παίδων θανεῖν,

970

954 ff. These two vv. are bracketed by Nauck and Blaydes.—*γῆρας ἐστιν* MSS., except A and R, which have *ἔστι γῆρας*. **961** τόδε MSS.: τάδε Elms., Blaydes.

954 ff. θυμοῦ, the anger which moved Creon to make the seizure: cp. 874 οὗτοι καθέειν θυμόν. Theseus had said that Creon's violence disgraced his years (931). Creon replies, 'There is no old age for anger, except death'; i.e., 'anger, under gross insult, ceases to be felt only when a man is dead, and can feel nothing.' Schol.: τοῦτο δὲ καὶ παρουσιάς λέγεται, ὅτι ὁ θυμὸς ἔσχατον γηράσκει. Cp. Aesch. *Theb.* 682 οὐκ ἔστι γῆρας τόδε τοῦ μαστάτου. Here, too, *γῆρας* is figurative,—'decay,' 'abatement,' of anger; while θανεῖν has its literal sense, the subject being τυφά underlined. —**θανόντων:** *El.* 1170 τοὺς γὰρ θανόντας οὐχ ὅρῳ λυπουμένους: *Tr.* 1173 τοὺς γὰρ θανόντοι μόχθος οὐ προσγλυγεται.

957 ff. κεὶ here=εἰ καὶ : cp. 661.—**σμικρὸν:** cp. 148 (*σμικρόis*), 880 (*βραχύs*), where see n.—πρὸς...τὰς πράξεις, 'against your deeds,' i.e., any measures that you may take to deprive me of my

captives. Cp. Arist. *Pol.* 6. 5. 3 πρὸς ταῦτα ἀντιπράττειν. He hints that, though he cannot resist now, he will take steps, when he returns to Thebes, for obtaining redress by force of arms: cp. 1036 οἵκοι δὲ χήμεις εἰσόμεσθ' ἀ χρή ποεῦν.—Note the repeated ἀντιδρᾶν (953, 959) and ὅμως (957 f.): cp. 554 n.

960 τοῦ. Which is more disgraced,—the involuntary sufferer, or the author of deliberate insults to an unhappy kinsman?

962 ff. μοι, dat. of interest, 'for my reproach,' διῆκας, sent through thy mouth,—poured forth: cp. *El.* 596 ἡ πᾶσαν ἵη γλώσσαν: fr. 844. 3 πολλὴν γλώσσαν ἐκέχεις μάτην. In *Tr.* 323 διῆσει γλώσσαν is Wakefield's correction of διόσει.

964 ἄκων: cp. on 521.—**θεοῖς:** the synizesis as in *O. T.* 1519, and about 26 other places of dialogue in Soph.: he admits it also in lyrics, as *O. T.* 215.

965 ἀν cannot go with μηνίουσιν.

Nor had I done so, but that he was calling down bitter curses on me, and on my race; when, being so wronged, I deemed that I had warrant for this requital. For anger knows no old age, till death come; the dead alone feel no smart.

Therefore thou shalt act as seems to thee good; for, though my cause is just, the lack of aid makes me weak: yet, old though I am, I will endeavour to meet deed with deed.

ΟΕ. O shameless soul, where, thinkest thou, falls this thy taunt,—on my age, or on thine own? Bloodshed—incest—misery—all this thy lips have launched against me,—all this that I have borne, woe is me! by no choice of mine: for such was the pleasure of the gods, wroth, haply, with the race from of old. Take me alone, and thou couldst find no sin to upbraid me withal, in quittance whereof I was driven to sin thus against myself and against my kin. Tell me, now,—if, by voice of oracle, some divine doom was coming on my sire, that he should die by a son's hand,

965 τάχ' ἄν] Elms. conject. τάχ' οὖν.—τάχ' ἀντιμηριοῦσιν Vat.—πάλαι πάλιν Vat., Farn., T (the last with *ai* written above). **970** ικνοῖτ' B, T, Vat., Farn.:

since the partic. does not represent an apodosis, as *ἄν φέρων* does in 761 (n.). On the other hand, *ἄν* does not here give any conditional force to *ἥν*, which is a simple statement of fact. Rather τάχ' *ἄν* is here felt as one word, = ‘perhaps.’ ‘It was dear to the gods,—perhaps because they were wroth.’ The origin of this usage was an ellipse: *θεούς ἥν φίλον, τάχα δέ* *ἄν* (*φίλον εἴη*) *μηρίουσιν*, ‘and perhaps (it would be dear) because they were wroth’: where the supplied *εἴη* expresses a conjecture about a past fact, as in Her. 1. 2 *εἰησαν δέ ἄν οὐτοὶ Κρῆτες*. Cp. O. T. 523 ἀλλ' ἥθε μὲν δὴ τοῦτο τούτειδος τάχ' *ἄν | ὥργη* βιασθέν, ‘this reproach came under stress, perchance, of anger.’ See Appendix.

966 ff. ἐπεὶ καθ' αὐτόν γ'. ‘My fate must have been a divine judgment upon me for the sins of ancestors. For you could not discover against me (*ἐμοί*, dat. of interest, cp. 962),—taken by myself (*καθ'* αὐτόν, apart from those ancestors),—any charge of sin, in *retribution for which* (*ἀνθ' ὅτου*) I proceeded to sin (impf. *ἡμάρτανον*) against myself and my kindred.’ If any *voluntary* crime on his part had preceded his *involuntary* crimes, the latter might have been ascribed to an *ἄτη* sent on him by angry gods. But he had committed *no* such voluntary crime. For *αὐτὸν* = *ἔμαυτόν* see on 852 f.

Others take *ἀνθ'* *ὅτου* as = ‘in that,’ ‘because,’ and understand:—‘For you cannot charge any guilt on me personally (*καθ'* *αὐτὸν*), in that I sinned against myself and my kindred.’ But (1) *καθ'* αὐτόν could not naturally express this contrast between the badness of the acts and the innocence of the agent. It contrasts the man with the *γένος*. (2) *ἀνθ'* *ὅτου* regularly (if not always) = ‘in return for which,’ ‘wherefore’: e.g. EL. 585 *δίδαξον ἀνθ' ὅτου ταῦν* *αἰσχιστα πάτρων* *ἔργα δρῶσα τυγχάνεις*: Eur. Alc. 246 *οὐδὲν θεοὺς δράσαντας ἀνθ' ὅτου θανεῖ*: I. T. 926 *ἡ δ' αἰτία τῆς ἀνθ' ὅτου κτελεῖ* *πτώσιν*; So Hec. 1131, 1136.

969 ff. ἐπεὶ θέσθανον: ‘for else—if this is *not* so—tell me’: the controversial *ἐπεὶ*, on which see O. T. 390 n. Note the early repetition (after 966): see on 554: cp. ἀλλ' 985, 988.

εἰ τι θέσθατον: ‘if, by oracles (*χρηστή*, instrum. dat.), some divine doom was coming on my sire, that he should die,’ etc.: *ἰκνεύτῳ, impf.*, because the doom was impending from the moment at which the Delphic oracle spoke: that moment itself, on the other hand, is marked by the *aor.* in O. T. 711 *χρηστὸς γὰρ ἥλθε Δαΐς ποτ'...* | *ώς αὐτὸν* *ἥσοι μορφα πρὸς παιδὸς θανεῖν*. See Introd. to the O. T. p. xix.—The simple inf. *θανεῖν* could have depended on

πῶς ἀν δικαίως τοῦτ' ὄνειδίζοις ἐμοί,
ὅς οὔτε βλάστας πω γενεθλίους πατρός,
οὐ μητρὸς εἶχον, ἀλλ' ἀγένυητος τότ' ἦ;
εἰ δ' αὖ φανεὶς δύστηνος, ὡς ἐγὼ φάνην,
ἐς χεῖρας ἥλθον πατρὶ καὶ κατέκτανον, 975
μηδὲν ἔννιεὶς ὧν ἔδρων εἰς οὓς τ' ἔδρων,
πῶς ἀν τό γ' ἀκον πρᾶγμ' ἀν εἰκότως ψέγοις;
μητρὸς δέ, τλῆμον, οὐκ ἐπαισχύνει γάμους
οὐσῆς ὄμαίμου σῆς μ' ἀναγκάζων λέγειν
οἵους ἐρῶ τάχ'. οὐ γὰρ οὖν σιγήσομαι,
σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα. 980
ἔτικτε γάρ μ' ἔτικτεν, ὕμοι μοι κακῶν,
οὐκ εἰδότ' οὐκ εἰδύνα, καὶ τεκοῦσά με
αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
ἀλλ' ἐν γὰρ οὖν ἔξιδα, σὲ μὲν ἑκόντ' ἐμὲ 985
κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν

ικνεῖτ' the rest. **971** ὄνειδίζοις A, R: ὄνειδίζεις L, with the rest. **972** οὔτε
MSS., edd.: οὐ τι Brunck.—πῶς γενεθλίους (ou made from a by S) L. πῶς A, T,
Farn.: πως R, B, Vat.: πω F. **973** ἔσχον B, T, Vat., Farn.—ῆ L, with ἔα ἦ
written in marg. by S. In v. 1366 also L has ḥ, but elsewhere always ḥ. See on
O. T. 1123. **977** πῶς γ' ἀν MSS.: πῶς ἀν Elms. and most of the recent edd.:
πῶς τὰν Fritzsche: πῶς δᾶν Doederlein, Campbell.—τό γ'] In L γ has been made
from θ', and about four letters have been erased before ἀκον. τότ' L².—πρᾶγμ] **978** τλῆμαν L, B, F, Vat., Nauck,

θέσφατον, but ὄστε is added, as below
1350; Plat. *Prot.* 338 C ἀδύνατον ἡμῶν
ὁστε Πρωταγόρου τοῦδε σοφώτερόν τυν
ἔλεσθαι: Eur. *Hipp.* 1327 Κύρτος γάρ
ἥθελι ὁστε γίγνεσθαι τάδε: Thuc. I. 119
δεηθέντες ὁστε ψηφίσασθαι: 8. 45
πεῖσαι ὁστε συγχωρῆσαι.—παιδῶν, al-
lusive plur. for sing., cp. 295 ἀνακτα (n.).

972 οὔτε...οὐ: cp. *Ant.* 249 οὔτε
του γενῆδος ἦν | πλῆγμ', οὐ δικέλλης ἐκ-
βολή: Eur. *Or.* 41 ὣν οὔτε σῆτα δὰ δέρης
ἐδέξατο, | οὐ λούτρ' ἔδωκε χρωτί: ib. 1086
μήθ' αἰμά μου δέξαιτο κάρπουν πέδουν, |
μή λαμπρὸς αἰθήρ: Her. 8. 98 οὔτε νιφε-
τός, οὐκ ὅμβρος, οὐ καῦμα, οὐ νύξ. But of
the converse, οὐ...οὔτε, there is no certain
example.—**βλάστας**, plur., *O. T.* 717:
πατρὸς and μητρὸς, gen. of origin with
βλ. γεν. εἶχον as=ξβλαστον: he was not
yet begotten or conceived.

974 φανέλς δύστηνος, having been
born to misery (as being fated to slay his

sire): so 1225 ἐτελ φανῆ, when one has
come into the world. This is better here
than, ‘having proved unfortunate.’ ἐγὼ
φάνην: for the prodelision of the tem-
poral augment in the 6th place, cp. *Ant.*
457: Eur. *Helen.* 263 (εἴθε) αἰλοχίον εἵδος
ἀντὶ τοῦ καλοῦ λαβον (Porson's correction
of λαβεῖν): *Ant.* 557 ἐξ οἴου τράφης.

975 ἐς χεῖρας: cp. on 835.

976 μηδὲν is adjective with ὡν (=τοῦ-
των ἄ), and adverb with (τούτους) εἰς οὓς.

977 The MSS. have πῶς γ' ἀν, but γ'
should probably be omitted. In L, at
least, there is a perceptible tendency to
insert γ', τ', etc., superfluously (cp. cr. n.
on 260); and here the first γ' would
weaken the second, while τῶς needs no
strengthening. In *O. T.* 1030, where L
and most MSS. have γ'...γε, we should read
δ'...γε. There is, however, no objection
to a doubled γε where each of two words
in the same sentence is to be emphasised

how couldst thou justly reproach me therewith, who was then unborn,—whom no sire had yet begotten, no mother's womb conceived? And if, when born to woe—as I was born—I met my sire in strife, and slew him, all ignorant what I was doing, and to whom,—how couldst thou justly blame the unknowing deed?

And my mother—wretch, hast thou no shame in forcing me to speak of her nuptials, when she was thy sister, and they such as I will now tell—for verily I will not be silent, when thou hast gone so far in impious speech. Yea, she was my mother,—oh, misery!—my mother,—I knew it not, nor she—and, for her shame, bare children to the son whom she had borne. But one thing, at least, I know,—that thy will consents thus to revile her and me; but not of my

Wecklein: *τλῆμον* A, R, T, and most of the recent edd.: *τλῆμων* (*sic*) Farn. 979 ἀναγκάζειν F, with ω written above. 982 ὡμοι μοι] L has ἔτικτεν ὡμοι μοι· κακῶν (*sic*). Ellendt would write ὠμοιμῦ, since Apollonius prescribed οἱμοιμῦ. Blaydes, with Elms., οἴμοι μοι. 984 αὐτῆς A, αὐτῆς L and most MSS. 986 δυστομέν L and most MSS.: δυστομεν R, L² (a v. L indicated in A by ι written over ν), and Ald.: δυστομεν Brunck, and so most of the recent edd. The form δυστομέν is defended by Elms., who compares δύστηρος, assuming that it comes from στήναι (cp. στήριος, *Elym. M.* 159. II, as=δύστηρος); but that etymology is doubtful. Cp. cr. n. on v. 30.

(Her. 1. 187).—ἀκον=ἀκούσιον: see on 240.

978 L's *τλῆμων* might be either (a) predicate with the verb, or (b) nom. for voc., as 185 ὡ τλῆμων, where see n. But (a) would be rather weak; and a direct address, rather than a half-comment (as in 185), is fitting here. *τλῆμον*, then, seems most probable.

980 οὖν here = 'indeed'; in 985 'at all events.'

981 εἰς τόδ' ἔξελθ. ἀνόσιον στόμα, having gone to such lengths of impious speech, i.e. having outraged the most sacred ties of kinship by these public taunts. Cp. 438 ἐκδραμέντα (n.). ἀνόσιον στόμα agrees with τόδ', depending on εἰς. Since στόμα was familiar to poetry in the sense of λόγος (cp. O. T. 426), this version is clearly preferable to taking εἰς τόδ' separately and ἀνόσ. στ. as accus. of respect.

982—984 He has just said, 'why force me to speak of Iocasta's marriage, when it was *such as I will tell?*' (980). In these three vv. he tells of what sort it was,—viz., incestuous, but unconsciously so;—a double reason why Creon should have spared the taunt.

ἔτικτεν = 'she was my mother'—she, who was becoming my bride—though

neither of us knew it at the time of the marriage. Cp. Eur. *Ion* 1560 ηδε τίκτει σ', 'she is thy mother'; and *O. T.* 437, 870. αὐτῆς ὄνειδος, because, although she was morally guiltless in the marriage, yet such a union was, in fact, shameful: cp. *O. T.* 1494, 1500. Yet Nauck condemns these vv. because (1) they do not explain the μητρὸς γάμου of 978, and (2) ὄνειδος is illogical after οὐκ εἶδον. Kaibel, who also condemns them, compares (*Deutsche Litteraturz.*, 1886, p. 733) Eur. *Her.* 224f. Ιεκάς ἀλήτας συγγενεῖς, οἴμοι κακῶν, | βλέψον πρὸς αὐτὸν βλέψον, Ἐλκεσθαι βλέπειν: where the only points of likeness are οἴμοι κακῶν and the iteration. Rhetoric of a similar cast, and prompted by the same thought, occurs in *O. T.* 1403 ff., 1496 ff.

986 δυστομέν (only here) with acc., as *El.* 596 τὴν μητέρα | κακοτομοῦμεν. Those who still write δυστομέν have some eminent modern critics with them; but on the other side it should be borne in mind that the MSS. (rarely older than the 11th or 10th cent.) which vouch for such forms as δυστατέν or δυστίβευτος vouch also for such spellings of compounds with πρὸς as προστείχω, προσταυρόν, προστέλλω, where προσσ is unquestionably right.

ἄκων ἔγημα, φθέγγομαι τ' ἄκων τάδε.
ἀλλ' οὐ γάρ οὕτ' ἐν τοῖσδε ἀκούσομαι κακὸς
γάμοισιν οὐθ' οὓς αἰὲν ἐμφορεῖς σύ μοι
φόνους πατρῷους ἔξονειδίζων πικρῶς.

ἐν γάρ μ' ἀμεψαὶ μοῦνον ὥν σ' ἀνιστορῶ.
εἴ τις σε τὸν δίκαιον αὐτίκ' ἐνθάδε

κτείνοι παραστάς, πότερα πυνθάνοι' ἀν εἰ
πατήρ σ' ὁ καίνων, ἢ τίνοι' ἀν εὐθέως;
δοκῶ μέν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον
τίνοι' ἄν, οὐδὲ τοῦνδικον περιβλέποις.

τοιαῦτα μέντοι καύτὸς εἰσέβην κακά,
θεῶν ἀγόντων· οἶς ἐγὼ οὐδὲ τὴν πατρὸς
ψυχὴν ἄν οἷμαι ζῶσαν ἀντειπεῖν ἐμοὶ.

σὺ δ', εἴ γάρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν
λέγειν· νομίζων, ρήτον ἄρρητόν τ' ἔπος,
τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.

990

995

1000

987 ἄκων τ' ἔγημα Vat., Meineke.
(who ascribes it to K. Walter) and Mekler (ascribing it to Herwerden).

988 ἐμφερεῖς L, with ο written over ε by an early hand: ἐμφερεῖς F (first hand), B, T, Farn.: ἐμφέρεις A, R, F (from corrector): ἐμφορᾶς L². ἐμφέρεις Elms., Herm., Wunder, Hartung, Blaydes: ἐμφορεῖς Dindorf, Nauck, Wecklein, Camp-

987 ἄκων. A single τε linking whole sentences is not rare in Soph. (e.g. 1437, *O. T.* 995); but ἄκων τ' (Vat.) may be right here.

988 ἀλλ' οὐ γάρ. Distinguish two uses of this formula. (1) With an ellipse, as here,—‘but (your charges are untrue), for.’ In this, γάρ may be represented by ‘*in fact*,’ or ‘*indeed*.’ Cp. on 755. (2) When there is no ellipse, as *O. T.* 1409 ἀλλ’ οὐ γάρ αἰδῶν ἔσθ’ ἀ μηδὲ δρᾶν καλύν,...καλύψατ’. Then γάρ = ‘since.’

The MS. ἀκούσομαι κακὸς = ‘will be pronounced evil’ (in the report of fair-minded men): cp. *Ph.* 1074 ἀκούσομαι μὲν ὡς ἔφην οἰκτον πλέων | πρὸς τοῦδε: ‘I shall be reproached, as full of pity, by yon man’: *ib.* 607 ὁ πάντ’ ἄκωντος αἰσχρὰ καὶ λωβήτ’ ἔπη. But the conjecture ἀλώσομαι has certainly more force and point: cp. *O. T.* 576 οὐ γάρ δὴ φονεὺς ἀλώσομαι: *Ant.* 46 οὐ γάρ δὴ προδόστης ἀλώσομαι.

989 ε. ἐμφορεῖς (*ingeris*), ‘heapest on me,’ ‘urges against me,’ is supported, as against ἐμφέρεις, by the common use of the word in later Greek, as Plut. *Pomp.*

988 ἀκούσομαι MSS.: ἀλώσομαι Wecklein

(who ascribes it to K. Walter) and Mekler (ascribing it to Herwerden).

991 ἀμεψαὶ: cp. on 814 ἀνταμεί-
βει.

992 ε. εἴ τις...κτείνοι, should attempt to slay; cp. *Od.* 16. 432 παῖδα τ' ἀποκτείνεις, ‘and art seeking to slay his son’: Antiph. or. 5 § 7 ὅταν δ' ἀνεν κυδύνων τι διαπάσσωται, are seeking to effect. (For the parallel use of the imperf. see 274.) The optat. in putting the imaginary case, as 776: cp. on 927. αὐτίκα (not, ‘for instance,’ but) with ἐνθάδε, at this moment and on this spot, cp. *nunc iam illico* (Ter. *Ad.* 2. 1. 2).—τὸν δίκ.: for the ironical article cp. *Ant.* 31 τὸν ἀγαθὸν Κρέοντα.

995 δοκῶ μέν, ‘I should think so,’ with the emphasis on the verb, not on the 1st pers.: *El.* 61 δοκῶ μέν, οὐδὲν ἥῆμα σύν κέρδεις κακόν: fr. 83 δοκῶ μέν, οὐδέτις. Cp. Plat. *Phaed.* 68 in οὐδὲν ἀσμενος εἶσιν αὐτότες; οὐεσθαί γε χρή. So *Crito* 53D, 54B: also οἷμαι ἔγωγε *Crito* 47D.

free will did I wed her, and not of free will speak I now.

Nay, not in this marriage shall I be called guilty, nor in that slaying of my sire which thou ever urgest against me with bitter reviling. Answer me but one thing that I ask thee. If, here and now, one should come up and seek to slay thee—thee, the righteous—wouldst thou ask if the murderer was thy father, or wouldst thou reckon with him straightway? I think, as thou lovest thy life, thou wouldst requite the culprit, nor look around thee for thy warrant. But such the plight into which *I* came, led by gods; and in this, could my sire come back to life, methinks he would not gainsay me.

Yet *thou*,—for thou art not a just man, but one who holds all things meet to utter, knowing no barrier betwixt speech and silence—*thou* tauntest me in such wise, before yon men.

bell. L. Dindorf conject. ἀμφέρεις.

the rest (R has *oi* written above).

been inserted by S: the first hand had written ἐγώ δὲ, as it is in F. ἐγ' οὐδὲ or

ἐγ' οὐδὲ L², T, Farn.: ἐγώ οὐδὲ the rest.

996 περιβλέποις L, A: περιβλέπεις

998 ἐγώ οὐδὲ] ἐγώνδε L, the *v* having

999 ἐμοι] ἔχειν Nauck (a conject.

996 περιβλέποις. This compound occurs nowhere else in Soph., nor does he use περιβλέπτος. But Eur. uses them five times (*Andr.* 89, *H. F.* 508, *Ion* 624, *I. A.* 429, *Ph.* 551), and Ar. has the verb once (*Ecccl.* 403). In all six places, as here, the *t* is made long. On the other hand, the *t* of περιδρομή and its cognates is usually, if not always, short (Eur. *El.* 458, *Helen.* 776, *Tro.* 1197, fr. 1068, 2: Aesch. *Suppl.* 349: Ar. *Vesp.* 138, *Eg.* 56, etc.); and Aesch. *Ch.* 207 has περίγραφά. In Ar. *Pax* 879 περιγράφεις is ambiguous in the comic trimeter.

997 ff. εἰσέβην suits the imagery of ἀγόντων (see on 253): cp. Aesch. *Suppl.* 470 ἄτης δ' ἀβύσσον τέλαγος οὐ μάλ' εἴπορον | τόδι ἐσβέβηκα.

After ἀντεπεῖν and like words the person gainsaid is denoted by the dat.; the argument, by περί τυνος or πρός τι. Here we begin with a neut. dat. οῖς (instead of πρός ἀ or περί ὧν), which implies a personification of the λόγος. Then, at the end of the sentence, ἐμοί is pleonastically added, by a sort of afterthought. This double dative, though irregular, does not seem to warrant the change of ἐμοι into ἔχειν. ἐμοι gives greater vividness to the thought of the dead brought face to face with the living.

—ᾶν with ἀντεπεῖν.—ἐγώ οὐδὲ: cp. 939.

πατρὸς ψυχῆν...ζώσαν=‘my father’s life, if it could live again,’=simply πατέρα ζῶντα: not, ‘his departed spirit, if it could visit this world.’ ψυχή in the trag. never means ‘a departed spirit’ (*Il.* 23. 104 ψυχὴ καὶ εἰδώλων), but always the *anima* of the living: cp. Aesch. *Ag.* 1456 (of Helen) μία τὰς πολλὰς... | ψυχὰς δέσσας' ιπτὸ Τροὶ. For the periphrasis here cp. *El.* 1126 ὁ φιλάταντον μνημεῖον ἀνθράπων ἐμοὶ | ψυχῆς Ὁρέστου λοιπὸν: *Ant.* 559 ὃ δ' ἐμὴ ψυχὴ πάλαι | τέθυνηκεν.

1000 f. ἄπαν, ‘anything,’ cp. on 761: καλὸν with λέγειν, *dictu honestum*, cp. on 37.—ρήτον ἄρρ.: Dem. or. 18 § 122 ρῆτα ρήτα καὶ ἄρρητα ὀνομάζων: or. 21 § 79 πάντας ἡμᾶς ρήτα καὶ ἄρρητα κακὰ ἔξεπιον. Remark that in neither place does Dem. place a *καὶ* before ρήτα, or a *τε* after it. The form which he gives was doubtless the familiar one. On the other hand, in a phrase of different meaning, Dem. or. 1 § 4 τὸ γάρ εἶναι πάντων ἐκείνων ἔνα δύτα κόρων καὶ ρήτων καὶ ἀτορρήτων, ‘of what is to be published or to be kept secret.’ *O. T.* 300 δύσακτά τε | ἄρρητά τ' (n.). Verg. *Aen.* 1. 543 *deos memorēs fandi atque nefandi:* Hor. *Eph.* 1. 7. 72 *dicenda tacenda locutus.*

καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλόν,
καὶ τὰς Ἀθήνας ὡς κατώκηνται καλῶς·

καὶ θ' ὥδ' ἐπαινῶν πολλὰ τοῦδε ἐκλαυθάνει,
ὅθουνεκ' εἴ τις γῆ θεοὺς ἐπίσταται

τιμᾶς σεβίζειν, ηδε τῷδε ὑπερφέρει·

ἀφ' ἣς σὺ κλέψας τὸν ἵκετην γέροντ' ἔμε
αὐτὸν τ' ἔχειρον τὰς κόρας τ' οἰχεὶ λαβών.

ἀνθ' ὅν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ

καλῶν ἴκνοῦμαι καὶ κατασκήπτω λιταῖς

ἔλθειν ἀρωγοὺς ἔνυμαχούς θ', ἵν' ἐκμάθης
οἶων νότ' ἀνδρῶν ηδε φρουρεῖται πόλις.

ΧΟ. ὁ ξενός, ὠναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυναθεῖν.

ΘΗ. ἄλις λόγων· ὡς οἱ μὲν *ἔξειργασμένοι

1005

1010

1015

made also by Blaydes), and so Mekler.

L.—*δηνομα*] ὄμμα L².—καλόν] φίλον Tournier.

in L: *τιμᾶς* the other MSS.: *τιμᾶς* Turnebus. In v. 1006 F has ὥν written above *θεοὺς*, and this conjecture (*θεῶν*) was evidently meant to justify the common reading *τιμᾶς*.—*ηδε]* ηδε L (the η in an erasure), L²: ἡ δὲ A, R: ηδε the rest.—*τῷδε]* τοῦδε L and most MSS.: *τοῦδε* A (with δ' written above), L², Brunck, Elms., and most edd.: *τῷδε* Kuhnhardt, Dindorf, Wecklein.

1009 αὐτόντεχειροῦ (*sic*) L, with no smooth breathing on ε, as though αὐτόν τε χειροῦ were meant; and so most MSS.: αὐτόν τ' ἔχειρον F.

1003 καὶ σοι made from καὶ σοι in

1007 *τιμᾶς* made from *τιμᾶς*

in L: *τιμᾶς* the other MSS.: *τιμᾶς* Turnebus. In v. 1006 F has ὥν written above *θεοὺς*, and this conjecture (*θεῶν*) was evidently meant to justify the common reading *τιμᾶς*.—*ηδε]* ηδε L (the η in an erasure), L²: ἡ δὲ A, R: ηδε the rest.—*τῷδε]* τοῦδε L and most MSS.: *τοῦδε* A (with δ' written above), L², Brunck, Elms., and most edd.: *τῷδε* Kuhnhardt, Dindorf, Wecklein.

1009 αὐτόντεχειροῦ (*sic*) L, with no smooth breathing on ε, as though αὐτόν τε χειροῦ were meant; and so most MSS.: αὐτόν τ' ἔχειρον F.

1003 τὸ Θ. ὄνομα θωπ., ‘to pay court to the great name of Th. (to the renowned Th.).’ Creon had been courteous to Theseus, as Theseus towards Thebes, and nothing more: there is no *θωπεῖα* in 940. But Oed. is incensed by the contrast between the rough words spoken of himself (944 ff.) by Creon, and the fair words to Theseus. *θωπεῖσθαι*: cp. 1336. —καλόν, not as in 1000, but = ‘seasonable’: cp. *O. T.* 78 *εἰς καλὸν...εἰπας* (n.): *El.* 384 *νῦν γάρ ἐν καλῷ φρονεῖν*.

1004 ὡς κατώκηνται καλῶς, lit., ‘that it has been administered well,’ the perf. here denoting that a good administration is thoroughly *established* in it (cp. on *τέτροφεν*, 186). The political senses of *κατοικέω* and *κατοικίζω* should be carefully distinguished. (1) ἡ πόλις καλῶς κατοικεῖται = the city is *dwell-in* on good principles, ‘is well administered’: see Plat. *Legg.* 683 A. (2) ἡ πόλις καλῶς κατώκισται = the city *has been established* on good principles, ‘has a good constitution’: see

Legg. 752 B. In this verse the poetical peculiarity is the use of the perf. where a prose-writer would have said either *κατοικοῦνται* or else *κατωκισμέναι εἰσι*. Oed. refers to Creon’s implied praise of Athenian loyalty (941 ff.), and esp. to his mention of the Areopagus (947 ff.).

1005 καὶ θ': cp. on 914.—πολλὰ with δδ'.

1006 εἴ τις γῆ θεοὺς: see on 260.

1007 τῷδε, referring to what has just preceded (cp. on 787), as *Ant.* 464, 666, *Ai.* 1080. The dat., marking the point in which the excellence is shown, is the usu. constr.: so Thuc. has *προέχειν δυνάμει* (I. 9), *ναυτικῷ* (I. 25), *πλήθει...καὶ ἔμπειρᾳ* (I. 121), *γράμμῃ* (2. 62), etc.: Xen. *An.* 3. 2. 19 ἐνī δὲ μόνῳ προέχοντων ἡμᾶς: *Lac.* 15. 3 *πλούτῳ ὑπερφέρειν*: Her. 8. 138 *ῥόδα δόμῳ ὑπερφέροντα*: 8. 144 *χώρη κόλλει καὶ ἀρετῇ μέγα ὑπερφέροντα*: 9. 96 *κάλλει καὶ μεγάθει ὑπερφέρων*. Surely, then, usage is strongly for **τῷδε** as against **τοῦδε**.

And thou findest it timely to flatter the renowned Theseus, and Athens, saying how well her state hath been ordered : yet, while giving such large praise, thou forgettest this,—that if any land knows how to worship the gods with due rites, this land excels therein ; whence thou hadst planned to steal me, the suppliant, the old man, and didst seek to seize me, and hast already carried off my daughters. Wherefore I now call on yon goddesses, I supplicate them, I adjure them with prayers, to bring me help and to fight in my cause, that thou mayest learn well by what manner of men this realm is guarded.

CH. The stranger is a good man, O King ; his fate hath been accurst; but 'tis worthy of our succour.

TH. Enough of words :—‘the doers of the deed

changed τάσδε to τάσδε, but left θέασ), τάσδε θέασ Vat.: τάσδε νῦν θέασ L²: τάσδε τὰς θέασ the rest.

1011 f. Nauck would delete this v. (holding κατασκήπτω to be a mark of spuriousness), and in v. 1012 would read, ἐλθεῖν ἀρῶμαι ξυμάχους, ήν' ἔκραθης. After ξυμάχους (Vat. συμμάχους), θ' is wanting in L and the other MSS. (except that in F it is written above the line): Reisig restored it.

1015 ἀμνάθειν MSS., as εἰκάθειν below (1178, 1328) and παρεικάθειν (1334): Elms. altered the accent.

1016 ἔξηρπασμένη L (-ην made from -οι, a v. l. to which the gloss refers, οἱ θεράποντες Κρέοντος), and so most MSS.: ἔξηρπασμένοι A, R:

1008 κλέψας, in purpose (so far as Oed. himself is concerned), though not in fact: *Ai.* 1126 δίκαια γάρ τόνδ' εὐτυχεῖν, κτείναντά με; Eur. *Ion* 1500 ἔκτεινά σ' ἄκουος' (Creusa to her living son), ‘doomed thee to perish.’ We could hardly detach κλέψας from τὸν ἱκέτην, and render: ‘from which having stolen (the maidens), thou didst seek to seize me, after carrying off my daughters.’

1009 ἔχειρον, impf. of endeavour : see 274: cp. 950. οἰχει: see on 867.

1011 κατασκήπτω λιταῖς, ‘enjoin on you with prayers,’ is an unexampled use of this compound. On the other hand ἐπισκήπτω was often used in entreaty, as Aeschin. or. 3 § 157 κλαύοντας, iκενεβοτας,...ἐπισκήπτοντας μηδενὶ τρόπῳ τὸν...ἀλιτήριον στεφανοῦν. Wecklein supports his attractive conjecture κάξεπισκήπτω (*Ars Sopha.* em. p. 99) by Ph. 668 κάξεπειζαθαι.

1014 f. ξένος: cp. 33. Elsewhere, with the exception of fr. 726. 4, Sophocles uses in dialogue only the vocative of the Ionic form.—αὶ δὲ σ.: while he is innocent, his fortunes have been appalling, ἀξιαι δ' ἀρ., but (all the more) deserve sympathy.

1015 ἀξιαι...ἀμναθεῖν, worthy that one should succour them. The forms in

-θον have not always an aoristic force, e.g. in *El.* 1014 εἰκάθειν has no such force (cp. on *O. T.* 651) : but here, at least, as 461 ἐπάξιος...κατοικίσαι shows, an aorist inf. is not less fitting than a present. For the act. inf. see on 461.

1016 f. The contrast with παθόντες, and the impossibility (as I think) of justifying ἔξηρπασμένοι, confirm F. W. Schmidt's ἔξεργασμένοι. Since E also represented H in the older Ionic alphabet, the origin of the vulgate is at once explained if it is supposed that in ΕΞΕΡΓΑΣΜΕΝΟΙ the Γ became Π,—one of the slightest and easiest of all errors in uncial writing.

ἔξηρπασμένοι must be explained in one of two ways. 1. ‘*The captured ones are speeding.*’ Here (a) σπεύδοντιν is most strange as=‘are being carried off’: it should imply eagerness. (b) The masc. plur. is strangely used when *two girls* are definitely meant. It is different when a woman, speaking of *herself* in the plur., uses the masc. (*El.* 399),—when the masc. sing. is used by the leader of a female Chorus (Eur. *Hipp.* 1105),—or when the masc. sing. is used in an abstract statement, though with allusion to a woman (*El.* 145). 2. ‘*The captors are hurrying away.*’ There is no

σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.
 KP. τί δῆτ' ἀμαυρῷ φωτὶ προστάσσεις ποεῦν;
 ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δ' ἐμὲ
 χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις
 τὰς παιδας ἡμῶν, αὐτὸς ἐκδείξης ἐμοί·
 εἰ δ' ἔγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῦν·
 ἄλλοι γάρ οἱ σπεύδοντες, οὖς οὐ μή ποτε
 χώρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς.
 ἄλλ' ἔξυφηγοῦν· γνῶθι δ' ὡς ἔχων ἔχει
 καὶ σ' ἐλε θηρῶνθ' ή τύχη· τὰ γάρ δόλῳ
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.

1020

1025

ἔξειργασμένοι F. W. Schmidt. **1018** τί δῆτ'] τί ταῦτ' Vat.—ἀφαυρῷ Turnebus.
1019 πομπὸν. Wecklein conject. σκοπὸν.—δέ με MSS.: δέ ἐμὲ Herm., and so Blaydes, Campb.: δέ μοι Heath, Elmsley, Hartung: δέ ἐμοί Brunck.
1021 ἡμῶν Elms.: ἡμῶν MSS.: εἰλῶν Herm.: ἐλθῶν Wecklein: τὰς τοῦδε παιδας Dindorf.—ἐκδείξης MSS.: ‘margo Turnebianaē ἐνδείξῃ, quod e nullo MS. enotatum habeo,’ Elms.—ἐμοὶ] ἐνί Mekler (to be taken with the gen. ἡμῶν).

other instance of *ἥρπασμαι*, simple or in comp., as a perf. middle, while the pass. use is common. This may be an accident, for there are several instances of perfect forms which can be either passive or middle,—e.g. *ἔργασμαι*, *τετυμωρμαι* (pass. in Thuc. 7. 77, midd. in Antiph. *Tetr.* 3. β. § 8), *μεμίημαι* (pass. in Her. 2. 78, midd. *ib.* 169 etc.). But it is a fact which increases the difficulty of assuming a middle sense here.

1017 ἔσταμεν: the same form in *O. T.* 1442, 7γ. 1145. In *El.* 21, too, I would restore ἵν' ἔσταμεν for the corrupt ἐνταῦθ' ἐμέν.

1018 ἀμ. φωτὶ, i.e. Creon himself. The tone is half sulky, half whining. He has given up the game. ἀμαυρῷ here ‘feeble’ (cp. 880, *βραχύς*, 958 *σμικρόν*), but in 182 ‘dim’ (where see n.). Cp. 391 *τοιοῦδ' ὑπ'* ἀνδρός, said by Oed. of himself; and so 1109 φωτός.—Others render: ‘for the blind man’ (Oed.), a dat. of interest with *ποεύν*. This seems harsh.

1019 f. τῆς ἐκεῖ=τῆς ἐκεῖσε: Her. 9. 108 ἐκεῖ...ἀπίκετο: Thuc. 3. 71 τοῦς ἐκεῖ καταπένθυότας. Cp. *El.* 1099 ὁδοποροῦμεν ἔνθα (=οὗ) *χρῆσμον*: *Ph.* 256 *μηδαμοῦ διῆλθε*.

πομπὸν δ' κ.τ.λ. Three views of this clause require notice. I place first the view which seems to me right. 1. The

construction is:—(*προστάσσω σὲ μὲν*) **κατάρχειν** ὁδοῦ τῆς ἐκεῖ, ἐμὲ δὲ **πομπὸν χωρεῖν**: ‘my pleasure is,—that you should show the way thither (i.e., to where the maidens are), and that I should go as your escort.’ The governing verb which is supplied, *προστάσσω*, contains the general notion δοκεῖ μοι, ‘it seems good to me,’ ‘it is my pleasure.’ For ἐμέ with inf. where ἐγώ is subj., cp. *Od.* 8. 221 *τῶν δὲ ἄλλων ἐμέ φῆμι πολὺ προφερέστερον εἴναι*. Schaefer well cites *Il.* 3. 88 ἀλλούς μὲν κέλεται... | τεύχει κἄλι' ἀποθέσθαι..., | αὐτὸν δὲ ἐν μέσοφ καὶ ἀρηφίδαιον Μενέλαιον | ...μάχεσθαι, where αὐτόν, referring to the subject of κέλεται, is parallel with ἐμέ here: ‘Paris urges that the others should lay their arms aside, but that he and Menelaus should fight.’ The word *πομπόν* (used in 723 of Creon’s own followers) has here a touch of grim irony: cp. *Il.* 13. 416 ἐπεῑ βά οἱ ὥπασα πομπόν, ‘given him a companion,’—i.e., sent his slayer to the shades along with him. *πομπόν* could not well mean, ‘as an escort for the maidens on their return.’ On this view δέ ἐμέ is better than δέ με.

2. Reading μοι:—‘that you should go as my guide’: cp. *Od.* 4. 826 *τοὴν γάρ οἱ πομπὸς ἀμ' ἔρχεται* (Athena conducting Telemachus). The following clause ἵν'...ἐκδείξῃς ἐμοὶ makes this somewhat weak.

are in flight, while we, the sufferers, stand still.

CR. What, then, wouldst thou have a helpless man to do?

TH. Show the way in their track,—while I escort thee,—that, if in these regions thou hast the maidens of our quest, thou thyself mayest discover them to me; but if thy men are fleeing with the spoil in their grasp, we may spare our trouble; the chase is for others, from whom they will never escape out of this land, to thank their gods.

Come,—forward! The spoiler hath been spoiled, I tell thee—Fate hath taken the hunter in the toils; gains got by wrongful arts are soon lost.

1023 ἀλλοι] Nauck conject. ἄλις or πολλοὶ.—σπεύδοντες] Mekler conj. σπεύδοντες.

1024 τῆσδ'] τοῖσδ' F, R.—ἐπεύχονται L, F, R: ἐπεύχωνται A (corrected from -ονται), Vat., Farn.: and so (but with ξ written above) B, T.—θεοῖς] R. Shilleto suggested θεοί (with a comma after ἐπεύχωνται), or θεούς.

1025 ἐξ ὑφηγοῦ L. Blaydes conject. εἰν ὑφηγοῦ. **1026** θηρῶντα ἡ τύχη L. For εἴλε θηρῶνθ' Meineke conject. εἴλεν αἰροῦνθ': for ἡ τύχη, Doederlein η Δίκη,

3. Governing με by πομπόν: ‘that you should guide me on the way.’ Cp. *Ant.* 786 *kai* οὐτ’ ἀθανάτων φίξιμος οὐδέis, where οὐ is governed by the adj. This was the view of Erfurdt and Reisig: it was also held by Shilleto. But the supposed construction, always rare, is extremely harsh here, where πομπόν would naturally be taken as agreeing with με.

1021 ήμων, ‘for us,’ i.e. so that we may find them: ethic dat. (cp. 81). Campbell defends the MS. ήμων as if ἔχεις...ήμων = ‘hast taken from us,’ comparing 821 τὴν παιδί ἔχεις μου, where, however, the gen. is possessive, and *O. T.* 1522, where μον depends on ὅλη. τὰς παιδίας ήμων could mean only ‘our maidens,’—which is hardly to be justified as the language of a paternal government.

1022 ἔγκρατεῖς, sc. τῶν παιδῶν: φεύγουσιν, sc. οἱ ἔξεργασμένοι (1016), Creon’s guards. Theseus is not sure whether these guards have merely carried the sisters to some spot in Attica, at which they are to await Creon himself, or are already in full flight with them to Boeotia.

1023 ί. ἀλλοι: the horsemen who at 900 were told σπεύδειν ἀπὸ βυτῆρος.

οὐς χώρας τῆσδε φυγόντες οὐ μή ποτε ἐπεύχωνται θεοῖς, ‘from whom having escaped out of this land, never shall they make grateful (έπ-) vows to the gods.’ φεύγω can take a gen. of separation, denoting the thing, or the region, from which one escapes: *Od.* 1. 18 οὐδὲ ἐνθα πεφυγμένος ἦν ἀθλων. This gen. is here combined with an acc., as in Eur. *Suppl.*

148 Τυδεὺς μὲν αἷμα συγγενὲς φεύγων χθονός, flying from the land, from (the penalties of) a brother’s murder: cp. *Or.* 1506 ποῦ στιν οὐτος δε πέφενγε τοῦδε ἐκ δόμων ξίφος: ἐπεύχωνται implies a vow of thank-offerings for safety: cp. Xen. *Anab.* 3. 2. 9 εὐθασθαι τῷ θεῷ τοῦτο θύσειν στάτηρα ὅπου ἀν πρώτον εἰς φίλαν χώραν ἀφικώμεθα. Aesch. *Theb.* 276 (θεοῖς) ἐπεύχομαι | θήσειν τρέπαια. The partic. φυγόντες expresses the cause to which ἐπί in the compound refers: cp. *Ant.* 483 δεδρακίαν γελάν. (Distinguish the different sense of the verb in *Plat. Soph.* 235 C οὗτε ἀλλα γένος οὐδὲν μάποτε ἐκφυγὸν ἐπείχηται τὴν...μεθόδον, glory in having eluded.)

1025 ἀλλ, ‘nay’; cp. 237. In ἔξ- υφηγοῦ (only here), ἐκ refers to the moment of starting, while ὑπό = ‘onward,’ as in ὑπάγω.

ἔχων ἔχει, cp. our phrase, ‘the bitter bitten.’ Aesch. *Ag.* 340 οὐ τῶν ἐλόντες αὐθις ἀνθαλοῖσεν ἄν. Hor. *Ep.* 2. 1. 156 capti ferum victorem cepit. *Isaiah* xiv. 2 and they shall take them captives, whose captives they were.

1026 ί. θηρῶνθ' recalls the metaphor used by Creon himself, τῆσδε ἔχερούμην δύραν (950). ή τύχη = Destiny: see on *O. T.* 977 τι δὲ ἀν φοβούτις ἀνθρωπος, φ τὰ τῆς τύχης | κρατεῖ. The ‘irony of fate’ is better denoted by τύχη than by the proposed substitute Δίκη (*EL*. 528 ή γὰρ Δίκη νυν εἴλεν, οὐκ ἔγω μόνη).

τὰ...δόλῳ κτήματα = τὰ δόλῳ κατακτηθέντα, the instrum. dat. with the noun as

κούκ ἄλλον ἔξεις εἰς τόδ'· ώς ἔξοιδά σε
οὐ ψιλὸν οὐδὲ ἀσκευον ἐς τοσήνδ' ὑβριν
ἡκοντα τόλμης τῆς παρεστώσης τανῦν,
ἀλλ' ἔσθ' ὅτω σὺ πιστὸς ὥν ἔδρας τάδε.
ἄ δει μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
ἐνὸς ποῆσαι φωτὸς ἀσθενεστέραν.

1030

νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σου
δοκεῖ λελέχθαι χῶτε ταῦτ' ἐμηχανῶ;

1035

KR. οὐδέν σὺ μεμπτὸν ἐνθάδ' ὥν ἔρεις ἐμού·
οἴκοι δὲ χήμεις εἰσόμεσθ' ἢ χρὴ ποεῦν.

ΘΗ. χωρῶν ἀπέιλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
ἔκηλος αὐτοῦ μίμινε, πιστωθεὶς ὅτι,
ἥν μηθάνω γάρ πρόσθεν, οὐχὶ παύσομαι
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.

1040

ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.

and so Nauck, Hartung, Blaydes, Wecklein. **1028** *eis τάδ'* (a made from *ο* by S) L, with most MSS.: *eis τόδ'* A, R, Ald., as in v. 1031 also they have *τόδε*. **1031** After *ἔδρας* two letters have

with the cognate partic.: *Tr. 668 τῶν σῶν Ἡρακλεῖ δωρημάτων*: Plat. *Legg.* 631 C *εἰς τε δρόμον καὶ εἰς τὰς ἄλλας πάσας κινήσεις τῷ σώματι*: *Soph.* 261 Ε τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων. *τῷ μὴ δικαίῳ*: cp. 73.

1028 ff. κούκ ἄλλον ἔξεις *eis τόδ'*, and you will not have another (to aid you) with a view to this (i.e. to the removal of the captives). For this use of *ἔχειν* cp. Andoc. or. i § 63 ἔξεις ἡμᾶς ἐπιτηδεός: for *eis τόδ'* cp. 507. ώς ἔξοιδα, '(I speak of 'another'), for I know,' etc.: ώς causal; cp. 45.

οὐ ψιλὸν: see on 866. *ἀσκευον*: El. 36 *ἀσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ*. The allusion is not, of course, to Creon's guards, but to some Attic accomplices, whose secret aid had emboldened him to make the attempt (1031). The ancient Greek was quick to explain disaster by treason; thus it instantly occurs to Oedipus that some Theban must have been concerned in the murder of Laïus (*O. T.* 124). After Aegospotami, 'the general belief...held that the Athenian fleet had been sold to perdition by some of its own commanders' (Grote VIII. 300). Theseus had no definite ground for his suspicion, but its utterance serves to place him (for

a Greek audience) on the proper level of wary sagacity.

1029 f. *ἐς τοσήνδ'* ὑβριν...τόλμης. The *τόλμη* is the audacious spirit manifested in the *ὑβρις*, or outrageous action. The gen. *τόλμης* seems best taken as partitive, *ἐς τοσήνδ'* *ὑβριν* *ἡκοντα* being equiv. to *ἐς τοσοῦτον* *ἡκοντα*: cp. Isocr. 8 § 31 *εἰς τοῦτο γάρ τυς ἀνόλας ἐληγύθασιν* (and n. on *O. T.* 771): 'you have come to such a point of violence in the daring which now possesses you.' If the gen. is taken as possessive, *ὑβρις τόλμης* nearly = *ὑβρις τόλμηρά*; but the addition of *τῆς παρεστώτης* *τανῦν* makes this awkward.

1031 ἀλλ' ἔσθ' ὅτω. Cp. Ar. *Nub.* 1347 ὡνδτος, εἰ μὴ τῷ πεποίθεν, οὐκ ἀνήν | οὐτως ἀκόλαστος | ἀλλ' ἔσθ' ὅτῳ θρασύνεται. *πιστός*, active: Aesch. *P. V.* 916 θαρῶν καθήσθω τοῖς πεδαρόλοις κτύποις | πιστός. So *μεμπτός*, 'blaming' (*Tr.* 446); *ὑποπτός*, 'suspecting' (*Eur. Hec.* 1135); *ἀφόβητος*, 'not fearing' (*O. T.* 885); *ἀψαντος*, 'not having touched' (*ib.* 969); *ἀμφίπληκτος*, 'beating around' (*Ph.* 688).

1034 f. *τι τούτων*, ironical for *ταῦτα*: *O. T.* 1140 λέγω τι τούτων, η οὐ λέγω πεπραγμένον;

And thou shalt have no ally in thine aim, for well wot I that not without accomplice or resource hast thou gone to such a length of violence in the daring mood which hath inspired thee here: no,—there was some one in whom thou wast trusting when thou didst essay these deeds. And to this I must look, nor make this city weaker than one man. Dost thou take my drift? Or seem these words as vain as seemed the warnings when thy deed was still a-planning?

CR. Say what thou wilt while thou art here,—I will not cowl: but at home I, too, will know how to act.

TH. For the present, threaten, but go forward.—Do thou, Oedipus, stay here in peace, I pray thee,—with my pledge that, unless I die before, I will not cease till I put thee in possession of thy children.

OE. Heaven reward thee, Theseus, for thy nobleness, and thy loyal care in my behalf!

[*Exeunt THESEUS and attendants, with CREON, on spectators' left.*

been erased in L. **1033** ἐνὸς] Nauck conject. *ξένοι*. **1036** ὡν...έμοι] Blaydes conject. ὄντ'...έμει: Wecklein, ὄντ'...έμοι. **1037** δὲ χήμεις] δέχημεις L, ει in an erasure. **1038** νῦν MSS. and most edd.: νυν Elms.

τὰ νῦν is slightly better than **ταῦν**.
(1) With **τὰ νῦν** the sense is:—‘Or do the things said just now seem to you no less vain than (*the things said*) at the time when you were plotting these deeds?’ alluding to the remonstrances and menaces of the Chorus, 829 ff. **τὰ νῦν τε χώτε** is then like **τάμα κάκεινων** (606), one article doing double duty.
(2) With **ταῦν**: ‘Or do these things (*ταῦτα*, supplied from *τούτων*) seem to you to have been said in vain, *both now, and when* you were plotting these deeds?’ But it is natural that Theseus should refer to his own *words*—by **τὰ νῦν**—rather than to thoughts which the Chorus had suggested before him.

1036 ἐνθάδ’ ὡν has been generally suspected, because the qualification, ‘while here,’ seems to suit Creon better than Theseus. But, though ἐνθάδ’ ὄντ’ ἐπεις ἔμει lies near, the vulgate is right. ‘*While here,*’ said of Theseus, means, ‘since this is your own realm, in which you have force at command.’ **μεμπτόν** **ἔμοι**, predicate; ‘you will say nothing to my dissatisfaction’: i.e. ‘you can say what you please,—I shall not dispute it.’ It is vain to argue with a master of logions.

1038 χωρῶν ἀπειλεῖ νῦν, ‘threaten (if

you will) now—only set out.’ The enclitic **νῦν** (‘well then’) would be weak here: **νῦν** takes point from 1037. For the partic. expressing the *leading idea of the sentence*, cp. *Tr.* 592 ἀλλ’ εἰδέναι χρῆ δρῶσαν: *Andoc.* or. 3 § 34 φημὶ...στρατηγὸν...λανθάνοντα δεῖν τοὺς πολλοὺς τῶν ἀνθρώπων καὶ ἐξαπατῶντα ἄγειν ἐπὶ τοὺς κυνίδους, ‘he must elude their notice, and beguile them, if he is to lead them,’ etc.: *Thuc.* I. 20 Ἰππαρχον οἴστατα τύραννον δύτα ἀποθανεῖν, ‘was reigning when he was killed’: 4. II τὰς σφετέρας ναῦς, βιαζομένους τὴν ἀπόβασιν, καταγγίναι ἐκέλευε: ‘he cried, ‘Wreck your ships, if you must—but force your way ashore.’’

1039 πιστωθεῖς, as *Od.* 21. 218 δόφρα μ’ ἐν γηῶν πιστωθῆτον γ’ ἐνι θυμῷ, that ye twain may be *assured* in your minds: but elsewhere ἐπιστόθην is said of him who *gives* the pledge (*Eur. I.A.* 66 etc.): cp. on 650.

1042 ὄναο, a blessing, usu. with simple gen., as *Eur. I.A.* 1359 ὄναο τῶν φρεών, ‘bless thee for thy kindness,’ or a defining partic., as *Or.* 1677 γῆμας ὄναο: but there is no reason to suspect χάριν, for which Blaydes suggests τρόπον. Cp. 569 τὸ σὸν γενναῖον.

στρ. α'. ΧΟ. εἴην ὅθι δαῖων

2 ἀνδρῶν τάχ' ἐπιστροφαὶ

3 τὸν χαλκοβόαν Ἀρη

4 μείξουσιν, ἢ πρὸς Πυθίας

5 ἢ λαμπάσιν ἀκταῖς,

6 οὗ πότνιαι σεμνὰ τιθηνοῦνται τέλη

7 θνατοῦσιν, ὥν καὶ χρυσέα

8 κλής ἐπὶ γλώσσῃ βέβακε

9 προσπόλων Εὐμολπιδᾶν.

1045

1050

1045 τάχ' ἐπιστροφαὶ] τάχα συστροφαὶ Nauck.
Valckenae.—τιθηνοῦνται] After τιθη about five letters have been erased in L: then

1050 σεμνὰ MSS.: σεμνὰ

1044—1095 Second στάσιμον.—*1st* strophe (1044—1058) = *1st antistr.* (1059—1073). *2nd strophe* (1074—1084) = *2nd antistr.* (1085—1095).—The Chorus utter their longing to be at the scene of the fight between the Theban captors and the Attic rescuers. They predict the speedy victory of the latter, and invoke the gods to help.

1044 εἴην ὅθι: cp. *Ai.* 1218 (Chorus) γενοίμαν ὥν ὥλαιν ἔπεστι πόντον | πρό-
βλημ', etc.: Eur. *Hipp.* 732 (Chorus) ἀλυβάτοις ὑπὸ κενθμῶι γενοίμαν, | ἵνα
etc.

1045 ἐπιστροφαὶ, the wheeling-about of Creon's guards, carrying off their captives, when overtaken by the Attic pursuers. For the military use of the word see on 536. ἀνδρῶν ἐπιστροφαὶ = ἄνδρες ἐπιστρεφθέντες: cp. *El.* 417 εἰσιέν
πατρὸς...δεντέραν ὅμιλαν: Eur. *Her.* 581
ὑμεῖς δ', ἀδελφῶν ἡ παροῦσ' ὄμιλα: *Alc.*
606 ἀνδρῶν Φεραλῶν εἴμενης παρούσα.

1046 ff. χαλκοβόαν cannot be resolved into two separate epithets,—‘brass-clad,’ and ‘clamorous’: rather it seems to mean, ‘with noise of brass’—the clatter of shields and swords in battle. Cp. *O.T.* 190, where the Death-god (the plague) is an Ares who is ἄχαλκος ἀσπιδῶν, yet περβάτος. χαλκεόθωνος, ‘with voice as of brass,’ is not really similar: it is the epithet of Stentor (*Il.* 5. 785) and of Cerberus (Hes. *Theog.* 311).—μείξουσιν: cp. *Il.* 15. 510 ἢ αἴνοσχεδὴ μέσαι χειράς τε μένος τε. The Attic spelling in the age of Sophocles was μείξω (not μέξω), ἔμειξα, verb. adj. μεικτός: and so in the proper names Μειξίας, Μειξίππος, etc.: see Meisterhans pp. 25, 87. There is no epigraphic evidence for the pres.; but, as

Curtius remarks (*Gr. Verb* p. 111 Eng. tr.), μείγνυμι : μιγ :: δείκνυμι : δικ.

ἢ πρὸς Πυθίας ἢ λαμπάσιν ἀκταῖς. The Chorus here imagine the Athenians as pursuing the Thebans through the pass of Daphnè, over Mount Aegaleos, towards Eleusis. Two points are mentioned as possible scenes for a fight.

(1) Πύθαι ἀκταῖ, the Pythian shores; the shore of the bay of Eleusis just beyond the pass of Daphnè on the N.W., near the salt-springs called 'Pētroi' (Thuc. 2. 19). The distance from Colonus is about six miles. Πύθαι alludes to the Πύθιον, an Ionic temple of Apollo (some fragments from which are among the Elgin marbles in the British Museum), situated on the site of the present monastery of Daphnè, in the narrowest and highest part of the pass. (Cp. Leake, *Demes* pp. 144 f.: Paus. 1. 37. 6.) Others take the Πύθαι ἀκταῖ to mean Oenoe, where also there was a temple of Apollo. But (a) Oenoe was about 12 miles N.W. of Eleusis, near the pass of Dryoscephalae over Cithaeron. ἀκταῖ could not be said of such an inland place, and the distance imagined is too great. (b) The order of mention indicates the Πύθαι ἀκταῖ as nearer than Eleusis to Colonus.

(2) λαμπάδες ἀκταῖ, 'the torch-light shores' (cp. Harpocr. 184, quoted on 56, ἔορὰς λαμπάδας): the coast of the same bay of Eleusis at a point about 5 miles W.N.W. of the former point,—viz. at Eleusis itself. The yearly celebration of the great Eleusinia began on or about the 16th of Boedromion (September). On the 20th of that month an image of Iacchus was borne in a torch-light procession along the *ιερὰ ὁδός* from Athens to Eleusis.

CH. Oh to be where the foeman, turned to bay, will soon ^{1st} join in the brazen clangour of battle, haply by the shores loved ^{strope.} of Apollo, haply by that torch-lit strand where the Great Goddesses cherish dead rites for mortals, on whose lips the ministrant Eumolpidae have laid the precious seal of silence;

νοῦνται τέλη form the next verse.

1051 *θνατοῖσιν*] *α* has been erased after *θ* in L. **1052** *κλῆς*] *κλη̄ . ἥσ* L, with one or two letters erased after *κλη̄*.—*βέβακε*] A letter (*μ?*) has been erased after *βε* in L.

This procession is indicated by the *χορὸς μυστῶν* in Ar. *Kan.* 316 ff.: see *ib.* 340 ἔγειρε φλογές λαμπάδας, ἐν χερσὶ γάρ ἡκεις τινάσσων, | Ἰακχ., ὦ Ἰακχε, | νυκτέρου τελετῆς φωσφόρος αστήρ. The search of Demeter for Persephone was also represented at Eleusis in a παννυχίς of torch-bearing mystae. Cp. Aesch. fr. 376 (speaking of Eleusis) λαμπράσιν δοτραπάσι λαμπάδων σθένει. Ar. *Th.* 1151 δρυια σεμνὰ θεαν, ἵνα λαμπάσι φάινετον ἀμφιροτον ὄψιν.

1050 *πότνιαι*, Demeter and Persephone (Cora), who in Ar. *Th.* 1156 are called Θεομφόρων πολυποντία. Cp. 683. *τιθροῦνται*, as the spiritual nurturers of their faithful votaries. Simonides, too, has this word in a fig. sense, fr. 150. 7 εὐ δὲ ἐτιθρέστο γλυκερὰν δύτα Δωρίου Ἀρίστων | Ἄργειον ('cultivated'). *τέλη*: Plat. *Rep.* 560 Ε τελουμένου ψυχὴν μεγάλουσι τέλεοι: Eur. *Hipp.* 25 σεμνῶν ἔσ ὄψιν καὶ τέλη μυστηρίων: Aesch. fr. 377 μυστικοῦ τέλους: in prose usu. *τελεταί*.

1051 *θνατοῖσιν*, esp. fitting here, since the highest value of the Eleusinia consisted in opening a prospect of bliss after death. Soph. fr. 753 ὡς τρὶς ὅλβοι | κεῖνοι βροτῶν, οἱ ταῦτα δερχθέντες τέλη | μιλῶσι ἐς "Αἰδου· τοῖσδε γάρ μύροις ἑκεῖ | δῆν ἔστι, τοῖς δὲ ἄλλοισι πάν' ἑκεῖ κακά. Pindar fr. 114 ὅλβοις δόστις ἰδὼν κεῖν' εἰσ' | ὑπὸ χθονί· οἴδε μὲν βίου τελευτάν, οἴδεν δὲ δύνεστον ἀρχάν. Isocr. or. 4 § 28 ἡς (τελετῆς) οἱ μετασχόντες περὶ τε τῆς τοῦ βίου τελευτῆς καὶ τοῦ σύμπαντος αἰώνος ἥδιον τὰς ἐλπίδας ἔχοντιν.

ἄν καὶ χρυσέα κ.τ.λ.: ὁν refers to *θνατοῖσιν*: καὶ ('also') has the effect of limiting the reference to those persons on whom the pledge of secrecy has been imposed;—'*those mortals on whose lips has been set the divine seal of the ministrant Eumolpidae*': i.e. those who have been duly initiated by the Eumolpid Hierophant at Eleusis, and have been bound by him to secrecy. *κλῆς* *Εύμολπιδᾶν*

(possessive gen.), the silence which they impose. Perhaps we should read *βέβακ'* ἔκ. The Eumolpidae figure here as interpreters between the Two Goddesses and mortals, not as guardians of a secret which they may not communicate. Hence the above version is better than either of the following:—(1) ὁν referring to *πότνιαι*: 'whose seal has been set on the lips of the Eumolpidae'; (2) ὁν referring to *τέλη*: 'the seal whereof has been set on the lips of the E.'

1052 *κλῆς*, 'that which closes,' cannot well be rendered '*key*' here, any more than in Aesch. fr. 309 ἀλλ' ἔστι κάροι κλῆς ἐπὶ γλώσσῃ φύλαξ. The apparent boldness of a Greek metaphor is sometimes thus mitigated by the poet's consciousness of the literal sense; as when Pindar calls an inspiring thought an ἀκόνη,—literally, 'sharpener,' conventionally 'whetstone'; or when he calls the master, who tempers a chorus into harmony, a *κρατήρ* (*Ol.* 6. 82, 91: cp. my paper in *Journ. Hellen. Stud.* III. 171).—Cp. the *βούς ἐπὶ γλώσσῃ* (Aesch. *Ag.* 36), perh. a mere metaphor from a heavy weight,—parodied by Menander *'Αλεῖς* fr. I παχὺς γάρ ὃς ἔκειτ' ἐπὶ στόμα. *Anthol. Pal.* 10. 42 ἀρρήτων ἐπέων γλώσσῃ σφραγὶς ἐπικείσθω. Eur. *Med.* 660 καθαρὸν ἀνοίξατο κλῆδα φρενῶν, 'having unlocked his heart in sincerity.' *κληδοῦχος* was said either of a tutelar deity or of a priestess, and on the vases the symbolic key, adorned with woollen threads, is sometimes borne by the priestess (Passeri III. 294, Welcker *Alte Denkm.* III. 450 ff. etc.); but there is no evidence for the Eleusinian Hierophant actually *putting a key* to the lips of the initiated. *χρυσέα*, divine, precious,—because of the truths revealed: *O. T.* 157 *χρυσέας τέκνον* 'Ελπίδος.

1053 *προσπόλων* *Εύμολπιδᾶν*. The Eleusinia had four chief ministrants. I. The *ἱερόφαντης*. This office was hereditary in the Eumolpid gens; Plut. *De Exil.* 17

- 10 ἐνθ' οἶμαι τὸν ἐγρεμάχαν
 11 Θησέα καὶ τὰς διστόλους
 12 ἀδμῆτας ἀδελφὰς
 13 αὐτάρκει τάχ' ἐμμείξειν βοῶ
 14 τούσδ' ἀνὰ χώρους.

ἀντ. α'. ἢ που τὸν ἐφέσπερον
 2 πέτρας νιφάδος πελῶσ'
 3 Οἰατίδος *εἰς νομόν,

1055

1060

1054 ἐγρεμάχαν L (with γρ. ὁρειβάταν in marg.), and so most MSS.: ὁρειβάταν A, R; ὁρειβάταν F. Hermann combines the two readings, deleting Θησέα καὶ, so that ἐνθ' οἶμαι τὸν ὁρειβάταν | ἐγρεμάχαν τὰς διστόλους = antistr. vv. 1069 f., ἀμπυκτήρια πωλικά (so Herm. for πώλων) | ἀμβαῖς, οἱ τὰν Ἰππιαν. Gleditsch also deletes Θησέα καὶ, but instead of τὸν ὁρειβάταν gives ὁρείταν: then ἐνθ' οἶμαι ὁρείταν | = 1069 -πυκτήρια πώλων, and the syllable ἀμ- closes v. 1068, as in the MSS.—Nauck conject. ἐνθ' οἶμαι λεών ὁρειβάταν |, which requires greater changes in v. 1069. See comment.

1055 For Θησέα καὶ Dindorf conject. Αἰγείδαν: Halm, ῥυτόμενον. For Θησέα

Εὔμολπος ἐμύησε καὶ μνεῖ τὸν "Ελληνας (as the earliest hierophant, and the ancestor of his successors). 2. The δαδούχος: hereditary in the gens of Callias and Hipponicus, which traced its stem from Triptolemus. 3. The ἵεροκήρυξ: hereditary in the gens of the Κηρυκίδαι (or Κήρυκες). 4. The altar-priest, ἵερεὺς ὁ ἐπὶ βωμῷ, or ἐπιβάμιος, who offered the sacrifice. It is not known whether this office was hereditary. As some relationship seems to have existed between the Eumolpidae and the two other gentes, προστόλων here possibly includes (2) and (3), but is more naturally taken of the ἵεροφάντης only. A hydria found at Cumae, and belonging to a Campanian collection now at St Petersburg, exhibits an Eleusinian group of deities and priests, among whom the ἵεροφάντης is distinguished by a long white stole, partly embroidered with gold, a myrtle wreath, and the thyrsus. (It is reproduced by Baumeister, *Denkmäler des kl. Alt.*, p. 474, pl. 520.)

1054 I incline to believe that the MS. words ἐνθ' οἶμαι τὸν ἐγρεμάχαν are sound, and that the variant ὁρειβάταν may have arisen by corruption from ἐγρεμάχαν. See Appendix on this passage. The fact that the antistrophic passage is certainly unsound in the MSS. has increased the doubt: see on 1069. ἐγρεμάχαν, 'rousing the fight,' is a fit epithet for the champion who overtakes the captors, and forces

them to a contest. Elsewhere we find only the fem. ἐγρεμάχη, as epithet of Pallas, *Hom. Hymn.* 5. 424. Cp. Baccchyl. 12. 100 [= 13. 67 of Kenyon's ed.] ἀερσιμάχους.

1055 Θησέα has the final α long in 1458, but short here: cp. Eur. *Hec.* 882 ξὺν ταῖσδε τὸν ἐμὸν φονέα τυμωρίσομαι, = 870 ed. Porson, who adds Philemon *ap. Athen.* 7. 307 Ε κεστρέ' ὅπτόν. Is the MS. καὶ after Θησέα genuine? If so, ἐμμείξειν is here intrans., like ἐπι-, προ-, συμμιγνύειν: and the sense is, 'Theseus and the two maidens will soon meet amid a battle-cry of confident prowess.' Thus with ἐμμείξειν we are to understand ἀλλήλοις. The verb is fitting, because the maidens, though their sympathies are with Theseus, are in the midst of the hostile force. αὐτάρκει βοῶ is dat. of circumstance. This I believe to be the right view. *Not*, 'Th. and the maidens will join battle with the foe,' sc. τοῖς πολεμίοις: for the maidens are in the hands of the foe. Such a phrase is not defensible merely because in spirit they are with Theseus.

Many critics, however, now regard καὶ as spurious: for Θησέα καὶ Dindorf proposes Αἰγείδαν: for Θησέα καὶ τὰς Wecklein Θησέα παῖδας. The sense would then be:—'Theseus will soon bring the sisters into (i.e. will soon raise around them) a battle-cry of confident prowess,'—by attacking their captors. This is possibly right: but a change of καὶ τὰς into παῖδας is hardly likely. In *Ph.* 79 παῖ, which

where, methinks, the war-waking Theseus and the captives twain,
the sister maids, will soon meet within our borders, amid a war-cry
of men strong to save!

Or perchance they will soon draw nigh to the pastures on ^{1st anti-}
the west of Oea's snowy rock, ^{strophe.}

καὶ τὰς Wecklein gives Θησέα παιᾶν. —διστόλους L and most MSS.: διαστόλους B, Vat. In L this *v. l.* is indicated by a superscript *a*.

1056 ἀδμῆτας L, F, L²: ἀδμήτας A and most MSS.—ἀδελφέας A, R, etc., which Herm. preferred, though supposing it to be pronounced as a trisyllable: ἀδελφᾶς first hand in L (where S has inserted ε before as), T, L², etc.

1057 αὐτάρκει] ἀντάρκει Meineke, παντάρκει Dindorf. **1059** η] η L.—έφεσπερον L first hand, corrected by S to ἔφ' ἐσπερον (schol. in marg. ἐπὶ τὸν ἐστερον).

1060 νιψάδος] λιχάδος ('steep') Meineke.—πελῶσ· MSS.: γρ. πελάζοντι L marg.: περῶσ Hartung, and so Nauck, Wecklein.

1061 Οἰάτιδος] Nauck formerly conject. Οἰάτιδος: see comment.—ἐκ νομοῦ MSS.:

Erfurdт changed to *καὶ*, is clearly sound. **διστόλους** = 'two journeying' sisters, —as borne off by their captors: see on 17 πυκνόπτεροι. Not, 'separately carried off,' with ref. to two bands of Thebans (cp. 818). —**αὐτάρκει**, 'self-sufficing,' and so 'self-reliant,' giving confident promise of victorious rescue. **τούσδ' ἀνά χ.:** i.e. in Attica, before the border can be passed.

The poet has left the details of the rescue indistinct. Creon's guards first carried off the girls (844), and Theseus sent mounted Athenians in pursuit (897). Afterwards, Theseus commands Creon to lead him to where the girls are; if they are 'in these regions' (**1020 ἐν τόποισι τοῖσδ'**), Theseus himself will recover them: if, however, the guards are already flying with them, then Theseus has nothing to do; the mounted Athenians, who have already started, will pursue (1020 ff.). But from the words of Theseus in 1148 it is plain that they have been rescued by his personal prowess, of which he forbears to boast (**κουπεῖν**, 1149): and the same inference must be drawn from Antigone's words (1117). How are these facts to be reconciled? We can only suppose that the mounted Athenians, who started first, halted to watch the διστόμοι ὄδοι (900), while Creon's guards also halted somewhere in concealment, to await their master. Theseus, with Creon, was thus enabled to overtake his Athenians before the struggle. The fact is that Sophocles did not care to think out these points,

about which an Athenian audience in the theatre would not trouble themselves. Cp. on *O. T.* 758.

1059 ff. Hartung's *εἰς νομόν* for the MS. *ἐκ νομοῦ* is certain. With the latter, we could only render: 'they will approach (the region) to the west of the snowy rock, out of (leaving) the pastures of the Oeatal territory.' The rare acc. with *πελάζω* could be supported by Eur. *Andr.* 1167 δῶμα πελάζει: but the ellipse of χώρων with τὸν ἐφέσπερον is surely impossible. *νομόν*, being always masc., could not agree with **Οἰάτιδος**, and the latter, without art., could not stand for **Οἰάτιδος γῆς**: while **Οἰάτεω** is most improbable. **πελῶσ·**, if sound, must be fut. of *πελάω*, as *πελᾶν* clearly is in *El.* 497. The evidence for a pres. *πελάων* is scanty (*Hom. Hymn.* 7. 44 *πελάων*: poet. *ap.* Plut. *Mor.* 457 C imperat. *πελά*: Oppian *Cyn.* 1. 514 *πελάει*: cp. Veitch *Irreg. Verbs*). The fut. seems defensible here, as = 'they will (presently) approach': though Hartung's *περῶσ* may be right. Construe, then:—η που πελῶσ· εἰς ἔφ-εσπερον πέτρον νιψ. **Οἰάτιδος νομόν**: 'or perchance they will presently approach the pastures to the west of the snowy rock of Oea.'

The place meant is not certain. See note and map in Appendix. But the scholium here deserves at least thus much weight: it is our one ancient warrant for a definite view. Like the other old scholia in L, it probably dates (in substance) from the later Alexandrian age, which possessed many Attic writings,

- 4 πάλοισιν ἡ̄ ριμφαρμάτοις
 5 φεύγοντες ἀμίλλαις.
 6 ἀλώσεται· δεινὸς ὁ προσχώρων Ἀρης,
 7 δεινὰ δὲ Θησειδᾶν ἀκμά.
 8 πᾶς γὰρ ἀστράπτει χαλινός,
 9 πᾶσα δὲ ὄρμάται *καθεῖσ'
 10 ἀμπυκτήρια <στομίων>
 11 ἄμβασις, οἱ τὰν ἵππιαν
 12 τιμῶσιν Ἀθάναν
 13 καὶ τὸν πόντιον γαιάοχον
 14 Ἄρεας φίλον νιόν.

1065

els νομὸν Hartung, Nauck, Wecklein.
 hand, corrected to ριμφαρμάτοις by the same, or by S.—ριμφαρμάτας...ἀμίλλας B.

1062 ριμφάμαρτος (ο from ν) L first

1070

now lost, on the topography of Attica. The scholiast takes the *νιφάς πέτρα* to be a rock or crag of Mount Aegaleos;—the same which was called *λεία πέτρα*, ‘the smooth rock,’ by Istros, a writer on Attica, c. 240 B.C., whom he quotes. The schol. then explains *Οἰάτιδος* by the fact that Aegaleos ἐπ’ ἐσχάτων ἔστι τοῦ δήμου τούτου, ‘skirts that deme,’—namely, of Oea. It cannot reasonably be doubted that this statement about Oea, if it did not rest on the scholiast’s own knowledge, was derived from Istros, or from some other old writer on Attic topography.

The meaning will then be:—‘Or perhaps the captors did not take the road through the pass of Daphnè, which goes by the sea-coast to Eleusis. Perhaps they went round the n. end of Aegaleos, and will soon be emerging on the Thriasian plain, to the west of Aegaleos, near the deme of Oea.’ This is also Leake’s view (*Denii of Attica* p. 154). The route supposed would be in the general line of that taken by Archidamus and the Peloponnesians in 431 B.C., when they moved from Oenoe E.S.E. to Acharnae, ἐν δεξιᾷ ἔχοντες τὸ Αἴγαλεων ὅρος,—i.e. keeping it to the s.,—διὰ Κρωπᾶς, a deme in the valley between the n. end of Aegaleos and the s.w. end of Parnes. Hartung, referring to the *λεία πέτρα* of Istros, conjectures λίταδος, as = ‘smooth,’ for *νιφάδος*: but though late poets could use λίτρος for λίτρος, the ῥ is most improbable for Soph.

1062 ε. ριμφαρμάτοις ... ἀμίλλαις

=ἀμίλλαις ριμφα φερομένων ἀρμάτων (see on 710 αὐχῆμα...εὐππών), emulous careers of swift chariots, as *El.* 861 χαλαργῶν ἐν ἀμίλλαις, races of swift steeds: cp. *Ant.* 1065 τροχὸς ἀμιλλητῆρας ἥλιον, *rapid* courses of the sun.

1065 ἀλώσεται, sc. ὁ Κρέων, ‘he will be worsted’ (not, ‘captured,’ since he was already in the hands of Theseus): cp. *Thuc.* 1. 121 μᾶ...νικῆ...ἀλισκούται, they are sure to be overthrown by one victory of ours. For the ellipse of the subject, where the mind could readily supply it, cp. *Xen. Cyr.* 2. 4. 24 πορεύομαι διὰ τοῦ πεδίου εὐθὺς πρὸς τὰ βασιλεῖα. καὶ ἦν μὲν ἀνθιστῆται, ‘and if the enemy (the king) resist,’ &c.—This is better than (1) ‘the fugitive will be captured,’ supplying ὁ φεύγων from φεύγοντες: (2) ‘a capture will be made,’—taking the verb as impers.: or (3) ‘the battle will be won,’ ἀλώσεται ὁ ἄγων, as Elms. takes it, comparing 1148 ἀγὼν γρέθη.

1065 f. προσχώρων, the neighbours of the grove, the Coloniates (cp. 493); not, ‘our neighbours the Thebans,’ for the Chorus are predicting an easy victory, not a tough fight. Colonus and its neighbourhood had furnished a contingent to the party of rescue (897). Θησειδᾶν, schol. Ἀθηναῖων: cp. Κεκροπίδαι, Ἐρεχθίδαι, Aeneadae, etc.: here, followers of Theseus from *Athens*, as distinct from the Coloniates. We could not well understand, with Ellendt, ‘the Coloniates, and the followers of Theseus generally,’ as if Θησειδᾶν included προσχώρων. ἀκμά,

borne on horses in their flight, or in chariots racing at speed.

Creon will be worsted! Terrible are the warriors of Colonus, and the followers of Theseus are terrible in their might. Yea, the steel of every bridle flashes,—with slack bridle-rein all the knighthood rides apace that worships our Queen of Chivalry, Athena, and the earth-girdling Sea-god, the son of Rhea's love.

1066 δεινὰ δὲ] δὲ is wanting in A, R.—Θησειδᾶν] θησιδᾶν L, F. **1068 f. κατ'** ἀμπυκτήρια φάλαρα πώλων | MSS.: Bothe gives, κατὰ | ἀμπυκτήρια πώλων, deleting φάλαρα: Hermann, χαλῶσ' | ἀμπυκτήρια πωλικά |: Wecklein, κατὰ | ἀμπυκτήρια στομίων (so that -α στομίων=έγρεμάχαν in 1054): Dindorf, κατὰ | ἀμπυ-

vigour, might: Pind. *Isthm.* 3. 68 ἀλλ' δντὸς μὲν ἴδεσθαι, | συμπεσεῖν δ' ἄκμῃ βαρός, 'dread to grapple with in his strength.'

1068 f. We require — instead of the ms. κατ'. Bothe gets this by supposing non-elision of κατὰ before ἀμπυκτήρια. This, though rare, is possible: cp. *Ai.* 425 χθονὸς μολόντ' ἀπὸ | Ἐλλανίδος: *Tr.* 510 Βακχλας ἀπὸ | ἥλθε. But I cannot believe κατὰ | ἀμπυκτήρια to be Greek, as meaning either (1) 'according to the full speed given by the head-gear,' i.e. by shaking the reins,—Paley: or (2) 'in the direction of the bridles,'—i.e. 'every horseman gives his steed its head,' Campbell. Instead of κατ', Hermann gives χαλῶσ': Schneidewin proposed καθεῖσ': (cp. Eur. *Bacch.* 695 καθεῖσαν εἰς ὕπους κόμας). This, if it had become κατεῖσ', might easily have shrunk to the ms. κατ', through the rest of the word being taken for εἰς.

ἀμπυκτήρια φάλαρα πώλων is the MS. reading. Hesychius s.v. has: ἀμπυκτήρια τὰ φάλαρα. Σοφοκλῆς Οἰδίποδι ἐν Κολωνῷ. This proves what the metre (on any view of 1054) already hinted,—that φάλαρα is a gloss. ἀμπυκτήριον here = 'bridle,' as ἀμπυκτήριον in Aesch. *Theb.* 461 ἵπτους δ' ἐν ἀμπυκτήρισυ ἐμβρυωμένας: where the schol. (minor) expressly says that ἀμπυξ (properly the *head-band*) was similarly used: κυρίος οἱ περὶ τὴν κεφαλὴν ἰμάντες τοῦ χαλινοῦ ἀμπυξ καλούνται: and so Quintus Smyrnaeus uses ἀμπυξ, 4. 511. It is but a slight poetical extension of meaning to use ἀμπυκτήρια as including the *bridle-reins*. The ms. πώλων is against the metre, unless 1054 f. are very boldly altered (see Metrical Analysis). When the gloss φάλαρα had crept into the text, πώλων (suggested by 1062) may have been tacked on to it. Wecklein's

conjecture, ἀμπυκτήρια στομίων ('the reins of the bits') gives an exact correspondence with 1054 ἔνθ' οἷμαι τὸν ἐγρεμάχαν. Nothing better has been suggested.

1070 ἀμβασις, in such a context, needs not to be defined by πώλων. For the apocopè, cp. *Ant.* 1275 ἀντρέπων, n. οὐ, as if ἀναβάται had gone before: cp. *Ai.* 235 ὧν after ποιηνην: *Her.* 8. 128 περιέδραμε ὅμιλος, ...οὐ etc. Cp. 942 n. (ἀντούσα after πόλιν). τὰν ἱππιαν: see on 55.

1072 f. γαιάχον, in the Homeric use, is most simply explained as 'earth-embracer,' with ref. to the Homeric idea of Ὡκεανός flowing round the earth: though some understand 'reigning on earth' (as Zeus in heaven, and Hades in the nether world *Il.* 15. 190). Some take it here as = 'guarding our land,' like γῆ Ἀρτεμιν in *O. T.* 160: and this certainly has more special point here. But would the constant Homeric epithet of Poseidon be applied to *him* in a sense different from the Homeric? All Greek hearers would think of the γαιάχος Ἔννοστύλας. **'Pέας**, here a monosyllable, as in *Il.* 15. 187,—the only instance of this form in *Il.* or *Od.*, but a dissyllable in *Hom. Hymn.* 5. 459, τὴν δ' ἀδε προσέειτε Πέη λιταροκρήδεμυρος. Elsewhere in the *Hymns* the form is always 'Péīη, as in *Il.* 14. 203. In Hes. *Th.* 634 'Péīa is read.

Rhea, in the Greek theology, is daughter of Uranos and Gaia, wife of Cronus, and 'mother of the gods.' The cult was that of the 'Phrygian Mother' Cybele in a special phase, and came very early to Greece from Lydia: in Attica it was intimately connected with the Eleusinian cult of Demeter (cp. *Hom. Hymn.* 5. 442, Eur. *Helen.* 1301 ff.). The Μητρῶν at Athens, the temple of Rhea Cybele, contained a celebrated statue of the goddess, by Pheidias or his pupil Agoracritus.

- στρ. β. ἔρδονος τῇ μέλλουσιν; ὡς 1074
 2 προμάται τί μοι
 3 γνώμα τάχ[’] *ἀντάσειν
 4 τᾶν δεινὰ τλασάν, δεινὰ δ’ εὑρουσάν πρὸς αὐθαίμων
 πάθη.
 5 τελεῖ τελεῖ Ζεύς τι κατ’ ἀμαρ·
 6 μάντις εἴκ[’] ἐσθλῶν ἀγώνων. 1080
 7 εἴθ[’] ἀελλαία ταχύρρωστος πελειὰς
 8 αἰθερίας νεφέλας κύρσαιμ[’] *ἄνωθ[’] ἀγώνων
 9 *αἰωρήσασα τούμὸν ὄμμα.

τήρι' For κατὰ Schneidewin conjectured καθεῖσ'. Mekler suggests ταχεῖ' | ἀμπυκτήρια πάντα χαλῶσ'. **1074** ἔρδουσιν ή μέλλουσι; ὡς | L. So the other MSS., except that some have ἔρδουσιν. Elmsley gives ἔρδουσ' (*sic*) ή μέλλουσιν; ὡς = 1085 ἵω Ζεῦ πάνταρχε θεῶν. Hermann, ἔρδουσιν ή μέλλουσιν; ὡς | (and so Dindorf, Blaydes); but in his ed. of 1841 ἔρδουσιν ή μέλλουσιν; ὡς |: cp. on vv. 1085 f.—Wecklein writes ἔρδουσ', οὐ (for ή) μέλλουσιν, with K. Walter. **1076 f.** ταχ' ἀν δώσειν | τὰν δεινὰ τλάσσων δεινὰ δ' εὐρύσσων πρὸς αἰθομάκων πάθη MSS.—ἀντάσσειν] Buecheler's correction of ἀν δώσειν. Musgrave conject. ἀνδώσειν (the lemma of the schol. in L has ἀνδώσειν, *sic*), which Campb., Paley and others receive; Turnebus, ἐνδώσειν, approved by Elms. and most of the recent edd.: Blaydes, ἀνδώσειν: Halm,

1074 ἔρδουσ·: 'are they (the pursuers) in action, or on the point of being so? for (ώς) I have a foreboding, etc.' μέλλουσ-
σιν, sc. ἔρεσεν: cp. *Tr.* 74 Εὐβοϊδα χώρων
φασίν, Εύρυτου πόλιν, ἐπιστρατεύεν αὐτὸν
ἡ μέλλειν ἔτι: *Ph.* 567 ώς ταῦτ' ἐπίστρω-
δώματοι, οὐ μέλλοντ' ἔτι: *ib.* 1255 ἀλλὰ
κάμει τοι, οὐ ταῦτὸν τόδ' ὅψει δράντα κού-
μελλοντ' ἔτι.

1075f. γνώμα μοι my mind προμάθατ^ε
τι (adv.) somehow pleads for the belief,
presages. προμάθωμι means (1) to woo
for another, κόρην τινι: (2) fig., to seek
to obtain anything for another, e.g. δῶρά
τινι. The bold use here comes through
the notion of *pleading*, or *speaking per-*
suasively, as the προμήθηται to the maiden
on behalf of the lover. This use is bolder
than the fig. use in Plat. *Menex.* 239 c,
where the question is of themes which
have already been ‘married to immortal
verse,’ as distinguished from others in
respect of which Poetry ἔτι ἐστιν εἰ μη-

ἄλλοις meant ‘pleading with others’:—so Lidd. and Scott, with Ast.)

1076 ἀνάστεν (*Buecheler*),—a conjecture which had occurred independently to myself,—seems the most probable correction of $\delta\bar{\nu}$ δώστεν. The Chorus express a presentiment that they will soon again be brought face to face with the maidens who were dragged away before their eyes; and this prepares for the approaching entrance of Antigone and Ismene, 1097 $\tau\acute{a}s$ κόρας γάρ εἰσορῶ. ἀντάσ
usu. takes a dat. of *meeting a person*, but sometimes a gen., as *Il.* 16. 423 ἀντήσων γάρ ἐγώ τοῦδ' ἄνερος (in battle). With the gen., ἀντάσ also =κυρέν, τυγχάνεν: *Od.* 3. 97 ἥπτησας ὅπωπής: *Her.* 2. 119 ξεινίων ἥπτησε μεγάλων. Cp. Soph. *Ant.* 982 ἀνταστῆσαι, she attained unto them (traced her lineage back to them). Here the idea of *obtaining back* is blended with that of being brought *face to face*. It is not, then, a valid objection that the Chorus do not *move to meet* the maidens.

To **ἀνδώσειν** the objections are: (1) it could not possibly mean **ἀποδώσειν**, 'give back.' In Pind. fr. 133, 3, the sole passage quoted for this sense, **ἀνδίσοις ψυχάν πάλιν** is not 'gives back,' but 'sends up,' to the sunlight,—like **γῆ αναβίσωτι καρπόν**. We must not be confused by our

Is the battle now, or yet to be? For somehow my soul woos me to the hope that soon I shall be face to face with the maidens thus sorely tried, thus sorely visited by the hand of a kinsman.

To-day, to-day, Zeus will work some great thing: I have presage of victory in the strife. O to be a dove with swift strength as of the storm, that I might reach an airy cloud, with gaze lifted above the fray!

εῖτοιαν. For τάχ' ἀν δώσειν Nauck proposes τάχαν λψω.—τάν...τλασάν...εύρουσάν] Reisig made this correction (suggested as possible by the scholiast in L) of τάν...τλάσαν...εύρουσαν. He is followed by Elms., and by the others who read ἐνδώσειν. —ἀνθάιων] Bothe's correction of αἴθομαίων. **1083** αἰθέρια κ τνέφλας Meineke.—κύρσαιμ' ἄνωθ' ἀγώνων Hermann: κύρσαιμ' αντῶν δ' ἀγώνων MSS. (αν made from αν in L): κύρσαιμ τώνδ' ἀγώνων Wunder. **1084** αἰωρήσασα θεωρήσασα MSS. (in L a mark x is set against it): θεωρήσοντα Blaydes: ἑωρήσασα Wunder; which Dindorf receives, adding, however, 'Praestat fortasse αἰωρήσασα, non obstante syllaba brevi versus antistrophici 1095' (μολεν); and so Wecklein writes, who had himself suggested αἰωρήμεν' ὅμματ' τσχων. Nauck proposes θέρ τέρψασα: Hartung, θέρ τλήσασα: Tournier, θεωρὸν θεσσα.—ὅμμα] αίμα Vat.: Meineke conject. ἑωρήσασα τούμπῳ οίμα.

'give up.' (2) To supply 'Creon' or 'the enemy' as subject is extremely awkward. (3) The sing. τάν...τλασάν, etc., which this requires, cannot well be defended on the ground that Antigone is chiefly thought of.

With ἐνδώσειν we have to render:—that the sufferings of those who have endured dread things, and found dread sufferings at the hands of kinsmen, will remit,—become milder. Hippocrates (*Progn.* 43) uses the intrans. ἐνόδην of a malady which remits its force. But is πάθη...ἐνδώσειν tolerable here, where the question is not of the sisters' sufferings being mitigated, but of their triumphant deliverance from the hands of the enemy? If, again, ἐνδώσειν = 'give up,' it incurs the 2nd and 3rd objections to ἀνδώσειν.

1079 κατ' ἁμαρ here = κατ' ἡμαρ...τὸ νῦν (*Ai.* 753), as μῷρα καθαμερία (*El.* 1414) = 'the doom of to-day.'

1081 ἀελλαία: *O. T.* 466 ἀελλάδων | ἵππων. ταχύρρωστος goes closely with it in sense, 'with a swift, strong impetus, as of the storm,' ταχέως ῥωμένη, ὡς ἀελλα: cp. *Il.* 23. 367 ἔρρωντο μετὰ πνοῆς ἀέμοιο.

1083 ff. Hermann's ἄνωθ' for the αντῶν δ' of the MSS., with αἰωρήσασα for θεωρήσασα, gives the most probable correction of the passage. ἄνωθε, for ἄνωθεν, though it does not occur elsewhere in trag., is once used by Ar. *Ecc.* 698 (ἄνωθ' ἐξ ὑπερφύου), and we can hardly

doubt that a tragic poet would have admitted it,—at least in lyrics,—when metre required. Note these points. (1) If we read τώνδ' with Wunder, the gen. τώνδ' ἀγώνων must be governed in one of two ways: (a) by κύρσαιμ, when αἰθέριας νεφέλας must mean, 'from a cloud.' This is possible (cp. *O. T.* 808 δχον...καθικερο n.): but it is awkward. It is much more natural to take αἰθερ. νεφέλας with κύρσαιμ. (b) By something substituted for θεωρήσασα. Wecklein makes the gen. depend on αἰωρήσασα, as = 'having lifted above': but the gen. would mean 'from,' as *Ant.* 417 χθονός | ...ἀέιπα: and the rise here is not from the fight below. He has since conjectured (*Neue Philol. Rundschau*, 1886, p. 386) αντῶν ἄνωθεν: which is near to the letters of L (see cr. n.): but αντῶν (referring to ἀγώνων in 1080) seems a little weak; and in any case I should prefer ἄνωθεν αντῶν. θέρ τέρψασα, πλήσασα, etc., have no palaeographic likelihood, and are further condemned by the aorist tense where we should require the present. I had thought of τώνδ' ἀγώνων | ὑπερθ' ἄρσα, but prefer Herm.'s remedy.—θεωρήσασα cannot be defended by Campbell's version, 'having gone as a spectator with mine eye.' θεωρήσουσα is read by Blaydes, who renders, 'to give my eye a sight.' This, as Paley says, is not Greek.—αἰωρεῖν, not ἑωρεῖν, is the classical Attic form: cp. on *O. T.* 1264.

- ἀντ. β'. ἵω θεῶν πάνταρχε, παντ- 1085
 2 ὅπτα Ζεῦ, πόροις
 3 γᾶς τâσδε δαμούχοις
 4 σθένει πινικείω τὸν εὐαγρον τελειώσαι λόχον,
 5 σεμνά τε παῖς Παλλὰς Ἀθάνα.
 6 καὶ τὸν ἀγρευτὰν Ἀπόλλω
 7 καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
 8 ὡκυπόδων ἐλάφων στέργω διπλᾶς ἀρωγὰς
 9 μολεῦν γὰρ τᾶδε καὶ πολύταις. 1090
 ὥξεν' ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἔρεις
 ᾧ ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
 τάσδ' ἀστον αὐθὶς ὁδε προσπολουμένας. 1095

1085 f. ἵω Ζεῦ πάνταρχε θεῶν | παντόπτα πόροις MSS. (except that T and Farn. have the corrupt ὥ Ζεῦ παντάρχα θεῶν). Dindorf, ἵω πάνταρχε θεῶν, | παντόπτα Ζεῦ, πόροις: Hermann (ed. 1841) ὥ Ζεῦ θεῶν πανταρχέτα (= 1074 ἔρδονσιν ἢ μέλλουσιν; ὡς, | παντόπτα, πόροις.—Blaydes, ὥ Ζεῦ, θεῶν πάνταρχ', | ὥ παντόπτα, πόροις.—Meineke conject. παντόπτ' ὥ.—I place θεῶν before (instead of after) πάνταρχε, and Ζεῦ after

1085 f. In the MS. order of the words, ἵω Ζεῦ, πάνταρχε θεῶν (monosyll.) = 1074 ἔρδονσιν ἢ μέλλουσιν; ὡς, and παντόπτα, πόροις = 1075 προωθάται τὶ μοι. This requires the final **a** of the voc. παντόπτα to be long, which is impossible, though some edd. tacitly assume it. Meineke's remedy, παντόπτ' ὥ, is not probable: and παντόπτας (nom. for voc.) could not stand here. The simple transposition which I have made in the text removes the difficulty. In 1088 the MSS. have ἐπινικεῖσθενει: yet it is certain that the order of the words should be the reverse.

1087 δαμούχοις (cp. on 458), the people of Attica.

1088 σθένει: cp. *Tr.* 497 μέγα τι σθένεις ἡ Κύπρις ἐκφέρεται νίκας ἀει. ἐπινικεῖσθενει: for ἐπινικεῖσθενει: cp. *Ant.* 358 ὑπαθρεια (Boeckh, for αἴθρια). τὸν εὐαγρον τελειώσαι λόχον (grant to the Athenians) to accomplish the successful surprise,—the way-laying of Creon's guards, by which the Athenians will secure their quarry (ἄγρα), viz. the maidens. τὸν εὐαγρον, proleptic: cp. *Tr.* 477 τῆσδ' οὐνεχ' ἡ πολύφθορος | καθηρέθη πατρώος Οἰχαλία δόρει. λόχον, 'ambuscade,' seems here to have the more general sense, 'scheme of capture' (cp. *Od.* 4. 395 φράξεν σὺ λόχον θείου γέρωντος, a way to take him): though there is nothing

in the scanty references to the pursuit which necessarily excludes the idea of a literal ambush. Taking λόχον as = 'company,' we could render, 'grant this to our folk,—that thou shouldst crown the successful band with victory' (*τελειώσαι*): cp. *El.* 1508 ὥ σπέρμι· Ἄτρεως... | τῇ νῦν ὄρμῃ τελεωθέν, 'crowned with peace by this day's effort': but the construction thus supposed is less simple, while the frequent poetical association of λόχος with capture points to the other sense.

1090 σεμνά τε παῖς, sc. πόροι (from πόροις, 1086).

1091 τὸν ἀγρευτάν, the hunter. Cp. Aesch. fr. 195 (Heracles, in the Προμηθεῖος Λύδενος, when aiming his shaft at the eagle) 'Ἄγρεὺς δ' Ἀπόλλων ὄρθὸν θύνον βέλος. Paus. (1. 41. 3) saw at Megara a temple dedicated to Ἅγροτέραν 'Ἄρτεμιν καὶ Ἀπόλλωνα Ἅγραῖν. Xenophon, in his treatise on hunting, bids the hunter pray τῷ Ἀπόλλωνι καὶ τῷ Ἅρτεμιδι τῇ Ἅγροτέρᾳ μεταδοῦναι τῆς θύρας (*Cyneg.* 6. 13).—Note the change from vocative (Ζεῦ), and 3rd pers. (παῖς) with optat., to the constr. of acc. and infin. with στέργω. Cp. O. T. 204 Δύκει ἄναξ... 209 τὸν χρυσομύτραν τε κικλήσκω: Aesch. *P. V.* 88 ὥ δος αἰθήρ etc.... καὶ τὸν παντόπτην κύκλον ἥλιου καλῶ.

1092 ε. ὀπαδὸν... ἐλάφων, as follow-

Hear, all-ruling lord of heaven, all-seeing Zeus! Enable ^{2nd anti-strophe.} the guardians of this land, in might triumphant, to achieve the capture that gives the prize to their hands! So grant thy daughter also, our dread Lady, Pallas Athena! And Apollo, the hunter, and his sister, who follows the dappled, swift-footed deer—fain am I that they should come, a twofold strength, to this land and to her people.

Ah, wanderer friend, thou wilt not have to tax thy watcher with false augury,—for yonder I see the maidens drawing near with an escort.

παντόπτα: see comment.

1088 σθένει' πινικείω Hermann: ἐπινικείω σθένει L,

F: ἐπινικίω (or ἐπινικίο) σθένει the other MSS.

1093 ὥκυπόρων ὥκυπόρων

B, Vat. **1094 ἀρωγάς** MSS.: ἀρωγὸς Wecklein. **1096 τῷ σκοπῷ** MSS.: τὸν σκοπὸν Elms., Wecklein.

1098 προσπολουμένας MSS.: Bergk conject. προσπωλουμένας: Wecklein, πρός σ' ὄρωμένας: Hartung, προσπελωμένας: Mekler, ναυστολουμένας: Nauck, τῷ κόρα...τώδ' ἀσσον ὃδ' λοντε προσπόλων μέτα.—If any change were needed, an easier one would be πρός σ' ὁδουμένας.

ing them in the chase. Artemis' Αγροτέρα had a temple at Athens in the suburb *"Αγραι*, on an eminence by the Ilissus; and to her, as 'smiter of deer,' the festival of the Έλαφηβδία was held in the month thence named (Mar.—Apr.). *Hom. Hymn.* 27. 2 ἐλαφηβδίον, ιοχέαραν,... | ἦ κατ' ὅρη σκιβεντα καὶ ἄκριας ἡμεροέστασι | ἀγρη τερπούμενη παγχρήσεα τέξε τιτανει. She is also ἐλλοφόνος, *Corp. Inscr.* 5943 (Ἐλλός, a faun), θηροκτόνος, θηροφόνος, etc. —**πυκνοστίκτων:** cp. Eur. *Hipp.* 215 εἴμι πρὸς ὑλαν | καὶ παρὰ τένκας, ἵνα θηροφόνοι | στείβουσι κύνες, | βαλιαῖς ἐλάφοις ἔχχρυμπτομένα: *Alc.* 584 ποικιλόθριξ | νεβρός.

1094 στέργω, 'I desire.' Schol. *σημαίνει μὲν οὖν προσέμαι*: 'τελεντῷ δὲ εἰς λούσι τῷ προκαλούματι, "the (literal) sense is nearly, 'I approve' (or 'consent'); but the ultimate (or virtual) sense is, 'I invoke.'" The scholiast saw the impropriety of rendering, 'I am content' that the gods should come to help us,' and so imagined this transition of meaning. His only fault lay in starting from the special and derivative sense of *στέργων*, 'to be content,' and not from its primary sense, 'to love,' whence poetry could easily draw the neighbouring sense, 'to desire.' So in *O. T.* 11 στέρξατε= 'having formed a desire.' Hermann and others take *στέργω* here as='I entreat,' —getting the idea of 'praying' through that of 'revering' (as implied in the

στοργή of children for parents, etc.). Hermann so takes the word in the Orphic *Argonautica* 772 μειδίχοις στέρξοι τε παραιφάμενος ἐπέεσσον ('entreat him'), where Ruhnken conjectured θέλξοι.

διπλᾶς ἀρωγάς, two aids (abstract for concrete), Apollo and Artemis. Cp. *O. T.* 164 τρισσοὶ ἀλεξίμοροι προφάνητειοι (Zeus, Apollo, Artemis).

1096—1210 Third *ἐπεισόδιον*. The maidens are restored to their father by Theseus; who also brings word that an unknown suppliant has placed himself at the altar of Poseidon, praying to speak with Oedipus.

1096 τῷ σκοπῷ μὲν, 'to thy watcher at least' (cp. 802 ἐμοὶ μέν). The Chorus, left alone with the blind man, has acted as his watchman. μὲν implies, 'if my mere *presage* (1075) did not persuade, my eyes, at least, may be trusted.'

1098 προσπολουμένας has been much suspected (see cr. n.). The verb *προσπολεῖν* elsewhere occurs only in the act. as=to be a *πρόσπολος* (with dat., Eur.). So δορυφορεῖν=to be a body-guard, ῥαβδονχεῖν to be a lictor. And if the passives δορυφορεῖθαι (Plat., etc.) and ῥαβδονχεῖθαι (Plut. *Num.* 10) can mean to be escorted by δορυφόροι or ῥαβδοῦχοι, it is not plain why the pass. *προσπολεῖθαι* should not mean to be escorted by *πρόσπολοι*. The attendants are the ὄπανοις (1103) of Theseus. The version 'moving hither' (Schaefer) is wrong.

- OI. ποῦ ποῦ; τί φήσ; πῶς εἶπας; AN. ὁ πάτερ πάτερ,
τίς ἀν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἴδειν 1100
δοίη, τὸν ήμᾶς δεῦρο προσπέμψαντά σοι;
OI. ὁ τέκνου, ἥ πάρεστον; AN. αὖδε γὰρ χέρες
Θησέως ἔσωσαν φιλτάτων τ' ὅπασιν.
OI. προσέλθετ', ὁ παῖ, πατρί, καὶ τὸ μηδαμᾶ
ἔλπισθὲν ἥξειν σῶμα βαστάσαι δότε. 1105
AN. αἰτεῖς ἀ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.
OI. ποῦ δῆτα, ποῦ στόν; AN. αἴδ' ὁμοῦ πελάζομεν.
OI. ὁ φίλτατ' ἔρνη. AN. τῷ τεκόντι πᾶν φίλον.
OI. ὁ σκῆπτρα φωτός. AN. δυσμόρου γε δύσμορα.
OI. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἀν πανάθλιος 1110
θαυμὰν ἀν εἴην σφῶν παρεστώσαν ἐμοί.
ἔρείσατ', ὁ παῖ, πλευρὸν ἀμφιδέξιον
ἐμφύντε τῷ φύσαντι, *κάναπνεύσατον
τοῦ πρόσθ' ἔριγμον τοῦδε δυστήνου πλάνου.

1099 ὁ πάτερ ὁ πάτερ L and most MSS.: the second ὁ is omitted by B, T, Vat., Farn. **1100** τόνδ'] τῶνδ' L, L². **1102** πάρεστον made from πάρεστιν in L. **1103** φιλτάτων δπάθνων L first hand: τ' was added by the same, or by S. The other MSS. have τ'. **1104** πρόσελθ' L, L² (which adds σον after πατρὶ), F: προσέλθετ' the rest.—μηδαμᾶ L, with most MSS.: μηδαμὰ B, Vat. **1105** This v. was omitted in the text of L, and was added in the margin either by the first hand, or (as seems more probable) by S, with τόδε instead of δότε. This τόδε is in L², T, Farn.: the rest have δότε. **1109** δυσμόρου τε MSS.: δυσμόρου γε Reiske. **1110** ἔτ' ὅν] ὅταν L. **1111** θαυμῶν] Blaydes conject. ταῦμν, or τὰ λοιπά', or οὐδὲ ὡς: Mekler, alῶν ἀν εἴη.

1100 f. τίς ἀν...δοίη, ‘who would give?’ = ‘oh that some one would give!’ Aesch. *Ag.* 1448 τίς ἀν... | μόλοι φέρουσ’ ἐν ἡμῖν | μοῖρ’ ἀτέλευτον ὑπνον. So more often πῶς ἀν. δοίη by a sudden gift of sight to the blind eyes.

1103 φιλτάτων τ'. The omission of τ' by the first hand in L was clearly a mere slip. From 1117, and from the words of Theseus himself (1148), it is manifest that he is supposed to have aided personally in the rescue. Cp. on 1054 ff.

1104 f. μηδαμᾶ, οὐδαμᾶ are used by the poets when the final must be short; μηδαμῆ, οὐδαμῆ, when it must be long. Where, as here, either form is possible, L is not a safe guide in choosing between them. The μη-adv. occurs 5 times in Soph.: here L has μηδαμᾶ: in *Pt.* 789 (a like case) μηδαμῆ. Above, 517, where μηδαμᾶ is necessary, L has μηδαμᾶ: in

1698 (a like case), μηδαμῆ. The οὐ-adv. occurs 4 times in Soph., and L has always οὐδαμᾶ, which is necessary only in *Ant.* 874, while οὐδαμᾶ is necessary *ib.* 830: either could stand *ib.* 763, *Tr.* 323. Thus L's periphrasis form has displaced a necessary -ά in 3 places, while only one place of all 9 requires the long form.

τὸ μηδαμᾶ ἐλπισθὲν ἥξειν, the generic μῆ, one which was never expected, etc.—and which, therefore, is the more welcome. Cp. *O. T.* 397 ὁ μηδὲν εἰδὼς, n.—βαστάσαι δηλοὶ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι (Suidas s. v.): Eur. *Alc.* 917 φιλίας ἀλόχου χέρα βαστάζων.

1106 ἀ τεύξει need not be explained as an attraction for ὃν τεύξει, since the neut. plur. acc. of pronouns and adjectives can stand after τυγχάνειν and κυρεῖν, rather as a cognate or adverbial acc. than as directly governed by the verb: cp. Aesch. *Cho.* 711 τυγχάνειν τὰ πρόσ-

OE. Where—where? How? What sayest thou?

Enter ANTIGONE and ISMENE, with THESEUS and his attendants, on the spectators' left.

AN. O father, father, that some god would suffer thine eyes to see this noble man, who hath brought us here to thee!

OE. My child!—ye are here indeed? AN. Yea, for these strong arms have saved us—Theseus, and his trusty followers.

OE. Come ye hither, my child,—let me embrace you—restored beyond all hope!

AN. Thy wish shall be granted—we crave what we bestow.

OE. Where, then, where are ye? AN. Here approaching thee together.

OE. My darlings! AN. A father loves his own.

OE. Props of mine age! AN. And sharers of thy sorrow.

OE. I hold my dear ones; and now, should I die, I were not wholly wretched, since ye have come to me. Press close to me on either side, children, cleave to your sire, and repose from this late roaming, so forlorn, so grievous!

1112 πλευρὰν ἀμφιδεξίων (*sic*) L, L²: πλευρὸν ἀμφὶ δεξιῶν most MSS.: πλευρὸν ἀμφιδέξιον Mudge. **1113** ἐμφύσα L, with an acute accent also on *v*. The first hand wrote (I think) ἐμφύσα, meaning that, notwithstanding the accent, the *a* was short: the first corrector changed *v* to *ū*, and a later hand restored the acute accent, but without deleting the circumflex. Gl. in mg. by S. ἀντὶ τοῦ ἐμφύσα. (Duebner thinks that the first hand wrote ἐμφύτε.) ἐμφύτε A, R: ἐμφύσα most MSS. (ἐμφύσα second Juntine ed.): ἐμφύντε Mudge.—κάναπανστον is my emendation. κάναπανστον L (made from κάναπανστόν), with most MSS.: κάναπανσατον B, T, Vat., Farn. **1114** τοῦ πρόσθ' ἔρημου τούδε (*τε* superscript) δύστήνου πλάνου L: τοῦ τε (not τοῦδε) A and most MSS. τὸν πρόσθ' ἔρημον Schrwald, and so Wecklein: τοῦ πρόσθ' ἔρημον τούδε δύστηνον πλάνου Herwerden.

φορα, and see on *O. T.* 1298.—σὺν πόθῳ ...ἢ χάρις, the grace shown (by granting thy wish) is combined with a desire (on our own part).

1108 ξρνη, like θάλος (which, however, was used only in nom. and acc. sing.).—τῷ τεκόντι as Aesch. *Cho.* 690: so the allusive *plur.*, *O. T.* 1176. πᾶν, sc. τεχθερ.

1109 σκῆπτρα: see on 848. φωτός: cp. 1018.

1110 θανὼν can mean only, ‘having died,’—‘after my death’: but the reading, which has been suspected, seems sound. The sense is:—‘were I to die now, I could not after my death be said to have been altogether unhappy, when my last hours had been thus cheered.’

1112 ἐρέσατε...πλευρὸν ἀμφιδέξιον, ‘press each her side (to mine) on right and left’—Antigone on his one hand, Ismene on the other. Cp. *O. T.* 1243

ἀμφιδεξίους ἀκμαῖς, with the fingers of both hands, where see n.

1113 f. ἐμφύτε, clinging close, like the Homeric ἐν δέρα οἱ φῦ χειρί (Il. 6. 253), ἔψων ἐν χερσὶν ἔκαστος Od. 10. 397, clasped my hands, each and all. For the paronomasia with φύσαντι cp. *O. T.* 878 (χρησίμω χρῆται) n.: for the masc. ending, see on 1676 ἰδύντε.

With κάναπανσατον (note that L has κάναπανστον) the words are usu. taken to mean, ‘and give me relief from this hapless wandering, desolate before,’—i.e. since Antigone was carried off (844). πλάνου, then, must mean, ‘wanderer’s doom,’ for we cannot explain it merely of restless movements on the scene since his daughter’s departure. But this seems forced. Wecklein explains it *figuratively*, of the insecurity felt by a blind man who has no guide (‘Haltlosigkeit und Unsicherheit, wie sie der Blinde ohne Führer

καί μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἐπεὶ 1115
ταῦς τηλικαῖσδε σμικρὸς ἔξαρκει λόγος.

AN. ὅδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,
οὐδὲ *κάστι τοῦργον· τούμὸν ὥδ' ἔσται βραχύ.

OI. Ὡς ξένε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.

ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
τέρψυν παρ' ἄλλου μηδενὸς πεφασμένην·
σὺ γάρ νν ἔξεσωσας, οὐκ ἄλλος βροτῶν.

καί σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
αὐτῷ τε καὶ γῇ τῇδ· ἐπεὶ τό γ' εὐσεβὲς
μόνοις παρ' ὑμῖν ηὗρον ἀνθρώπων ἐγὼ
καὶ τούπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.

1120

1125

1116 ταῦς τηλικαῖσδε] τοῦς τηλικοῖσδε Nauck.

1118 καὶ σοὶ τε τοῦργον τοῦμὸν
ἔσται βραχύ L. So the other MSS., except that L² has καὶ σοὶ γε: T and Farn.
ἔσται δὴ βραχύ, prob. a conject. of Triclinius. Hermann: καὶ σοὶ τε τοῦργον τοῦτο
ἔμοι τ' ἔσται βραχύ. Wex: οὐ κάστι τοῦργον· τοῦμὸν ὥδ' ἔσται βραχύ. Spengel:
καὶ σοὶ γε τοῦργον τοῦμὸν ἐρπται βραχύ. Wecklein: καὶ σοὶ τε κάμῳ τοῦμὸν ἔσται
βραχύ. Engei: κεῖσει σὺν τοῦργον, τοῦτο ἔμοι δὲ ἔσται βραχύ. Mekler: εἴσει τε
τοῦργον· τοῦμὸν ἔστάτω βραχύ. Arndt: καὶ σοὶ τοῦ ἔργον τοῦμὸν ἔνσται βραχύ.
Blaydes: καὶ σοὶ τε χῆμιν τοῦργον ὥδ' ἔσται βραχύ. **1119** This v. is written

föhlt"). But how could πλάνου alone denote this mental state? Neither τὸν πρόσθι ἔρημον τοῦδε δύστήνον πλάνου nor τοῦ πρ. ἔρημου τόνδε δύστηνον πλάνου mends matters. Schneidewin (rightly, I think) referred πλάνου to the carrying away of the maidens by Creon's guards, rendering, 'repose from your late forlorn and hapless wandering.' But ἀναπανάτον could not thus stand for the midd.: when the act seems to do so, there is an acc. to be mentally supplied, as Thuc. 4, 11 ἀναπανάτονες ἐν τῷ μέρει, (not 'resting', but) 'relieving (their comrades) in turn': Xen. H. 5, 1, 21 ἐπειδὴ δὲ ἀπεῖχε πέντε ηὖξ στάδια τοῦ λιμένος ἡσυχίαν εἶχε καὶ ἀνέπανε (sc. τὰς ναῖς). I would read κάναπανέστατον: for the gen. cp. Aē. 274 Ἑλλήξ κάνεπανετε τῆς νόσου: Il. II. 382 ἀνέπανεσταν κακότητος: 15. 235 ἀναπανέστωσι πόνοιο. At such a moment it is surely natural that the father should have a word of sympathy for the late terror and distress of his helpless daughters, instead of dwelling solely on the pain to himself of being left without their support. The ε in L is a trace of the truth.

1116 ταῦς τηλικαῖσδε: i.e. it is not fitting for young maidens to make long speeches in such a presence. The epithet need not be pressed as implying extreme youthfulness (cp. 751). We seem to hear a covert criticism on some drama in which this maxim had been neglected. (A similar allusion has been supposed in El. 1289 ff., but is doubtful: see n. there.) So Eur., in Ph. 751, ὄνομα δὲ ἔκαστον διατριβὴ πολλή λέγειν, glances at Aesch. Thēb. 375—652, and in fr. 165 at Soph. Ant. 503 f.—Cp. 1148.

1117 ὥδε...τοῦδε: cp. El. 981 τούτῳ φίλειν χρή, τώδε χρὴ πάντας σέβειν. | τώδε ἐν θ' ἔορταῖς etc.: Ant. 384 ηδὲ ἔστι ἕκειν..., | τήνδ' ἔλλομεις etc.

1118 Hermann's change of the ms. τοῦμὸν into τοῦτο ἔμοι τ' has been accepted by many edd. But the sense is most unsatisfactory. If τοῦργον means the deed of rescue, as is most natural, the meaning will be: 'this deed will be a short story both for thee and for me': i.e. 'I shall not have to relate it, and you will be so much interested in listening to Theseus that you will not find it

And tell me what hath passed as shortly as ye may; brief speech sufficeth for young maidens.

AN. Here is our deliverer: from him thou shouldest hear the story, father, since his is the deed; so shall my part be brief.

OE. Sir, marvel not, if with such yearning I prolong my words unto my children, found again beyond my hope. For well I wot that this joy in respect of them hath come to me from thee, and thee alone: thou hast rescued them, and no man beside. And may the gods deal with thee after my wish,—with thee, and with this land; for among you, above all human kind, have I found the fear of heaven, and the spirit of fairness, and the lips that lie not.

between v. 1120 and v. 1121 in L, but the first hand has pointed out the right order by placing β', α', γ' in the margin. **1120** εἰ φανέντ'] ἐμφανέντ' A.—μηκυνῶ Elms. **1121** τὴν ἐς τάσδε μοι] σὴν (from σῆν) ἐσ τὰσ δέ μοι L. σὴν is in all MSS.: τὴν Musgrave. **1124** πόροιεν L. The first hand wrote πορεῖε. S added ν, to make πόροιεν, but, instead of writing οι over the ει (written γη), tried to alter the latter. πόρειεν F: πόρειαν L². παρείεν Meineke.—ώς] οἱ' Hartung. **1125** τὸ γ'] τοῦτο γ' L, F: τὸδ' L².

tedious.' But is this tolerable,—to say nothing of the somewhat ungracious suggestion that the account of their deliverer's exploit would otherwise be fatiguing? The alternative version would be worse still: 'this task (viz. that of reciting, or of hearing) will be short both for thee and me.' I cannot but think, then, that this popular correction, though palaeographically easy, is untenable.

I have little doubt that Wex is right, or nearly so, in his οὐ κάστι τούργον. The λόγος should be his to whom belongs the ἔργον. This supposes an accidental loss of οὐ, after which κάστι grew into καὶ σοι τε. The words τούργων ὁδὸς ἔσται βραχὺ then mean, 'my part will thus be brief' (as you desire it to be, 1115)—consisting simply in referring Oed. to Theseus.

1119 Take πρὸς τὸ λιπαρὲς with μηκύνω λόγον: 'do not wonder if with eager insistence I prolong my words to my children, now that they have appeared unexpectedly': πρὸς τὸ λ. = λιπαρῶς, as πρὸς βίᾳν = βιαίως, πρὸς ἡδονήν = ἡδέως: *Ai.* 38 πρὸς καιρὸν = καιρίως: *El.* 464 πρὸς εὐσέβειαν (λέγει) = εὐσεβῶς. It is possible to join πρὸς τὸ λ. with θαύμαζε, as Schneidewin and others do, comparing *Tr.* 1211 φοβεῖ πρὸς τοῦτο: but such a constr. for θαύμαζεν is without example. τέκνα, acc. governed by

μηκύνω λόγον as=διὰ μακρῶν προσηγορῶ: see on 223: cp. 583, 1150. δελπτα, adv.: cp. 319.

1121 τὴν ἐς τάσδε, having reference to them, i.e. caused by their return. Cp. εἰς τὸ γ' εἰς ἑαυτὸν (*O. T.* 706 n.), *Eur.* *Or.* 542 ηὐτύχησεν ἐς τέκνα.

1122 μηδενὸς, instead of οὐδενός, gives the emphasis of strong assurance: cp. on 797.

1124 ως instead of ἀ or οἰα: cp. the phrase διδόναι εἰ (642). Schneidewin cp. *Hom. Hymn.* 5. 136 δοῖεν...τέκνα τεκέσθαι | ως ἐθέλουσι τοκῆσ: *Ant.* 709 ως φῆσ σύ, κοινὲν ἀλλο, τοῦτο δρθῶς ἔχειν.

1125 αὐτῷ τε κ.τ.λ.: see 462 n., and cp. 308.

1125 f. τὸ γ' εὐτεβές: see on 260. μόνοις: on 261.

1127 τούπιεικὲς: an equitable and humane disposition. Arist. *Eth.* N. 5. 10 τὸ ἐπιεικὲς δίκαιον μέν ἐστιν, οὐ τὸ κατὰ νόμον δέ, ἀλλ' ἐπανόρθωμα νομίμου δίκαιου. Her. 3. 53 τῶν δίκαιων τὰ ἐπιεικέστερα προτιθέσθαι, 'prefer the more equitable course to the letter of their right.' Soph. fr. 699 δούτε τούπιεικὲς οὐτε τὴν χάριν | οὐδεν, μόνη δ' ἐστερέξ τὴν ἀπλῶς δίκην (speaking of Hades). Cp. Isocr. or. 15 § 300; Athens might be called the ἀστυ τῆς Ἑλλάδος both for other reasons καὶ μάλιστα διὰ τὸν τρόπον τῶν ἐνοικούντων (the Athenian character) οὐδένας γάρ εἴναι πραστέρους οὐδὲ κοινο-

εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε·
ἔχω γὰρ ἄχω διὰ σὲ κούκ ἄλλον βροτῶν.
καὶ μὸι χέρ', ὥναξ, δεξιὰν ὅρεξον, ὡς
ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς σ' ἀν ἄθλιος γεγὼς
θυγεῖν θελήσαιμ' ἀνδρὸς φί τίς οὐκ ἔνι
κηλὶς κακῶν ἔνυοικος; οὐκ ἔγωγέ σε,
οὐδ' οὖν ἔάσω· τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οἶον τε συνταλαιπωρεῦν τάδε.

II 30

σὺ δ' αὐτόθεν μοι χάιρε, καὶ τὰ λοιπά μου
μέλουν δικαίως, ὥσπερ ἐσ τόδ' ἡμέρας.

II 35

ΘΗ. οὗτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνουισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω,
οὗτ' εἰ πρὸ τούμον προῦλαβες τὰ τῶνδ' ἔπη·
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.

II 40

1129 ἄλλον] ἄλλον L (made from ἄλλον), R, Vat. **1130** καὶ μοι χάιρ' ὥναξ· δεξιάν
τ' ὅρεξον ὡς L. καὶ χαῖρέ μ' φ' ναξ B: καὶ μοι χαῖρε μ' φ' ναξ Vat.: καὶ μοι χέρ', ω' ναξ
A, R, L². **1131** τ' ἦ (sic) θέμις L: θ' ἦ θέμις B, T, Vat., Farn., and so Elms.:
τ' εἰ θέμις A, R, L². **1132** πῶς δ' ἀν ἄθλιος γεγώς MSS. (Hermann πῶς σ' for
πῶς δ'): Dindorf conject. πῶς ἀν ἀγνὸν ὄντα σε: Mekler, πῶς δ' ἀν ἔρνος Αἰγέως.

τέρους οὐδ' οἷς οἰκειότερον ἀν τις τὸν
ἄπαντα βίον συνδιατρίψειν: ‘no people
are gentler, or of larger sympathies, or
more kindly associates throughout life.’

1128 εἰδὼς δ' ἀμύνω κ.τ.λ., ‘and I
have experienced these qualities which I
requite (acknowledge) with these words’:—
cp. *Ph. 602* (the gods) ἔργ' ἀμύνοντιν κακά,
requite evil deeds. The stress is on
εἰδὼς, which is interpreted by the next
v., ἔχω γάρ etc. Better thus than, ‘and
I am conscious that I require these merits
(merely) with these (feeble) words.’ For
that sense we should need something like
φαιλός δ' ἀμύνων οἴδα τοῖς λόγοις τάδε.—
Others render: ‘And as one who has
had experience I thus support these sayings (about Athens),’ τάδε being an ad-
verbial cogn. acc., as *O. T. 264* τάδε
ὥσπερ τούμον πατρὸς | ὑπερμαχοῦμα. But
τοῖσδε τοῖς λόγοις would then refer to
what others say of Athens, whereas it
plainly refers to what he himself has just
said.

1131 f. ψαύσω, sc. αὐτῆς. εἰ θέμις,
‘if it is lawful,’—a reverential or cour-
teous formula usu. employed when the
speaker believes that the act *is* lawful,

as fr. 856. 14 εἰ μοι θέμις, θέμις δὲ τάληθη;
λέγειν, | Διὸς τυραννεῖ πλευμόνων,—if it
is lawful to say so,—and it *is* lawful to
say the truth,—she (Aphrodite) sways
the heart of Zeus: so *Tz.* 809 f., etc.
Here, however, the impulse of Oed. is
abruptly checked by the thought that he
is defiled:—καίτοι τί φωνῶ; ‘but what
am I saying?’

1132 ff. πῶς σ'. Hermann's change
of δ' to σ' is necessary, since otherwise
the sense would be, ‘and how could I
wish to touch a man,—I who,’ etc.; when
ἀνδρὸς would be unendurably weak. But
the words ἄθλιος γεγώς are clearly sound.
ἄθλιος being a euphemism like συμφορά
said of a defilement or crime (*O. T. 99*). There
is no justification for the bold
change πῶς ἀν ἀγνὸν ὄντα σε (Dind.),
or the still bolder πῶς δ' ἀν ἔρνος Αἰγέως
(Mekler). Cp. the words of Heracles
(when stained with blood-guilt) to The-
seus, Eur. *H. F. 1233* φεῦγ', ω̄ ταλαι-
πωρ', ὀντοιν μίασμ' ἐμόν.

τις οὐκ=πᾶσα: cp. *O. T. 1526* οὐ τις
οὐ ξήλω πολιτῶν ταῖς τύχαις ἐπέβλεπεν;
(n.): fr. 871 ὅτου τις ὅρης οὐχὶ κλαγ-
γάνει;—κηλὶς κακῶν, *O. T. 833* κηλῖδ'

I know these things, which with these words I requite; for what I have, I have through thee, and no man else.

Stretch forth thy right hand, O king, I pray thee, that I may touch it, and, if 'tis lawful, kiss thy cheek.—But what am I saying? Unhappy as I have become, how could I wish thee to touch one with whom all stain of sin hath made its dwelling? No, not I,—nor allow thee, if thou wouldest. They alone can share this burden, to whom it hath come home.—Receive my greeting where thou standest; and in the future still give me thy loyal care, as thou hast given it to this hour.

TH. No marvel is it to me, if thou hast shown some mind to large discourse, for joy in these thy children, and if thy first care hath been for their words, rather than for me; indeed, there is nought to vex me in that.

- 1133** τισ L (not τισ), but the accent has been added by S. **1135** βροτῶν MSS.: Nauck, who brackets the word, proposes κακῶν: Dindorf, ἐμῶν. **1136** τάδε] Nauck conject. κακά. **1137** σὺ δέ] σύ τ' L, with δ' written above. **1139** οὐδ' εἴ τι οὗτοι τι A: οὗτοι τι R. **1141** οὐτ' Elms.: οὐδ' MSS.—προσλαβεῖς] προύβαλες Vat. **1142** Nauck brackets this v.—βάρος] βέλος Vat.

ἔμαυτῷ συμφορᾶς ἀφιγμένην. **ξύνοικος**: Plat. *Phileb.* 63 D ἄρ' ἔτι προσδείσθ' ὑμὸν τὰς μεγίστας ἡδονὰς ξυνοικους εἶναι...; cp. on *O. T.* 337.—οὐδὲ ἔγωγέ σε, sc. θέλω θυγέτιν: οὐδὲ οὐν, nor indeed will I allow it (*εἰ καὶ σὺ θέλεις*).

Oedipus is indeed *ιερός* (287), as the suppliant of the Eumenides, and *εὐσεβής* (*i.b.*), as obeying the word of Apollo; but at this moment he feels that, in the eye of religious law, he is still formally what Creon has just called him—*πατροκτόνος* and *ἄναγρος* (944). Contrast the more passionate strain of his words in *O. T.* 1413, when he urges the Thebans to cast him forth—*ἴτι, ἀξιώσατ'* ἀνδρὸς ἀθλίου θυγέτιν. To touch him—he there says—can defile no one, because his unique doom places him apart.

1135 βροτῶν is changed by Nauck to κακῶν, and by Dindorf to ἐμῶν ('my affairs'), on the ground that ἐμπέριος needs definition. But if the preceding words leave any need for such definition, it is supplied in the next v. by **συνταλαπωρεῖν τάδε**. Only those who, like his daughters, are already involved in the family sorrows can show him the offices of affection without fear of a new stain from the contact.

1137 αὐτόδει, i.e., 'from where thou now art,'—without drawing near to receive an embrace. Cp. *Il.* 19. 76 τοῖσι δέ

καὶ μετέπειπεν ἁναξ ἀνδρῶν Ἀγαμέμνων | αὐτόθεν ἐξ ἔδρης, οὐδὲ ἐν μέσσοισιν ἀναστάς,—from where he sat, without rising.

1138 ἐς τόδι ήμέρας: cp. *El.* 14 τοσὸνδι ἐς ἥβης: *ib.* 961 ἐς τοσὸνδε τοῦ χρόνου (to this time of thy life).

1139 f. οὐτ' εἴ τι κ.τ.λ.: lit., 'if you have used somewhat great (πλέον) length of speech': θεον = ἐποιήσω. Cp. Thuc. 5. 89 οὐτέ μετ' ὑπομάτων καλῶν...μῆκος λόγων ἀποτον παρέξουμεν. **τι** (adv., *O.T.* 969) courteously softens the phrase.—**θαυμάστας** ἔχω = τεθαύμακα: cp. 817: Plat. *Phaedr.* 257 C τὸν λόγον δέ σου πάλα θαυμάσας ἔχω, and *ib.* 258 B οὐχ ὡς ἀπερφρονοῦντες, ...ἀλλ' ὡς θεθαύμακότες. For the perfect, see on 186 *τέτροφεν*.

1141 οὐτ': see cr. n. and cp. on 450. πρὸ τούμον προσλαβεῖς κ.τ.λ., received their words first, in preference to speech with me. We need not supply, ἔπος with τούμον, which = 'my part,' 'what I had to say'; cp. *Tr.* 1068 εἰ τούμον ἀλγεῖς μᾶλλον. The verb προλάμβάνειν nowhere = προαιρεῖθαι τι τυπος, to prefer one thing to another. It is πρὸ τούμον which here suggests preference, while προσλαβεῖς merely expresses priority in time.

1142 γάρ = 'indeed,' conveying an assurance.

- οὐ γάρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
δείκνυμι δ· ὥν γάρ ὕμοστ' οὐκ ἐψευστάμην
οὐδέν σε, πρέσβυ· τάσδε γάρ πάρειμ' ἄγων
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
χῶπως μὲν ἄγων ἥρεθη, τί δεῖ μάτην
κομπεῖν, ἃ γ' εἴσει καῦτὸς ἐκ τούτοιν ξυνών;
λόγος δὸς ἐμπέπτωκεν ἀρτίως ἐμοὶ
στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι·
πράγας δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.
- OI. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
ώς μὴ εἰδότ' αὐτὸν μηδὲν ὥν σὺ πυνθάνει. I 155
- ΘΗ. φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
οὐκ ὄντα, συγγενῆ δέ, προσπεσόντα πως
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ω
θύων ἔκυρον ἡνίχ' ὁρμώμην ἔγω.

1148 χῶπως μὲν ἄγων οὗτος ἥρεθη, τί δεῖ μάτην MSS. and Ald.: in F the corrector has deleted μάτην, and so Schaefer. χῶπως μὲν ὅδ' ἄγων Brunck: χῶπως μὲν ἄγων Heath. Meineke suggests χῶπως μὲν οὗτος (omitting ἄγων).—For ἥρεθη Naber conject. διεκρίθη. **1149** εἴσει] οἰση Vat.—τούτοιν] ταύταιν MSS. See comment. on v. 445.

1145 δείκνυμι δ': cp. on 146 δηλῶ δ'.

1145 f. The usu. constr. is ψεύδειν τινά τινος, while ψεύδειν τινά τι is comparatively rare: and so here οὐδέν seems to be adv., while ὥν (=τούτων ἃ) is gen. after ἐψευστάμην. So I should take Plat. Legg. 921 A τὴν τικὴν τῶν ἔργων ὀφειλέτῳ ὧν ἂν τὸν ἐκδόντα ψεύσηται, 'of which he has disappointed the contractor,'—though an attraction of acc. into gen. is equally possible. ὕμοσα: 1040.

1147 For the gen. with ἀκραιφνεῖς cp. 1519: Eur. Hipp. 949 κακῶν ἀκήρατος.

1148 ἥρεθη: cp. Her. 9. 35 οὕτω δὴ πέντε σφι...ἄγωνας τοὺς μεγίστους... συγκατατίρεει, helps them to conquer in five of the most important contests. Nauck formerly conjectured ἄγων='the captor' (Creon).—Cp. on 1116.

1150 f. λόγος, by inverse attraction, instead of an acc. λόγον governed by συμβαλοῦ γνώμην as=συνδιάσκεψαι (cp. on 223). Cp. Eur. Phoen. 940 ἐκένους δὲ δεῖ θαυμέν | τοῦδ', δος δράκοντος γένους ἐκπέφυκε παῖς. When the antecedent is thus drawn into the case of the relat.,

the case is more often the acc.: see on 56 τόπον. λόγος here=a subject for consideration (cp. our 'argument' in the old sense of 'theme'). ἐμπέπτωκεν, has presented itself to me: so Plat. Prot. 314 C περὶ τινος λόγου διελεγόμεθα δς ἡμῖν κατὰ τὴν δόδον ἐνέπεσον.

συμβαλοῦ γνώμην, not 'collect your thoughts' (Blaydes), but 'contribute your opinion,' i.e. help me to decide what should be done. Her. 8. 61 (Adelimantus in the council of Greek leaders) πόλιν... τὸν Θεμιστοκλέα παρεχόμενον οὐτω ἐκέλευε γνώμας συμβάλλεθαι, 'he said that T. should have a city to represent before he contributed his views.' Plat. Polit. 298 C (if we should decide) ξιλλέξαι... ἐκκλησίαν..., ἔξειναι δὲ καὶ τῶν ἴδιωτῶν καὶ τῶν ἀλλων δημιουργῶν περὶ τε πλοῦ καὶ περὶ νόσων γνώμην ξυμβάλλεθαι.

1152 εἰπεῖν θαυμάσαι: for the inf. act., cp. on 37, 461. So O. T. 777 (τύχη) θαυμάσαι μὲν ἀξία, | σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.

1153 ἄνθρωπον, emphatic (as O. T. 977, cp. ib. 1528 θυητὸν ὄντ'). A mortal

Not in words so much as deeds would I make the lustre of my life. Thou hast the proof; I have failed in nothing of my sworn faith to thee, old man; here am I, with the maidens living,—yea, scathless of those threats. And how the fight was won, what need that I should idly boast, when thou wilt learn it from these maidens in converse?

But there is a matter that hath newly chanced to me, as I came hither; lend me thy counsel thereon, for, small though it be, 'tis food for wonder; and mortal man should deem nothing beneath his care.

OE. What is it, son of Aegeus? Tell me;—I myself know nought of that whereof thou askest.

TH. A man, they say,—not thy countryman, yet thy kinsman,—hath somehow cast himself, a suppliant, at our altar of Poseidon, where I was sacrificing when I first set out hither.

1150 λόγος MSS.: λόγου Ald., Brunck: λόγου H. Estienne.—έμπεπτωκεν A, B, R: ἐκέπτωκεν L, F, T, Vat., Farn. **1151** στίχειν τι L, F: στρέχοντι the other MSS.—γνώμην] γνώμην Suidas. **1153** οὐδέν, made from οὐδέν, L: οὐδέν' B, T, Vat., Farn.: οὐδέν A, F, R, L².—άνθρωπων MSS.: ἀνθρωπῶν schol. **1155** ώσ (sic) μ' εἰδότ' L, F. **1156** σοι μὲν ἔμπολιν] Nauck conject. σοι γ' ὁμόπτολιν. **1159** ὄρμωμην L, L², F: ὄρμωμην the other MSS.

cannot read the future, and therefore can never be sure that an incident, seemingly trivial, will not prove momentous.

1154 f. τί δ' ξετι; cp. 311.—δίδασκέ με ως μηδεῖτ'. The μηδ is due to the imperative: cp. *Ph.* 253 ως μηδὲν εἰδότ', ισθι μ' ων ἀνιστορεῖς: *ib.* 415 οὐδὲ μηκέτ' ὄντα κείνον ἐν φάει νόει: *Plat. Rep.* 327 C ως τοῖνυν μηδ ἀκούσομένων οὐτῷ διανοεῖσθε, ως οὐ, instead of ως μηδ, sometimes stands, however, with the partic. (esp. in gen. or acc. absol.), although the verb is imperative: *Eur. Med.* 1311 ως οὐκέτη δύντων σῶν τέκνων, φρόντιζε δή: *Lys. or.* 27 § 16 μηδ ἀγνόιμοις ἀφίετε,...ώσπερ τοῦ διεῖδονς ἀλλ' οὐ τῆς ἔρμης αὐτοῖς μελον. And, when the verb is not imperative, ως οὐ in such cases is normal, as *Xen. Mem.* 2. 3. 3 τῶν δ' ἀδελφῶν ἀμελοῦσιν, ωσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, εξ ἀδελφῶν δὲ οὐ γιγνομένους: *Thuc.* 4. 5 ἐν διτυράᾳ ἐποιούντο, ως...οὐχ ὑπομενούντας: 6. 24 ἔρως ἐνέπεσε τοῖς πᾶσιν...ἐκπλεῦσαι,...ώς...οὐδέν ἀν σφαλεῖσαν μεγάλην δύναμιν. This is against referring μηδεῖτ' here to a cause independent of the imperative, viz. to the mental conception implied by ως: for though (*e.g.*) ἀδιδαξας ως μηδεῖτα could mean, 'you instructed me on the supposition that I knew not,' usage indicates that ως οὐκ εἰδότα would then have

been preferred.

1156 ff. ήμαν, ethic dat. (81).—ἔμπολιν: cp. 637. As Theseus was returning from the rescue, word had been brought him that a stranger had seated himself as a suppliant on the steps of the altar of Poseidon at Colonus (see on 55). This man said merely that he was a kinsman of Oedipus; and that he wished to speak a few words to him (1162). The fact that he was not from Thebes, but from Argos (1167), seems to have been inferred from something in his dress, for Theseus says that he does not know whence the man had come (cp. 1161). Polyneices took this precaution of becoming a *iκέτης* because he did not know what power might now be at the command of the paternal anger which he foresaw (cp. 1165).

προσπεσόντα πως: lit., 'having somehow rushed to' the altar: *i.e.* he had come in the absence of those Coloniates who had hurried from the sacrifice to the rescue (899), and no one had witnessed his arrival. (Cp. 156 προπέσης, 915 ἐπεισπεσων.) **πως** could not mean, 'for an unknown reason.'

1158 f. βωμῷ with **προσπεσόντα**, rather than locative dat. with **καθήσθαι**: with the latter cp. 1160 θάκημα, 1163 έδρα (*O. T.* 15 προσήμεθα, *ib.* 20 θακέι,

- ΟΙ. ποδαπόν ; τί προσχρήζοντα τῷ θακήματι ; 1160
 ΘΗ. οὐκ οἶδα πλὴν ἐν· σοῦ γάρ, ὡς λέγουσί μοι,
 βραχύν τιν' αἰτεῖ μῦθον οὐκ ὅγκου πλέων.
 ΟΙ. ποιόν τιν' ; οὐ γὰρ ἥδ' ἔδρα σμικροῦ λόγου.
 ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν *μόνον
 αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165
 ΟΙ. τίς δῆτ' ἀν εἴη τηνδ' ὁ προσθακῶν ἔδραν ;
 ΘΗ. ὄρα κατ' Ἀργος εἰ τις ὑμὶν ἐγγενῆς
 ἔσθ', ὅστις ἀν σου τοῦτο προσχρήζοι τυχεῖν.
 ΟΙ. ὦ φίλατε, σχέσις οὖπερ εἰ. ΘΗ. τί δ' ἔστι σοι ;
 ΟΙ. μή μου δεηθῆσι. ΘΗ. πράγματος ποίου ; λέγε. 1170
 ΟΙ. ἔξοιδ' ἀκούων τῶνδ' ὅς ἔσθ' ὁ προστάτης.
 ΘΗ. καὶ τίς ποτ' ἔστιν, ὃν γ' ἐγὼ ψέξαιμι τι ;
 ΟΙ. παῖς οὐμός, ὠναξ, στυγνός, οὐ λόγων ἐγὼ
 ἀλγιστ' ἀν ἀνδρῶν ἔξανασχοίμην κλύων.
 ΘΗ. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ 1175

1160 προσχρήζοντι L. **1164 f.** σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ' |
 αἰτεῖν ἀπελθεῖν ἀσφαλῶς τῆς δεῦρ' ὁδοῦ MSS. I read with Vauvilliers, who corrects
 μολόντ' to μόνον, and adds τ' after ἀπελθεῖν. Other conjectures are: (1) Musgrave,
 μόνον τ' for μολόντ'. (2) Heath, μολόντ' | αἰτεῖν ἀπελθεῖν τ'. (3) Nauck (formerly)
 θέλοντ' | αἰτεῖν ἀπελθεῖν. **1168** προσχρήζει B, T, R, Vat., Farn.

and *iō. 2 n.*).—**κύρων**. In Eur. *Hipp.* 746 κύρων was restored by Heath from MS. κύρων (*v. l. ναίων*): elsewhere Attic poets have only κύρεων. *Il.* 23, 821 has κύρον: *Hom. Hymn.* 5. 189 κύρε: and the form was used by the Alexandrian poets. It seems unnecessary, then, to conjecture κύρων ἔθων (Blaydes).—**ἥντιχ'** ὀρμώμην, 'when I first set out', lit., 'when I proceeded to set out': i.e. when he left the sacrifice, summoned by the cry of the Chorus, 887.

1160 τῷ θακήματι, instrum. dat.: προσ- as in προσατεῖν (cp. on 122).

1161 f. σοῦ seems to be an objective gen. with μῦθον, a colloquy with thee (cp. ἐμὰν λέσχαν, 167). We find αἰτῶ τινα, παρά τινος, πρός τινος, etc., but never the simple gen. αἰτῶ τινος (like δέομα τινος).—**οὐκ ὅγκου πλέων**, on a subject of no great pretensions,—i.e. not so important as to demand any great exertion from the old man. Cp. Eur. *Ph.* 717 ἔχει τιν' ὅγκον τάργος Ἑλλήνων πάρα. This seems better than to take ὅγκον here as= 'effort,' a sense which it bears (in a different context) below, 1341 βρα-

χεῖ σὺν ὅγκῳ (*non magna mole*). If we rendered, 'of no great compass' (i.e. length), οὐκ ὅγκου πλέων would merely repeat βραχύν.

1164 f. Heath's insertion of τ' after ἀπελθεῖν is necessary, unless we adopt Nauck's ἐλθεῖν θέλοντ', i.e. 'they say that, wishing to confer with you, he asks that he may retire safely from his journey hither' (his journey to Attica from Argos): but this throws too much stress on the return. Vauvilliers seems clearly right in restoring μόνον from the MS. μολόντ'. The latter would go with ἐλθεῖν: 'they say that he asks that, having approached, he may confer with you': but this is weak; and it would be even worse to take μολόντ' as= 'after his arrival' (at Colonus). μόνον fits the tone of the context. The suitor prefers his request in as modest a strain as possible.

1167 f. κατ' Ἀργος. This brings the first flash of light to Oed.,—he remembers Ismene's words (378). Cp. on 1156. τοῦτο is best taken as acc. after τυχεῖν: cp. 1106 n., and *O. T.* 1155 τι προσχρήζων μαθεῖν; But it might, of course, be

OE. Of what land is he? What craves he by the supplication?

TH. I know one thing only; they say, he asks brief speech with thee, which shall not irk thee much.

OE. On what theme? That suppliant posture is not trivial.

TH. He asks, they say, no more than that he may confer with thee, and return unharmed from his journey hither.

OE. Who can he be who thus implores the god?

TH. Look if ye have any kinsman at Argos, who might crave this boon of thee.

OE. O friend! Say no word more! TH. What ails thee?

OE. Ask it not of me— TH. Ask what?—Speak!

OE. By those words I know who is the suppliant.

TH. And who can he be, against whom I should have a grief?

OE. My son, O king,—the hated son whose words would vex mine ear as the words of no man beside.

TH. What? Canst thou not listen, without doing what thou

1169 ὁ φίλατας ἵσχες οἱ (ι from ν) περ εἰ L.—ἵσχες B, F, Vat.: ἵσχες L²: ἐπίσχες A, R: εἵσχες T, Farn.—ὁ φίλατας, σχές Heath: ὁ φίλατας, ἵσχες σ' Doederlein.—οὐπερ A, with most MSS.: οὐπερ L (made from οὐπερ): ὑπερ (sic) T, Vat. **1171** προστάτης] πρόστροπος Hartung. **1172** ὅν γ' ἔγω δὺν ἀν ἔγω Vauvilliers.

acc. after προσχρήσοι, τυχεῖν being expletive inf.

1169 σχές οὐπερ εἴ, ‘stop where thou art,’ i.e. ‘say no more’—do not go on to urge that I should receive this visitor. Cp. Eur. *I. A.* 1467 σχές, μή με προλίπης: *Hipp.* 1354 σχές, ἀπειρηκὸς σῶμα αιναπαῖσθω. This correction (Heath's) of the MS. ἵσχες is much better than Doederlein's ἵσχες σ'. While the intrans. ἵσχε is common as ‘hold!’ (*Plat. Prot.* 349 E etc.), we never find ἵσχε σε in that sense.—τι δ' ἵστι σοι; ‘what is the matter with thee?’ Cp. 311.

1170 πράγματος ποίου; The construction δέομαι σού τινος, though less freq. than δέομαι σού τι, occurs in good prose, as Xen. *Cyr.* 8. 3. 19 δεόμενοι Κύρου ἄλλοις ἄλλης πράξεως.

1171 ἀκούων τῶνδ', hearing these words (1167): cp. 418: for τῶνδ' referring to what precedes, 787.—ὅς=ὅτις: *O. T.* 1068 μήποτε γνοῖς δι εἰ: *Ai.* 1259 μαθὼν δι εἰ. *Plat. Meno* 80 D περ ἀρετῆς, δὲ ἐστιν, ἔγώ μὲν οὐκ οἶδα. *Her.* 9. 71 γενομένης λέχης δι γένουστο αὐτῶν δριτος.

προστάτης, one who presents himself before a god as a suppliant: so 1278: schol. ὁ ἱερέτης, ὁ προσεστήκως τῷ βωμῷ. Elsewhere the word always=‘protector’

or ‘patron’ (as *O. T.* 303, 411, 882, *Tr.* 209). Cp. *El.* 1377 ἥ σε (sc. τὸν Ἀπόλλωνα) πολλὰ δὴ | ἀφ' ὧν ἔχομι λιπαρεῖ προστήν χερι, ‘have oft come before thee with offerings of my best in suppliant hand.’

1172 ὅν γ' ἔγω ψέξαιμι, who is he, to whom I could possibly have any objection? See note in Appendix on 170; and cp. Aesch. *P. V.* 292 οὐκ ἐστιν ὅτῳ | μείζονα μοῖραν νείμαιμι ἥ σοι. Distinguish 561 ὄτολος ἔξαρισταίμην, which is not strictly similar (see n. there).

1173 f. στυγνός has greater force through its position: ‘my son, king—a son whom I hate’: cp. 1615 σκληράν. λόγων: for the gen. cp. 418. ἄλγιστα ἀνδρῶν =ἄλγιον ἥ παντὸς ἄλλον ἀνδρός (λόγων), more reluctantly than the words of any one else. The usage is similar to that by which a Greek could say, πυραιδὸς ἀπελίπετο ἐλάσσων τοῦ πατρός (Her. 2. 134), instead of τῆς τ. π., or ἥ δὲ πατήρ. Cp. *O. T.* 467 n. More often the words would mean, ἄλγιον ἥ πᾶς ἄλλος ἀντίρ (so οἷοι κάλλιστ' ἀνθρώπων λέγειν, *Plat. Ion* 530 c).

1175 δι μή: ‘such things as thou dost not wish’ (*quae non cupias*): cp. 1186, 73 n.

χρῆζεις; τί σοι τοῦδ' ἔστι λυπηρὸν κλύειν;
ΟΙ. ἔχθιστον, ὥναξ, φθέγμα τοῦθ' ἦκει πατρί·

καὶ μή μ' ἀνάγκη προσβάλῃς τάδ' εἰκαθεῖν.

ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἔξαναγκάζει, σκόπει·

μή σοι πρόνοι' ἥ τοῦ θεοῦ φυλακτέα.

1180

ΑΝ. πάτερ, πιθοῦ μοι, κεὶ νέα παραινέσω.

τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ

χάριν παρασχεῖν τῷ θεῷ θ' ἀ βούλεται,

καὶ νῦν ὑπεικε τὸν καστύγητον μολεῖν.

οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει

1185

γνώμης, ἀ μή σοι συμφέροντα λέξεται.

λόγων δ' ἀκούσαι τίς βλάβη; τά τοι *κακῶς

ηὑρημέν' ἔργα τῷ λόγῳ μηνύεται.

ἔφυσας αὐτόν· ὥστε μηδὲ δρῶντά σε

τὰ τῶν κακίστων δυσσεβέστατ', ὡς πάτερ,

1190

1176 τοῦδ' Elms.: τοῦτ' MSS. **1178** εἰκαθεῖν Elms.: εἰκάθειν MSS.: cp. on v. 1015.

1181 πείθον F.—καὶ εἰ L, L².—νεα without accent L. **1183** θεῖν δ, with θ written above, L. **1184** νῦν] νῦν R.—τὸν τὸν L, with three dots over the first: cp. v. 353. **1187** ἀκούσαι τὸν βλάβην L. The first hand seems to have written ἀκούσαι, meaning ἀκούσαι (imperat. aor. midd.); and when this was corrected, the accent was left: cp. 1113, 1124.—καλῶς MSS. (καλὰ B, Vat.): κακῶς Herm. **1188** ηὑρημέν'] εἱρημέν' L².—ἔργα] ἔργω (sic), B, Vat.—Blaydes conject. εἱρημέν' ἔργῳ κοὐ λόγῳ.

1176 The emphasis is on κλύειν, not on τοῦδ': 'why is it painful to thee to give this man a *hearing*?' Theseus has no need to ask, 'why is it painful to thee to hear *this man*?—for he knows already how Oed. has been treated by his sons (599). The sense is thus the same as if we kept the MS. τοῦτ': 'why is this thing painful to thee,—namely, to hear?' (Cp. *Ph.* 1121 καὶ γάρ ἐμοὶ τοῦτο μέλει, μὴ φλόγην ἀπάσχει: and *O. T.* 1058.) But, when the question has already been put in an abstract form (οὐκ ἀκούειν ἔστι etc.), it would be tame to reiterate it in the same form. By τοῦδε it is adapted to the particular case. Cp. 1117 τοῦδε χρῆ κλύειν.

1177 φθέγμα τοῦθ' (art. omitted, as 629), 'that voice'—his son's. The blind man could not express loathing more vividly: cp. 863. Ἔκει, has come to be: *O. T.* 1519. θεοῖς γ' ἔχθιστος ἦκω. (Not, 'has come hither'.)

1178 μή μ' ἀνάγκη προσβάλῃς, 'do not force me to the necessity' of yielding,—the ἀνάγκη being, as it were, a rock on which his course is driven: cp.

Aesch. *Eum.* 564 τὸν πρὶν δλβον | ἔρματι προσβαλῶν...ῳλετ'. We cannot properly call this 'an inverted expression' for μή μοι ἀνάγκη προσβάλῃς, which would suggest a wholly different image: cp. *Tr.* 255 ὅρκον αὐτῷ προσβαλῶν: *ib.* 41 ἐμοὶ πικρὸς | ὁδίνας...προσβαλῶν.—εἰκα-θεῖν: cp. 862, 1015.

1179f. τὸ θάκημ' (1160), his suppliant ἄδρα at the altar of Poseidon, in whose name he implored the boon. ἔξαναγκάζει: cp. 603. If we point at σκόπει, as is best, then μή...ῆ is elliptical: '(be-ware, I say) lest.' Cp. Plat. *Gorg.* 462 Ε ΠΩΛ. τίνος λέγεις ταῦτης; ('what calling do you mean?') ΣΩ. μὴ ἀγροικότερον η τὸ ἀληθές εἴτεν, 'I fear it may be scarcely courteous to say the truth.'

πρόνοια· τοῦ θεοῦ, respect for the god: Andoc. or. I § 56 εἶπον...ἀ ἱκονοῦ..., προνοίᾳ μὲν τῶν συγγενῶν καὶ τῶν φίλων, προνοίᾳ δὲ τῆς πόλεως ἀπάσης. Cp. on *O. T.* 978. φυλακτέα, must be observed, like φυλάσσειν νόμου, ὅρκια, etc. For slightly different, though kindred, uses of the verb, cp. 626, 1213.

1181 πιθοῦ μοι, 'comply with me,'

wouldst not? Why should it pain thee to hear him?

OE. Most hateful, king, hath that voice become to his sire:—lay me not under constraint to yield in this.

TH. But think whether his suppliant state constrains thee: what if thou hast a duty of respect for the god?

AN. Father, hearken to me, though I be young who counsel. Allow the king to gratify his own heart, and to gratify the god as he wishes; and, for thy daughters' sake, allow our brother to come. For he will not pluck thee perforce from thy resolve,—never fear,—by such words as shall not be spoken for thy good. But to hear him speak,—what harm can be in that? Ill-devised deeds, thou knowest, are bewrayed by speech. Thou art his sire; so that, e'en if he were to wrong thee with the most impious of foul wrongs, my father,

1189 κάφυσας Heimsoeth.—μήτε MSS. (made from μῆτε in L): μηδὲ Dawes.

1190 τὰ τῶν κακίστων δυσσεβεστάτων MSS. (L has δυσσεβεστάτων, with the second σ written above by S.) The following conjectures may be noticed:—

grant this wish, as *El.* 1207, *Tz.* 470 (n.): while πείθων is rather, ‘be persuaded,’ as *El.* 1015, and above, 520.—κει where ει καλ would be normal: cp. 661. νέα: see on 751: cp. 1116.

1182 f. τὸν ἄνδρα τόνδε, Theseus (cp. 1100). ‘Allow him at once to gratify his own mind (his hinted desire that Polyneices should be heard, 1175), and to gratify Poseidon as he wishes to do,’ i.e. by granting the prayer made in Poseidon’s name. The whole phrase χάριν παρασχεῖν belongs to both clauses; & is acc. of respect. The subj. to βούλεται is Theseus, not ὁ θεός.—These two vv. mark two leading traits in the character of Theseus—his sense of justice (*φρεντ*), and his piety (*θεῷ*).

1184 ὑπέκε here=συγχώρει, ‘concede to us that...’; so παρέκειν in prose.

1185 f. παρασπάσει, sc. ὁ καστηγητος. Cp. *Ant.* 791 σὺ καὶ δικαῖον ἀδικοῦς | φρένας παρασπᾶς ἐπὶ λάβῃ, ‘thou wrenchest the minds e’en of the just unto injustice, for their bane.’—ἀ μή=(ταῦτα) ἀ μή (1175), ‘in respect of such words as shall not be spoken for thy good,’—a tribute, marked by feminine tact, to her father’s judgment. Λέξεται is always pass. in trag.: cp. 581 δηλώσεται, and see on *O. T.* 672.

1187 κακῶς is Hermann’s easy and certain correction of the ms. καλῶς. ‘Evilly devised deeds are disclosed by speech’: i.e. even supposing that Poly-

neices is harbouring ill designs, the best way to discover them is to converse with him. Cp. *Ant.* 493 φιλεῖ δ’ ὁ θυμὸς πρόσθετον ἡρῆσθαι κλοπεύς, | τῶν μηδὲν ὅρθῶς ἐν σκέψῃ τεχνωμένων,—where the bad conscience is supposed to bewray itself even before (*πρόσθετον*) investigation. With καλῶς, the words are merely ‘a rhetorical generality,’ as Campbell (who retains it) says: i.e. speech is a good thing, ‘for it is by speech that all man’s best discoveries are revealed.’ But surely we need something more relevant to the matter in hand.

1189 ff. Meineke rejects the three verses, 1189–1191, because (1) ἔφυσας αὐτὸν is too abrupt: (2) it is too much to tell Oed. that he must bear anything from his son: (3) the phrase τὰ τῶν κακίστων etc. is indefensible. As to (1), few readers can fail to perceive that the ‘abruptness’ is both forcible and pathetic at the moment when she turns from colder and more external arguments to the plea of natural affection. As to (2), it is enough to observe that Antigone means, ‘The relationship between parent and child is indelibly sacred. No wickedness on your son’s part can alter the fact that he is your son.’ As to (3), see next n.

1190 δυσσεβεστάτων, ὁ (Dawes) seems right: it amends the ms. τὰ τῶν κακίστων δυσσεβεστάτων by simply striking off the final ν. ‘The most impious among the

θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
ἀλλ' *ἔστον· εἰσὶ χάτέροις γοναὶ κακαὶ
καὶ θυμὸς ὁξύς, ἀλλὰ νουθετούμενοι
φίλων ἐπωδαῖς ἔξεπάδονται φύσιν.

σὺ δ' εἰς ἑκένα, μή τὰ νῦν, ἀποσκόπει
πατρῷα καὶ μητρῷα πήμαθ' ἄπαθες·
κανὸν κείνα λεύστης, οὐδὲ ἔγώ, γνώσει κακοῦ
θυμοῦ τελευτὴν ὡς κακὴ προσγύγνεται.
ἔχεις γάρ οὐχὶ βαιά τάνθυμήματα,
τῶν σῶν ἀδέρκτων ὅμμάτων τητώμενος.
ἀλλ' ἡμὸν εἴκε· λιπαρεῖν γάρ οὐ καλὸν

1195

1200

(1) Toup: τὰ τῶν κάκιστα (adv.) δυσσεβεστάτων, approved by Porson on Eur. *Hec.* 618 (=620 Dind.), and received by Brunck, Elms., etc. (2) Toup's later emendation, made also by Musgrave: τὰ τῶν κακίστων κάσσεβεστάτων. (3) Reisig: τὰ τῶν κακίστων δυσσεβέστατ' ἄν, where ἄν goes with εἴη, Reisig's correction of εἶναι, in v. 1191. (4) Dawes: τὰ τῶν κακίστων δυσσεβέστατ', ὁ, received by most of the recent edd.—Wecklein thinks v. 1190 spurious: Meineke rejects all the three vv., 1189—1191. **1191** θέμις MSS. and most edd.: θέμιν Dawes, Mudge, Heath, approved by Porson: Elmsley has θέμιν in his text, but supports θέμις in his note. σοὶ θεωτὸν εἶναι Hartung. **1192** ἀλλ' αὐτὸν L (from αὐτὸν): the other MSS. have either ἀλλ' αὐτὸν or ἀλλ' αὐτὸν: in A σε is written above, and R has ἀλλὰ σεαυτὸν, as if the sense were σεαυτὸν (κακῶς δράσεις). Elmsley conject. ἀλλ' οὐ αὐτὸν (to be scanned as --~): Blaydes, ἀλλ' ἔστον (sic): London ed. of 1722, ἀλλ' ἔστον,

'worst of deeds' is a vehement phrase suited to the passion of the appeal. Among evil deeds, τὰ κακά, those which outrage gods or kinsfolk form a class, τὰ δυσσεβῆ. If κακίστων were changed to κακίστα, the latter must be an adv., and τῶν δυσσεβεστάτων must be masc.: 'the deeds of men who in the worst way are most impious.' κάσσεβεστάτων ('the deeds of the worst and most impious men') is less probable.

1191 θέμις σέ γ' εἶναι. The MSS. here agree in the nominative. Vauvilliers suggested that ἔστι might be supplied, taking σέ γ' εἶναι in the sense of σέ γ' θυτα, and comparing ἔκων εἶναι, etc. This may be rejected, as may also Reisig's δυσσεβέστατ' ἄν, with εἴη for εἶναι: for then we should require οὐδὲ in 1189. Is θέμις, then, indeclinable in this phrase? That is now the received view. It rests, however, solely on the fact that our MSS. have θέμις, and not θέμιν, here, and in four other places, Plat. *Gorg.* 505 D, Xen. *Oec.* 11 § 11, Aelian *Nat. An.* 1. 60, Aesch. *Supp.* 335. Porson believed that, with Dawes, we ought to

read θέμιν. That is my own opinion; but, as the question must be considered doubtful, I have preferred to leave θέμις in the text, and to submit the evidence in the Appendix.

1192 ἀλλ' αὐτὸν· εἰσι, etc., is the traditional reading, on which ἀλλ' αὐτὸν was a variant, adapted, seemingly, to the fatuous interpretation, 'Nay, you will hurt yourself' (see cr. n.). It is a robust faith which can accept ἀλλ' αὐτὸν as an apophysis. ἀλλ' ἔστον, 'Nay, allow (him to come)', is perhaps the best remedy, since we can suppose αὐτὸν to have been an explanatory gloss which supplanted the verb. For the synizesis cp. O. T. 1451 ἀλλ' οὐ με, n. ἀλλ' οὐ αὐτὸν as--- is surely impossible for tragedy. Musgrave's ἀλλ' εἴξον is intrinsically preferable to either, but leaves the corruption unexplained. I had thought of αἰδοῦν νιν ('have compassion on him'). If αὐτὸν had supplanted νιν, ΑΙΔ might have become ΑΔΔ.

1194 ἔξεπάδονται φύσιν, 'are charmed out of their nature': lit. 'are subdued by the charm, in their nature' (acc. of

it is not lawful for thee to wrong him again.

Oh, let him come: other men, also, have evil offspring, and are swift to wrath; but they hear advice, and are charmed from their mood by the gentle spells of friends.

Look thou to the past, not to the present,—think on all that thou hast borne through sire and mother; and if thou considerest those things, well I wot, thou wilt discern how evil is the end that waits on evil wrath; not slight are thy reasons to think thereon, bereft, as thou art, of the sight that returns no more.

Nay, yield to us! It is not seemly for just suitors to

which most of the recent edd. receive: Wunder, ἀλλ' ἔστι νῦν (so Herm., Hartung): Dobree, ἀλλ' ἔστι τάδε: Musgrave, ἀλλ' ἀνυσον. or ἀλλ' εἴξον. **1194** ἔξαπάδονται L (with gl. καταπραῦνονται), L², F: ἔξεπάδονται (or ἔξεπάδονται) the other MSS.

1195 ἔκενα, μὴ] ἔκενα μοι Camerarius: a conjecture which Hermann also had made, but afterwards rejected. **1196** ἀπάθεος L (it was never ἀπάθεος).

1197 λόσησος L, and so (or λόσης) the other MSS.: λεύσης Pierson. (έργος Toup: ἀλύξης Reisig.) **1199** οὐχί βίαια (sic) L, F (οὐχί): οὐ βίαια the other MSS.: οὐνί βίαια Heath: οὐχί βαία Musgrave, Brunck. Hesych. s.v. βιαόν· διλγον, μικρόν· Σοφοκλῆς δὲ Οἰδίποδη ἐν Κολωνῷ· οὐ βαία, ἀντὶ τοῦ ἄφθονα καὶ πολλά.

respect). Plat. *Phaed.* 77 εἰς ἀλλ' ἵσως ἔντις καὶ ἐν ἡμῖν πᾶς, δότις τὰ τοιαῦτα φοβεῖται· τοῦτον οὖν πειράμεθα πείθειν μὴ δεδιέναι τὸν θάνατον ὥσπερ τὰ μορμολύκεα. 'Αλλὰ χρή, ἐφη ὁ Σωκράτης, ἐπάδειν αὐτῷ ἔκάστης ἡμέρας, ἔως ἂν ἔξεπάσῃτε ('charm him out of us'). Plut. *De Iside et Os.* 304. Α τὰ κρούματα τῆς λύρας, οἷς ἔχρωντο πρὸ τῶν ὑπνων οἱ Ηλιαργόρειοι, τὸ ἐμπαθές καὶ ἀλογον τῆς ψυχῆς ἔξεπάδοντες οὐτων καὶ θεραπεύοντες, 'subduing by the charm (of music) the passionate and unreasoning part of the soul.' *Phaedr.* 267 Ο ὅργισαι τε αὖ πολλοὺς ἀμά δεινὸς ἀνήρ γέγονε, καὶ πάλιν ὀργισμένοις ἐπάδων κηλέν, 'soothe them, when angered, by his charming.' Aesch. *P. V.* 172 μελιγλώσσους πειθόοις | ἐπαισιδῶσιν. The frequency of the metaphor is due to the regular use of ἐπώδαι in the medical practice of the age: thus Pindar describes Cheiron as using (1) incantations, (2) draughts, (3) amulets, (4) surgery (*Pyth.* 3. 51), and Plato's list of remedies is the same, with καύσεις added (*Rep.* 426 B). In *Od.* 19. 457 an ἐπώδη stops hemorrhage, and in [Dem.] or. 25 § 80 is applied to epilepsy. Sophocles *Tr.* 1001 has τίς γάρ ἀοιδός (=ἐπώδος), τίς ὁ χειροτέχνης [*Iatropias*, δος τῆνδ' ἄτρην | ...κατακλήσει]; *Ai.* 582 θρηνεῖν ἐπώδης πρὸς τομῶντι πῆματι. Lucian mocks the notion that a fever or a tumour can be scared by an ὄνομα

θεσπέσιον ἢ φῆσιν βαρβαρικήν (*Philops.* 9). Cp. Shaksp. *Cymbeline* i. 6. 115 'tis your graces | That from my mutest conscience to my tongue | Charms this report out.'

1195 f. ἔκενα, away yonder, in the past. πατρῷα καὶ μ., connected with them: so *Ant.* 856 πατρῷον δέ ἔκτινες τοῦ ἀθλον. He is to turn from his present causes for anger (*τὰ νῦν*) to the issues of his former anger—when he slew his sire. μητρῷα, because the slaying prepared the marriage.

1198 τελευτὴν, result: Her. 7. 157 τῷ δέ εὖ βουλευθέντι πρήγματι τελευτὴ ὡς τὸ ἐπίταν χρηστὴ ἐθέλει ἐπιγίνεσθαι. For the constr. cp. *Ant.* 1242 δείξας ἐν ἀνθρώποισι τὴν ἀβούλιαν | δόσι μέγιστον ἀνδρὶ πρόσκεπται κακὸν.

1199 f. τάνθυμήματα (cp. 292), 'the food for meditation' (on the evils of anger) which his *blindness* might furnish—itself due to an act of anger, the climax of acts traceable to the anger in which he slew Laïus. Cp. 855.

1200 ἀδέρκτων: 'being deprived of thy sightless eyes,'= 'being deprived of thine eyes, so that they shall see no more,' the adj. being proleptic: cp. 1088 τὸν εἴναγρον π. τητώμενος: the pres. τητάσθαι denotes a state ('to be without'), not an act ('to lose'); cp. Hes. *Oph.* 408 μὴ σὺ μὲν αἰτήσ αλλος, ὃ δέ ἀρνήται, σὺ δὲ τητᾶ, 'and thou remain in want.'

δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

ΟΙ. τέκνουν, βαρεῖαν ἡδονὴν νικᾶτέ με
λέγοντες· ἔστω δ' οὖν δῆπας ὑμῶν φίλον. 1205

μονον, ξέν', εἴπερ κείνος ὥδ' ἐλεύσεται,
μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτε.

ΘΗ. ἄπαξ τὰ τοιαῦτ', οὐχὶ δις χρῆζω κλύνειν,
ῳ πρέσβυν· κομπεῖν δ' οὐχὶ βούλομαι· σὺ δ' ᾧ
σῶς ἵσθι, ἔάν περ κάμε τις σῷζῃ θεῶν. 1210

στρ. ΧΟ. ὅστις τοῦ πλέονος μέρους χρῆζει τοῦ μετρίου παρεὶς

1204 ἡδονὴν] Blaydes conject. δὴ χάριν, or δῆσιν.

1205 ἔστω δ' οὖν] Nauck conject. ἔστω δ' ὥδ'. **1208** κλύειν MSS.: λέγειν Wecklein. **1209 f.** ὡ πρέσβυν· κομπεῖν οὐχὶ βούλομαι· σὺ (sic) δὲ | σῶν ἵσθι· ἔάν περ etc. L. After κομπεῖν, S inserted δ': above σὺ δὲ he wrote δέ σε, which can hardly have been a mistake for σὲ δὲ: rather he meant, κομπεῖν δ' οὐχὶ, βούλομαι δέ σε | σῶν, ἵσθι. Scaliger saw that σῶν

1202 f. Notice the dat. προσχρήζουσιν (with καλὸν), followed by the acc. αὐτὸν with πάσχειν, and παθόντα with ἐπίστασθαι. A literal version shows the reason:—‘It is not fitting for the askers of just things to sue long, nor that a man should himself be well-treated, and then not know how to requite it.’ *Importunity* is here viewed as touching the dignity of the suppliants; *ingratitude*, in its moral aspect.—**δ'**, sc. καλὸν ἔστι. Cp. Isocr. or. 4 § 175 ἀξιον ἐπισχέν, ἀλλ' οὐκ ἐπειχθῆναι.—**οὐν** ἐπίστασθαι: with the inf. after οὐν καλὸν ἔστι the normal negative would be μη, or μη οὐ: but οὐ is treated as forming one word with the inf.: cp. II. 24. 296 εἰ δέ τοι οὐ-δώσεις. **τίνειν=ἀμείβεσθαι**: see on 229.

The structure of **οὐδ'** αὐτὸν...τίνειν illustrates the Greek tendency to co-ordinate clauses: cp. Isocr. or. 6 § 54 πῶς οὐκ αἰσχρόν,...τὴν μὲν Εὐρώπην καὶ τὴν Ἄσσαν μεστὴν πεποτέκεναν τροπαῖν,... ὑπὲρ δὲ τῆς πατρίδος...μηδὲ μίαν μάχην φαίνεσθαι μεμαχημένους; We sometimes meet with the same construction in English: e.g. ‘For one thing I am sorry, and that is that the English Government might have prevented the conflict with one single word, and yet has not thought it necessary to interfere.’

1204 f. The stress is on βαρεῖαν: ‘Grievous (for me) is the gratification (to yourselves) in regard to which ye prevail over me by your words; however (δ' οὖν)

it shall be as ye wish.’ **ἡδονὴν** is a bold acc. of respect with νικᾶτε, suggested by the constr. with a cognate acc., νίκην νικᾶτε, since the pleasure is secured by the victory. Cp. on 849 νικᾶν. We cannot well take **ἥδ**. with λέγοντες, ‘ye prevail over me in’ (or ‘by’) ‘speaking of a pleasure’ etc.—**δ'** οὖν: cp. *Ai.* 115 σὺ δ' οὖν... | χρῶ χειρί, ‘well, then, (if thou must).’

1206 ἐλεύσεται: this form occurs *Tr.* 595, Aesch. *P. V.* 854, *Suppl.* 522: not in Eur., Comedy, or Attic prose, unless it be genuine in Lys. or. 22. II. The Att. fut. is εἰμι.

1207 κρατείτω τῆς ἐψυχῆς, ‘become master of my life,’ acquire the power to dispose of me,—alluding to the Thebans’ plan for establishing him on their border (cp. 408). **τῆς ἐμοῦ ψ.** is merely a pathetic periphrasis for ἐμοῦ: see on 998.

1208 κλύειν is not perfectly courteous, as Wecklein says, who reads λέγειν,—perhaps rightly. But for κλύειν it may be pleaded that, just after so signal a proof of good-faith and valour, Theseus might be excused if he showed a little impatience at the reiterated fears of Oedipus. Cp. their conversation at 648–656. Besides, τὰ τοιαῦτ', a phrase which implies some annoyance, must refer to the fears just uttered, rather than to pledges which should allay them.

1209 f. If δ' is omitted (with Weck-

sue long; it is not seemly that a man should receive good, and thereafter lack the mind to requite it.

OE. My child, 'tis sore for me, this pleasure that ye win from me by your pleading;—but be it as ye will. Only, if that man is to come hither,—friend, let no one ever become master of my life!

TH. I need not to hear such words more than once, old man:—I would not boast; but be sure that thy life is safe, while any god saves mine.

[*Exit THESEUS, to the right of the spectators.*

CH. Whoso craves the ampler length of life, not content to Strophe.

ought to be $\sigma\acute{ω}s$. Adopting this, Dindorf gives, κομπεῖν δ' οὐχὶ βούλομαι· σὺ δ'
 $\ddot{\alpha}v$ | $\sigma\acute{ω}s$ ἵσθ'. Wecklein, ω̄ πρέσβυν (κομπεῖν οὐχὶ βούλομαι)· σὺ $\sigma\acute{ω}s$ | ω̄ ἵσθ'. Meineke, σὲ δὲ | $\sigma\acute{ω}s$ οἰδ'.—σώζῃ] σώζει L, σώζει L², F.

1211 The first hand

in L first wrote ὅστις πλέονος μέρους | τὸν μετρόν, omitting τὸν before πλέονος, and χρήζει after μέρους: these two words have been supplied by (I think) the first hand itself, though with a finer pen and paler ink.

1212 παρεῖ] Bothe conject.

lein) after κομπεῖν, we must either make κομπεῖν οὐχὶ βούλομαι a parenthesis (as he does), or else point thus: κλέψει' | ω̄ πρέσβυν, etc. The abruptness would add a certain spirit to the words. But the δ' after κομπεῖν may well be genuine, if we conceive him as checking the impulse to remind Oed. of the prowess already shown:—‘however, I do not wish to boast.’ σὺ δὲ | $\sigma\acute{ω}s$ ἵσθ' could not mean, ‘know that you are safe’: ω̄ is indispensable; and the choice lies between (1) σὺ δ' ω̄ | $\sigma\acute{ω}s$ ἵσθ', and (2) σὺ $\sigma\acute{ω}s$ | ω̄ ἵσθ'. For (2) it may be said that the MS. $\sigma\acute{ω}s$ is more easily explained by it, and that δὲ might have been added to complete v. 1209: for (1), that it is nearer to the actual text (in which $\sigma\acute{ω}s$ may have sprung from ω̄ superscript), and that $\sigma\acute{ω}s$ is more effective if it begins the verse in which σώζῃ follows.

1211—1248 Third stasimon. (1) Strophe 1211—1224 = antistr. 1225—1238. (2) Epode 1239—1248. See Metrical Analysis.—The old men of Colonus comment on the folly of desiring that life should be prolonged into years at which man's strength is ‘but labour and sorrow.’ The helpless and afflicted stranger before them suggests the theme, which serves to attune our sympathy, as the solemn moment of his final release draws nearer.

1211 ff. ὅστις τὸν πλέονος μ. χρήζει, whoever desires the ampler portion,

ζώειν (epexeg. inf.) that he should live (through it), παρεῖς, having neglected, i.e. not being content, τὸν μετρόν ($\chiρήζειν$), to desire a moderate portion: i.e., ‘whoever desires the larger part (of the extreme period allotted to human life), and is not satisfied with moderate length of days.’ χρῆζει with gen., as *Ai.* 473 τὸν μακρὸν χρῆζειν *βίον*, which also illustrates the art. with πλέονος: cp. *O. T.* 518 οὐτοὶ *βίοι* μοι τὸν μακρατονός *πόθος*. For χρῆζει. τὸν πλ. μ., ζώειν, instead of χρῆζει. ζώειν τὸ πλέον μέρος, cp. 1755: Plat. *Crito* 52 B οὐδ' ἐπιθυμεῖ σε ἀλληγορίας οὐδὲ ὅλων νόμων ἔλαβεν εἰδέναι.

παρεῖς, if sound, must be construed in one of two ways: (1) as above, which is best: or (2) in Hermann's way, παρεῖς τὸν μετρόν ($\chiρήζων$) ζώειν, ‘negligens vivere modicam partem expetens,’ scorning to live with desire of a modest span only. Others make it govern μετρόν, ‘neglecting the moderate portion,’ and for the gen. Campbell quotes Plat. *Phaedr.* 235 E παρέντα τὸν... ἐγκωμιάζειν. Liddell and Scott give the same citation along with this passage, which they render, ‘letting go one's hold of moderation,’ i.e. giving it up. But the active παρένται never governs a gen. (in the nautical παρένται τὸν πόθος, ‘to slack away the sheet,’ the gen. is partitive): and a reference to Plat. *Phaedr.* 235 E will show that τὸν has nothing to do with the inf., but is masc. The passage runs:—

- 2 ζώειν, σκαιοσύναν φυλάσσων ἐν ἔμοὶ κατάδηλος ἔσται.
 3 ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἀμέραι κατέθεντο δὴ 1215
 4 λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἀν ἕδοις ὅπου,
 5 ὅταν τις ἐσ πλέον πέσῃ
 6 τοῦ *δέοντος· ὁ δὲ ἐπίκουρος ἵστοτέλεστος, 1220
 7 Ἄιδος ὅτε μοῦρ' ἀνυμέναιος
 8 ἄλυρος ἄχορος ἀναπέφηνε,
 9 θάνατος ἐσ τελευτάν.

ἀντ. μὴ φῦναι τὸν ἄπαντα νικᾶ λόγον· τὸ δ', ἐπεὶ φανῆ, 1225

πάρος: Schneidewin *πέρα* (and so Blaydes): Verrall, *παρὲκ*. **1213 ζώειν** [ζῶάν Hartung (reading *tān μετρίou*).—φυλάσσων] ὀφελῶν Maehly. The Triclinian text (T, Farn.) has *σκαιοσύναν αἰεὶ φυλάσσων*, against metre: but Triclinius supposed these vv. to be μονοστροφικά. **1218 f. ὅπου, | ὅταν]** ὅπτρ' ἀν L: so (or ὅπταν, or ὅπποτ' ἀν) the other MSS. In the marg. of L the true reading is

τίνα οἵτι λέγοντα ὡς χρή μὴ ἑρῶντι μᾶλλον
 ἢ ἑρώτι χαρίζεσθαι, παρέντα τοῦ μὲν
 τὸ φρόνιμον ἐγκωμιάζειν, τοῦ δὲ τὸ
 ἀρχοντικόν ψέγειν, ἀναγκαῖα γοῦν ὅταν, εἴτε
 ἄλλ' ἄττα ἔξειν λέγειν; i.e., 'if he omitted
 to praise the sense of *the one* (*τοῦ μέν*, the
 non-lover), and to blame the folly of *the other* (*τοῦ δέ*, the lover).'

Hartung explains his *τὰν μετρίou παρεῖς* [*ζῶάν* as 'neglecting the life of moderate span' (*sc. μέρους*).] Though the phrase *τὸ μέτριον παρεῖς* ('in neglect of due limit') occurs in Plato *Legg.* 691 c (quoted by Wunder), it seems very doubtful whether *παρεῖς* is sound here. The conjecture *πέρα* (Schneidewin) is possible, but derives no real support from the fact that *παρὰ τὸ καρπὸν καὶ τὸ μέτριον* occurs in the schol.'s loose paraphrase. Verrall ingeniously proposes *παρὲκ*, which, however, does not occur in Tragedy. Possibly *τοῦ μετρίou προθεῖς*, 'in preference to the moderate portion.'

σκαιοσύνα, perversity, folly: cp. *Ant.* 1028 αὐθαδία τοι σκαιότητ² ὀφελικάνει. **φυλάσσων**, cleaving to: Eur. *Ion* 735 ἀξτὸν ἀξιών γεννητόων | ήδη φυλάσσεις. Cp. 626, 1180. ἐν ἔμοι, *me iudice*, ἐν denoting the tribunal, as *O. T.* 677 (n.). ἐν...τοῖσθι τοσοῖς, 'just in their sight': Plat. *Legg.* 916 Β διαδικαζέσθω δὲ ἐν τιστ τῶν λατρῶν.

1214 ff. αἱ μακραὶ | ἀμ., the long days (of any given long life), **πολλὰ μὲν δὴ κατέθεντο** are wont (gnomic aor.) to lay up full many things, **λύπας** (gen. sing.) **ἐγγυτέρω** somewhat near to grief:

i.e. advancing years are apt to accumulate around men a store of cares, regrets, sorrows,—in brief, a store of things which are nearer to pain than to joy; while in the mean time the joys of earlier days have vanished.

λύπας ἐγγυτέρω is a sort of euphemism: cp. *Ant.* 933 οἴμοι, θανάτου τοῦτον' ἐγγυτάτῳ | τοῦτος ἀφίκται, 'this word hath come very nigh unto death'—i.e. threatens imminent death.

The middle **κατατίθεσθαι** is continually used in Attic of 'storing up,'—either literally, as *καρπούς, θησαυρόν, στροντούς*,—or figuratively, as *χάριν, κλέος, φίλιαν, ἔχθραν*. Therefore I would not render **κατέθεντο** simply, 'set down,' as if the meaning were that many things, once 'near to joy,' are moved by the years, and set down nearer to grief; though this view is tenable. (Cp. Ar. *Ran.* 165 Δ. τὰ στρώατ' αἴθις λαμβάνε. | Σ. πρὶν καὶ καταθέσθαι;)—Not, 'oft (πολλὰ) lay up griefs (λύπας acc. pl.) nearer (us).'

οὐκ ἀν ἔδοις ὅπου (sc. ἔστι, as *Ai.* 890 ἀνδρα μὴ λέσσειν ὅπου): cp. Aesch. *Eum.* 301 τὸ χαίρειν μὴ μαθένθω ὅπου φρενῶν, 'knowing not where to find joy in thy soul.'

1220 f. τοῦ δέοντος (Reiske) is indicated by the schol. in L, *τοῦ μετρίou, τοῦ ικανοῦ*, and is, I think, true. The phrase, **ὅταν πέσῃ τις ἐσ πλέον τοῦ δέοντος**, means, 'when one has lapsed into excess of due limit' in respect of prolonged life, i.e. when one has outlived those years which alone are enjoy-

desire a modest span, him will I judge with no uncertain voice : he cleaves to folly.

For the long days lay up full many things nearer unto grief than joy ; but as for thy delights, their place shall know them no more, when a man's life hath lapsed beyond the fitting term ; and the Deliverer comes at the last to all alike,—when the doom of Hades is suddenly revealed, without marriage-song, or lyre, or dance,—even Death at the last.

Not to be born is, past all prizeing, best ; but, when a man Anti-strophe.
hath seen the light,

preserved by S: γρ. ὅπου δ' ἄν τις. **1220** τοῦ δέοντος Reiske: τοῦ θέλοντος
MSS.: L has the gloss written above, ἀντὶ τοῦ μετρίου, τοῦ ικανοῦ, which fits δέοντος,
but not θέλοντος. Musgrave, τοῦ σθένοντος, and so Blaydes.—δ' ὁ ἐπίκουρος Hermann:
οὐδὲ ἔπι κοῦρος I (S in marg., οἷμαι κόρος), F: οὐδὲ ἔπι κόρος A, Vat. (ἔπι):
οὐδὲ ἐπίκορος L², R: οὐδὲ ἐπίκουρος Musgrave. **1221 f.** Martin conject. ἀλυρος
ἄχορος ἀνυμέναος | μοῖρή δ' "Αἰδος. **1225** φύναι τῷ for φύναι τὸν Blaydes.—φανῆ]

able, and at which the line of the μέτρων μέρος (1212) is drawn. πέση (cp. πίπτειν εἰς κακά, etc.) suggests a joyless decline of life, with decay of the faculties.

The vulgate τοῦ θέλοντος would be gen. of τὸ θέλον (see on 267): 'when a man has lapsed into excess of wish,' i.e. of wish for prolonged life; not, of self-indulgence; for the whole gist of the passage is that joy is left behind by simply living on: the satiety of jaded appetite (which can befall the young) is not in point here. Assuredly τοῦ θέλοντος in this context is not Greek. Blaydes, reading τοῦ σθένοντος, explains, 'when a man has outlived his strength': but could πέση εἰς πλέον τοῦ σθ. mean, 'live to a point of time beyond τὸ σθ.?'?

δ' ὁ ἐπίκουρος ισοτέλεστος, 'and the succourer (i.e., the deliverer from life's troubles) comes at the last to all alike,'—when the doom of Hades has appeared, —'namely, Death at the end.' The man who is to attain long life has the same end before him as the man of shorter span,—viz. death; the only difference is that the long-lived man has to go through years of suffering which the other escapes, until death comes to him as a welcome ἐπίκουρος. Cp. *Ai.* 475 τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει, | προσθέντα κάναθεισα τοῦ γε κατθανεῖν; 'what joy is there in the sequence of the days,—now threatening, now delaying—death?'

ισοτέλεστος might be defended as act., 'making an end for all alike,' (see examples on 1031,) but is better taken as

pass., lit., 'accomplished for all alike,' i.e. forming the τέλος for them. The phrase τέλος θανάτου was in the poet's mind, and has blended itself with the image of a personal deliverer. (Cp. on *O. T.* 866, 1300.)—Whitelaw takes ισοτέλεστος (as pass.) with μοῖρα, a doom paid alike by all; i.e. all are ισοτέλεις in paying the tribute of their lives to Pluto. This may be right; but the accumulation of epithets on μοῖρα becomes somewhat heavy, while ἐπίκουρος is left in a long suspense.

1222 f. ἀνυμέναος: to death belongs the θρῆνος, not the joyous song of the marriage procession, or the music of the lyre, with dancing: cp. Eur. *I. T.* 144 θρήνοις ἔγκειμαι, | τᾶς οὐκ εἴμούσον μολπᾶς ἀλύρους ἀλέγοις. So Aesch. (*Suppl.* 681) calls war ἄχορον ἀκίθαρον δακρυογόνον "Αρη: cp. Eur. *Tro.* 121 ἄτας κελαδεῖν ἀχορέτους: Aesch. *Eum.* 331 ὕμνος ἐξ Ἐρωτῶν | ...ἀφόρκικτος.

ἀναπέφηνε, hath suddenly appeared: *Il. II.* 173 (oxen) ἂς τε λέων ἐφέβησε μολὼν ἐν νυκτὶς ἀμολγῷ | πάσας. τῇ δέ τ' ἵη ἀναφαίνεται αἰτὺς δλεθρος: 'he turns all to flight, and to one of them sheer death appeareth instantly.' Cp. ἀνακύπτω.

1225 μὴ φύναι τὸν ἄπ. νικᾷ λόγον, lit., 'Not to be born exceeds every possible estimate,'—of the gain, as compared with the loss, of being born. ὁ ἄπας λόγος is strictly, *the whole* range of possible appreciation: for the art. with ἄπας cp. Thuc. 6. 16 περὶ τῶν ἀπάντων ἀγωνίζεσθαι, for the sum of their fortunes: *ib.* 6 τὴν

2 βῆναι τὸ κεῖθεν ὅθεντὶ περ ἥκει πολὺ δεύτερον ὡς
τάχιστα.
3 ὡς εὗτ' ἀν τὸ νέον παρῇ κούφας ἀφροσύνας φέρου, 1230
4 τίς *πλαγὰ πολύμοχθος ἔξω; τίς οὐ καμάτων ἔνι;
5 φθόνος, στάσεις, ἔρις, μάχαι
6 καὶ φόνοι· τό τε κατάμεμπτον ἐπιλέλογχε 1235
7 πύματον ἀκρατὲς ἀπροσόμιλον
8 γῆρας ἄφιλον, ἵνα πρόπαντα
9 κακὰ κακῶν ἔνυοικεν.

ἐπ. ἐν ϕ τλάμων ὁδ', οὐκ ἐγὼ μόνος,

φύη Nauck, on Maehly's conject.

κεῖσ' ὀπόθεν περ ἥκει: Dobree, κεῖσ' ὅθεν ἀν περ ἥκη. 1229 παρῇ] παρεῖ Hartung, and in 1231 τις πλαγχθῆ, taking it with εὗτ' ἀν. 1230 κούφας made from κούφας in L. The u was first o.—φέρων L, L², F: φέρου the other MSS.—Nauck conject. κούφος ἀφροσύνας γέμων: Mekler, κούφας ἀφροσύνας ἔρου, taking τὸ νέον as

ἄπασαν δύναμιν τῆς Σικελίας, the total power. Rate the gain of being born as high as you please; the gain of *not* being born is higher. Two other ways are possible:—(1) ‘Not to be born excels the whole account,’—i.e. excels all the other things (joys, sorrows, of life) that come into account. The drawback to this is the somewhat strained sense of λόγον. (2) ‘Stands first on the whole reckoning’, (τὸν ἄ. λόγον being cogn. acc., or acc. of respect)—i.e. when a balance is struck between the good and the evil of being born. This seems too cold and cautious for the context.

The form hints that Soph. was thinking of the verses of Theognis (425 ff.) which the schol. quotes, without naming that poet, as familiar (τὸ λεγόμενον):—πάντων μὲν μὴ φύναι ἐπιχθονίουσαν φράστον, | μηδ' ἐσιδέναι αὐγὰς ὁξέος ἡλίου, | φύντα δ' ὅπως ὕκιστα πύλας Ἀτταος περῆσαι | καὶ κεῖσθαι πολλὴν γῆν ἐπιεσάμενον. Diog. Laert. 10. i. 126 quotes Epicurus as censuring these lines, and remarking that a man who really thought so ought to quit life,—έντομω γὰρ αὐτῷ τοῦτον ἔστιν. Cic. Tusc. i. 48. 115 Non nasci homini longe optimum esse, proximum autem quam primum mori: where he translates the lines of Eur. (fr. 452) ἔχρην γὰρ ἡμᾶς σύλλογον ποιουμένους | τὸν φύντα θρηνεῖν εἰς δόσ' ἔρχεται κακά | τὸν δ' αὐτὸν γενγά καὶ πῶν πεπαιμένον | χαίροντας

εὐφημοῦντας ἐκπέμπειν δόμων. Alexis (Midd. Com., 350 B.C.) Μανδραγοριζόμενη I. 14 οὐκοῦν τὸ πολλοῦς τῶν σοφῶν εἰρημένουν, | τὸ μὴ γενέσθαι μὲν κράτιστὸν ἐστ' αὐτόν, | ἐπάν γενέσθαι δ', ὡς τάχιστ' ἔχειν τέλος.

ἐπει φανῇ, when he has been born, cp. 974: for subj., 395.

1226 The ms. βῆναι κεῖθεν δθεν περ ἥκει is usu. defended as an instance of ‘attraction’; but it is harsher than any example that can be produced. Thus in Plat. Crito 45B τολλαχοῦ μὲν γὰρ καὶ ἀλλοσε δποι ἀν ἀφίκη ἀγαπήσουσό σε, where ἀλλοσε stands for ἀλλοι by attraction to δποι, it is not preceded by a verb answering to βῆναι here. Who could say, ἀπελθών ἀλλοσε (for ἀλλοθεν) δποι ἀν ἀφίκη, if he meant, ‘having departed from another place, whithersoever you may have come?’ So, here, βῆναι κεῖθεν δθεν περ ἥκει surely could not mean, ‘to go to that place whence he has come.’ βῆναι and ἥκει being thus sharply opposed, each verb requires its proper adverb. I should prefer to read κεῖσ' ὀπόθεν, as Blaydes proposed. Cp. Tennyson, ‘The Coming of Arthur,’ (of man's destiny,) ‘From the great deep to the second-best thing:’ Thuc. 2. 97 ίδι βασιλέα (ή τῶν Οδρυσῶν)...τῶν...έν τῇ Εὐρώπῃ μεγίστη ἔγενετο χρημάτων προσόδῳ,...Ισχυΐ δὲ μά-

πολὺ δεύτερον: easily the second-best thing: Thuc. 2. 97 ίδι βασιλέα (ή τῶν Οδρυσῶν)...τῶν...έν τῇ Εὐρώπῃ μεγίστη ἔγενετο χρημάτων προσόδῳ,...Ισχυΐ δὲ μά-

this is next best by far, that with all speed he should go thither, whence he hath come.

For when he hath seen youth go by, with its light follies, what troublous affliction is strange to his lot, what suffering is not therein?—envy, factions, strife, battles and slaughters; and, last of all, age claims him for her own,—age, dispraised, infirm, unsociable, unfriended, with whom all woe of woe abides.

In such years is yon hapless one, not I alone: Epode.

nomin. ('ubi iuventas nugis delectari desiit'). **1231 πλαγὰ** Herwerden (Vauvilliers had suggested *πλάνη*, Dobree *πάθη*): *πλάγχθη* MSS.: *τις πλάγχθη ποτὲ μόχθος ἔξω* Schneidewin: *τις μόχθος πολύπλαγκτος ἔξω* Nauck. **1233 f. φθόνος...** καὶ φύνοι Faehse: *φύνοι...* καὶ φθόνος MSS. **1235 κατάμερπτον** L, L², T, R, Farn.: so,

χρης καὶ στρατοῦ πλήθει πολὺ δευτέρα μετὰ τὴν τῶν Σκυθῶν (where 'easily second' suits the context better than 'decidedly inferior'). *πολὺ* with compar., as *Il. 6. 158 πολὺ φέρετος*, Thuc. *I. 35 πολὺ...ἐν πτλείσιν αἰτίᾳ*, etc. (but *πολλῷ...πρώτου* *Ant. 1347*).

1229 f. ὡς εὗτ' ἀν...καμάτων ἔνι; The first point to decide in this vexed passage is:—Does Sophocles here speak of *τὸ νέον* as a brief space of *joy* before the troubles of life begin? Or is *τὸ νέον* itself the period of fierce passions and troubles? The former, I think. Cp. *Ai. 552 ff.* (Ajax speaking to his young son) *καίτοι σε καὶ νῦν τοῦτο γεζῆλοῦν ἔχω, | ὅθουν·* *νεκ'* οὐδὲν τῶνδε ἐπαισθάνει κακῶν. | ἐν τῷ φρονεῖν γάρ μηδὲν ἥδιστος βίος, | ἔως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. | ...τέλος δὲ κούφους πνεύμασιν βόσκουν, νέαν | ψυχήν ἀτάλλων. *Tt. 144 τὸ γάρ νεάζον ἐν τοιούτῳ βόσκεται | χώρουσιν αὐτοῦ, καὶ νῦν οὐ θάλπος θεού, | οὐδὲ δύμπος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ, | ἀλλ' ἡδοναῖς ἄμοχθον ἔξαιρει βίον*, etc.

παρῇ, then, must be taken from *παρημμι*, not from *πάρειμι*, unless we are prepared to write *φέρει*, and boldly to alter *τις πλάγχθη*, etc. For *παρῇ* ('remit,' 'give up'), cp. Eur. *Tro. 645 παρέστα πόδον*: Plat. *Rep. 460 E ἐπειδὰν τὴν δύνατην δρόμου ακμὴν παρῇ*.

1231 τις πλαγὰ (Herwerden) is the best correction yet proposed for the MS. *τις πλάγχθη*: Cp. Aesch. *Pers. 251 ὡς ἐν μῷ πληγῇ κατέφθαρται πολὺς | δλβος: Eum. 933 πληγαὶ βίτων*. For other interpretations and conjectures see Appendix.

1233 φθόνος (see cr. n.), the root of so much evil, is more naturally placed

before *στάσεις*, while *φύνοι* is more fitting as a climax than at the beginning of the list.

1235 ff. κατάμερπτον, 'disparaged,' because often spoken of as dreary (cp. δλωφ ἐπὶ γῆρασ οὐδὲ, γῆρας λυρφῶ, etc.). Shaksp. *As You Like It 2. 3. 41* 'When service should in my old limbs lie lame, And unregarded age, in corners thrown, ἐπλέλογχε, 'next (*ἐπι-*) falls to his lot.' Cp. Pind. *O. 1. 53 ἀκέρεια λέλογχεν θαυμὰ κακαγόρος* (Dor. acc. pl.), 'sore loss hath oft come on evil-speakers,' a *gnomic* perf., as here. Here, too, we might understand *τὸν ἀνθρώπον*: but the verb seems rather to be intrans., as oft. *λαγχάνω*: Eur. *Hel. 213 αἰών δυσαλών τις ἔλαχεν, ἔλαχεν: Od. 9. 159 ἐς δὲ ἑκάστην | ἐννέα λάγχανον ἀγύεις*, 'fell to the portion of each ship': Plat. *Legg. 745 D καθιερῶσαι τὸ λαχὸν μέρος ἑκάστῳ τῷ θεῷ*. The ellipse of the object here is made easier by the notion which the verb conveys, 'tis the turn of old age next.'—Not: 'he obtains old age next.'

ἀκρατές, 'weak': Eustath. 790. 92 *ἀκρατές ἐκεῖνος φησιν, οὐ τὸ ἀκόλαστον, ἀλλὰ τὸ πιστὸν πάρεστιν, ὡς μὴ ἔχοντα τὸν γέροντα κρατεῖν ἄντοιν*. So Hesych. s.v., quoting Eur. in the lost *Aeolus*. Cp. Ph. 486 *κατέπειν ὃν ἀκράτωρ τὸ τλήμων, χωλός*. Perhaps an Ionic use of *ἀκρατής*, for Hippocr. has it in this sense (*Aph. 1247*): in Attic *prose* it always means 'without control' over passion or desire (*impotens*). For *ἄφιλον* placed after *γῆρας*, cp. Ph. 392 n.

1238 κακὰ κακῶν, 'ills of ills,' = 'worst of ills': O. T. 465 *ἄρρητ' ἀρρήτων (n.)*.—*ξυνοικεῖ*: cp. 1134.

πάντοθεν βόρειος ὡς τις
 ἀκτὰ κυματοπλὴξ χειμερία κλονεῖται,
 ὡς καὶ τόνδε κατ' ἄκρας
 δεινὰ κυματοαγεῖς
 ἄται κλονέουσιν ἀεὶ ξυνοῦσαι,
 αἱ μὲν ἀπ' ἀελίου δυσμᾶν,
 αἱ δὲ ἀνατέλλοντος,
 αἱ δὲ ἀνὰ μέσσαν ἀκτῶν,
 αἱ δὲ ἐννυχιὰν ἀπὸ 'Ριπᾶν.

1240

AN. καὶ μὴν ὅδ' ἡμῶν, ὡς ἔοικεν, ὁ ἔνεος,
 ἀνδρῶν γε μοῦνος, ὃ πάτερ, δι' ὅμματος
 ἀστακὴ λείβων δάκρυον ὥδ' ὁδοιπορεῖ.

1245

OI. τίς οὗτος; AN. ὅπερ καὶ πάλαι κατέχομεν
 γνώμῃ, πάρεστι δεῦρο Πολυνεύκης ὅδε.

1250

too, but with μ written over the first π , A (from κατάπεμπον), F: κατάμεμπτον B, Vat. 1240 πάντοθεν] ποντόθεν Reisig. 1244 ἄται A, T, R: αἴτε (from αἴτε) L, and so (or αἴτε) L², B, F, Vat. 1248 αἱ δὲ νυχιὰν ἀπὸ ριπᾶν L and most MSS.: νυχιὰν B, T: ἐννυχιὰν Lachmann, led by the schol. καλοῦσι 'Ρίπας ὅρῃ' λέγει δὲ αὐτὰ ἐννυχια κ.τ.λ.—ὑπὸ for ἀπὸ Vat. 1250 For ἀνδρῶν

1240 f. βόρειος ἀκτὰ, a shore exposed to the north wind, and so lashed by the waves (κυματοπλὴξ) which that wind raises χειμερία, in the stormy season. Cp. *Ant.* 592 στόνῳ βρέμοντι ἀντιπλῆγες ἀκταὶ (in a like comparison). So *Tr.* 112 πολλὰ γὰρ ὡστ' ἀκάμαντος ἦ νότον ἦ βορέαν τις | κύματ'...ἴδοι (of the troubles of Heracles).

1241 f. κατ' ἄκρας, 'utterly,' in the sense of 'violently': perh. with a reminiscence of *Od.* 5. 313 (quoted by Campbell) ὡς ἄρα μιν εἰπόντ' ἔλασεν μέγα κύμα κατ' ἄκρης, 'the great wave smote down on him' (Odysseus on his raft): in *Ant.* 201 πρῆσαι κατ' ἄκρας (of destroying a city). κυματοδύεις, breaking like billows.

1245 ff. Compare this poet. indication of the four points of the compass with the prose phraseology in Xen. *Anab.* 3. 5. 15, πρὸς ἔω, πρὸς ἑπέραν, πρὸς μεσημβρίαν, πρὸς ἄρκτον.—ἀνά μέσσαν ἀκτῶν = 'in the region of the noon-tide ray,' i.e. these waves of trouble are supposed to be driven by a south wind (cp. *Tr.* 112, n. on 1240).

1248 'Ριπᾶν. Arist. *Meteor.* I. 13: (Berl. ed. 350 b 6) ὑπὸ αὐτῆς δὲ τὴν ἄρκτον ὑπὲρ τῆς ἐσχάτης Σκυθίας αἱ καλούμεναι 'Ρίπαι, περὶ ὧν τοῦ μεγέθους λίαν εἰσὶν οἱ λεγόμενοι λόγῳ μυθώδεις. It is fortunate that this passage is extant, showing, as I think it does beyond all reasonable doubt, that Sophocle named the Rhipean mountains, 'beyond utmost Scythia,' as representing the *North*. Aristotle's words prove that the name 'Ρίπαι for these mountains was thoroughly familiar. Cp. Alcman of Sparta (660 B.C.) fr. 51 (Bergk), 'Ρίπας, δρός ἐνθεον (ἀνθέον Lobbeck) ὕλη, | Νυκτὸς μελαίνας στέρνον. Hellanicus (circ. 450 B.C.) fr. 96 (Müller) τούς δὲ 'Τπερβορέους ὑπέρτα 'Ρίπαι δρός οἰκεῖ ιστορεῖ. Damastes of Sigeum (his younger contemporary) fr. 1 ἀνω δ' Ἀριμασπῶν τὰ 'Ρίπαια δρῆ, ἔξ ὧν τὸν βορέαν πνεῖν, χύνα δ' αὐτὰ μήποτε ἐλλείτεν. ὑπὲρ δὲ τὰ δρῆ ταῦτα 'Τπερβορέους καθήκειν εἰς τὴν ἑτέραν θάλασσαν. For the age of Sophocles, these mountains belonged wholly to the region of myth, and so were all the more

and as some cape that fronts the North is lashed on every side by the waves of winter, so he also is fiercely lashed evermore by the dread troubles that break on him like billows, some from the setting of the sun, some from the rising, some in the region of the noon-tide beam, some from the gloom-wrapped hills of the North.

ΑΝ. Lo, yonder, methinks, I see the stranger coming hither,—yea, without attendants, my father,—the tears streaming from his eyes.

ΟΕ. Who is he? ΑΝ. The same who was in our thoughts from the first;—Polyneices hath come to us.

γε μοῦνος Dindorf conject. ἀνδρῶν δίχ' ἀλλων: Wecklein, ἀνδρῶν γ' (or ἀνδρῶν, cp. on v. 260) ἔρημος: Heimsoeth, ἀνδρῶν μονωθεῖς. **1251** ἀστακτή] ἀστακτα Bothe.

suitable for his purpose here. The Roman poets, too, used the ‘Rhipaei monstres’ to denote the uttermost North (Verg. *Geo.* I. 240, etc.). The name *Πίπαι* was only *ρίπαι*,—the ‘blasts’ of Boreas coming thence. *ἐννυχιάν*, wrapped in gloom and storm: cp. 1558.

Others, not taking *ρίπαί* as a name, render: (1) ‘From the nocturnal blasts,’—but this would not sufficiently indicate the *north*. (2) ‘From the vibrating star-rays of night,’ like *EL.* 105 παμφεγγέis ἀστρων | ρίπας. But there would be no point in saying that troubles come on Oedipus from the *West*, the *East*, the *South*, and—the stars. There is, indeed, a secondary contrast between the *brightness* of the South and the *gloom* of the North; but the primary contrast is between the *regions*.

1249—1555 Fourth *ἔπεισθδιον*, divided by a κομιός (1447—1499). Polyneices is dismissed with his father’s curse. Hardly has he departed, when thunder is heard (1456). Theseus is summoned, and receives the last injunctions of Oedipus, who knows that his hour has come. Then Oedipus, followed by his daughters and by Theseus, leads the way to the place where he is destined to pass out of life (1555).

1249 καὶ μήν, introducing the new comer (549): ήμήν ethic dat. (81).

1250 ἀνδρῶν γε μοῦνος (cp. 875), ‘with no escort at least,’ in contrast to Creon, 722 ἀστον ἔρχεται | Κρέων ὅδι

ἥμην οὐκ ἀνευ πομπῶν, πάτερ. Oedipus dreaded that his son, like Creon, would make an attempt to carry him off by violence: cp. 1206 εἶπερ κείνος ὡδὸν ἐλεύσεται, | μῆδεις κρατεῖτω etc.: and Antigone hastens to assure him at once that Polyneices comes otherwise than as Creon came. He is *alone*, and in tears. For the gen. cp. *AI.* 511 σοῦ...μόνος. Others:—(1) ‘he, and no one else’: this seems somewhat weak. (2) ‘weeping as no *man* weeps’ (but only women):—a modern view of weeping: it is enough to remember Achilles and Aeneas.

1251 ἀστακτή has *ī* in 1646. The general rule (Blomfield *glossar.* Aesch. *P. V.* 216) is that such adverbs, when from nouns in *η* or *α*, end in *ει* (as *αὐτοβοει*): when from nouns in *ος*, in *ι*, which is more often short, but sometimes long. For *ι* cp. ἐγερτί (*Ant.* 413), νεωστή (*EL.* 1049), σκυθστή (*fr.* 429), ἀσρί (*Ar. Eccl.* 741), ἀνδριστή (*ib.* 149), δωριστή (*Eg.* 989), the Homeric ἀμούρη, μεγαλωστή, etc. For *τ*, ἀνοιμωκτή (*AI.* 1227), ἀνιδρωτή (*IL.* 15. 228), ἀσπουδή (8. 512), ἀνωστή (*Od.* 4. 92), etc.—**ἀστακτή**, not **στάγην** (*stillatim*): Plat. *Phaed.* 117 οὐ μόνο γε...ἀστακτή ἔχωρει τὰ δάκρυα. So Eur. *I. T.* 1242 ἀστάκτων...νόδατων, and Apoll. Rh. 3. 804 ἀσταγές.—*ῶδε* = *δεῦρο*: cp. 1286, *O. T.* 7.

1252 κατέχομεν γνώμη, apprehended: Plat. *Men.* 72 Δ οὐ μέντοι ὡς βούλομαι γέ πω κατέχω τὸ ἐρωτώμενον.

ΠΟΔΤΝΕΙΚΗΣ.

οἵμοι, τί δράσω; πότερα τάμαυτοῦ κακὰ
πρόσθεν δακρύσω, παῖδες, ή τὰ τοῦδ' ὄρῶν
πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
σὺν σφῷ ἐφηγῆρκ' ἐνθάδ' ἐκβεβλημένου
ἐσθῆτι σὺν τοιᾶδε, τῆς ὁ δυσφιλὴς
γέρων γέροντι συγκατώκηκεν πίνος
πλευρὰν μαραίνων, κρατὶ δ' ὅμματοστερεῖ
κόμη δὲ αὔρας ἀκτένιστος ἄσσεται·
ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
τὰ τῆς ταλαίνης νηδύνος θρεπτήρια.
ἄγω πανώλης ὅψ' ἄγαν ἐκμανθάνω.
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς
ταῖς σαῖσιν ἥκειν· τάμα μὴ ἔξι ἄλλων πύθη.
ἄλλ' ἔστι γάρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδὼς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
παρασταθήτω· τῶν γάρ ημαρτημένων
ἄκη μὲν ἔστι, προσφορὰ δ' οὐκ ἔστ' ἔτι. 1270

1256 πατρὸς...χθονὸς] This v. was omitted in the text of L, but added in the marg. either by the first hand (as seems prob.), or by S. Nauck would omit it, and read δν εὐρηκ' for ἐφηγῆρκ' in v. 1257. **1258 δυσφιλὴς]** δυσπινῆς Nauck.

1259 πίνος Scaliger: πόνος MSS.

1261 ἄσσεται (from ἀλσεται) L.

1254 f. δράσω, probably aor. subj. (cp. 478), though it might be fut.: cp. T̄r. 973 τί πάθω; τί δὲ μήσουαι; οἴμοι. So Eur. Ph. 1310 οἴμοι, τί δράσω; πότερ' ἐμαύτον ἢ πόλιν | στένω δακρύσας, etc. The *Phoenissae* being the earlier play, it is possible that Soph. had it in mind, but it is quite as likely that the coincidence is accidental: it is at any rate trivial.

1257 ἐνθάδ' ἐκβεβλημένον, in exile here: Plat. *Gorg.* 468 D εἰ τις ἀποκτείνει τινὰ ἢ ἐκβάλλει ἐκ πόλεως ἢ ἀφυιεῖται χρήματα (cp. ἐκπίπτειν, of being exiled). We might understand, 'shipwrecked here,' ἐκβάλλω being regularly used of casting ashore; but I prefer the simpler version.

1258 f. σὸν: cp. El. 191 ἀεικὲν σὸν στολὴν.—τῆς: see on 747.—γέρων...πίνος: Od. 22. 184 σάκος εὐρὺ γέρον, πεπαλαγμένον ἀση (stained with rust): Theocr. 7. 17 ἀμφὶ δὲ οἱ στήθεσσι γέρων ἐσφίγγετο πέπλος (cp. *anusp charta*, Catull. 68. 46). So Ar. *Lys.* 1207 ἄρτος...νεανίας. συγ-

κατώκηκεν, has made an *abiding* home, emphatic perf., cp. 186 τέτροφεν (n.), 1004.

1260 πλευράν μαραίνων can mean only that the squalor of the raiment is unwholesome for the body to which it clings. Cp. Aesch. *P. V.* 596 νόσον...|... ἀ μαρανεῖ με. We cannot render merely, 'marring the comeliness of thy form' (as Ellendt, *de sordibus corpus dehonestantibus*).

1260 f. κρατὶ ὅμματοστερεῖ, locative dat.: cp. on 313.—ἀκτένιστος: Her. 7. 208 (the Lacedaemonians before Thermopylae) τοὺς μὲν δὴ ὕρα γυμναζούμενους τῶν ἀνδρῶν, τοὺς δὲ τὰς κόμας κτενίζομένους. The κτέλις was usu. of boxwood, ivory, or metal.—ἄσσεται: Il. 6. 510 ἀμφὶ δὲ χαῖται | ὕμοι ἄσσονται.

1262 ἀδελφὸν...τούτοισι: but Ant. 192 ἀδελφὸν τῶνδε. The dat. occurs elsewhere (as Plat. *Tim.* 67 E), but the gen. is much commoner.

φορεῖ is taken by some as 'obtains by

Enter POLYNEICES, on the spectators' left.

Po. Ah me, what shall I do? Whether shall I weep first for mine own sorrows, sisters, or for mine aged sire's, as I see them yonder? Whom I have found in a strange land, an exile here with you twain, clad in such raiment, whereof the foul squalor hath dwelt with that aged form so long, a very blight upon his flesh,—while above the sightless eyes the unkempt hair flutters in the breeze; and matching with these things, meseems, is the food that he carries, hapless one, against hunger's pinch.

Wretch that I am! I learn all this too late: and I bear witness that I am proved the vilest of men in all that touches care for thee:—from mine own lips hear what I am. But, seeing that Zeus himself, in all that he doeth, hath Mercy for the sharer of his throne, may she come to thy side also, my father; for the faults can be healed, but can never more be made worse.

[*A pause.*

1262 τούτουσιν φορεῖ] Blaydes conject. τοῦσδε συμφέρει.—On the v. l. φέρει (V²) for φορεῖ, cp. v. 1357, *O. T.* 1320. **1266** ταῖς σαῖσιν ἥκειν] Wecklein conject. ταῖς σαῖς ἀκούειν.—τὰμα Reiske: τάλλα MSS. **1268** πᾶσι is wanting in L², B, Vat. **1270** L has πρόσφορα, though it rightly gives προσφορά in v. 581. ἀναφορά

begging'; but a *conjecture* to that effect would be hardly in place. Obviously it means simply 'carries,' and alludes to a wallet (*πήρα*) carried by Oed., for the reception of the *σπανιστὰ δωρήματα* (4). This was a part of the conventional outfit for the wandering beggar; so, when Athena turned Odysseus into that guise, she gave him *σκῆπτρον καὶ δεικέα πήρην, πυκνὰ βωγαλένην* 'ē δὲ στρόφος ἦν ἀρτῆρης: 'a staff, and a mean, much-tattered wallet; and therewith was a cord to hang it' (*Od.* 13. 437).

1265 f. 'And I testify that I have come to be, have proved myself, most vile in regard to thy maintenance': ἥκειν as 1177 ἔχθιστον...ἥκει (n.). (Better thus than, 'I, who have come hither, am,' etc.)—τροφ. ταῖς σαῖσιν, dat. of respect.—μὴ ἔ δὲ λλοιον: *El.* 1225 ΗΔ. ὡ φθέγμ', ἀφίκου; *OP.* μηκέτ' ἀλλοθεν πύθη.

1267 f. ἀλλα...γάρ, 'but since': see on 988. Ζηνὶ σύνθακος θρόνων, a sharer with Zeus on his throne: cp. on 1382. Where we should say, 'an *attribute*' of godhead, the Greeks often use the image of assessor. Αἰδώς, here compassion; see on 237. Αἰδώς, as well as "Εἵεος, had an altar at Athens (see Paus. 1. 17. 1, cited on 260). Shaksp. *Merchant of Venice* 4. 1. 193 (mercy): 'It is enthroned in the hearts of

kings, It is an attribute to God Himself; And earthly power doth then show likest God's. When mercy seasons justice.'

ἐπ' ἔργοις πᾶσι, *in all deeds*: cp. *Il.* 4. 178 αἴθ' οὐτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων, 'in all cases' (as in this).

καὶ πρὸς σοί, 'nigh to thee also.' In this sense πρὸς is usu. said of places (see 10), very seldom of persons (except in such phrases as ἡ πρὸς τοὺς θεσμοθέτας ἔλεγε, before their tribunal, Dem. or. 20 § 98). In *Ant.* 1188 εἰνομαι | ...πρὸς δυωαῖσι= 'sink into their arms': in *AI.* 95 Ἐραψας ἔγχος εὗ πρὸς Ἀργειῶν στρατῷ=on them; and so *ib.* 97 πρὸς Ἀτρεΐδαισι.

1269 f. τῶν γάρ ήμαρτημένων: 'there are remedies for the faults committed (i.e. if Oed. will return to Thebes with Polyneices), while there is no possibility of adding to them.' In this appeal for pardon, the 'faults' most naturally mean those committed by the speaker; but the vague phrase which he has chosen permits the thought that there have been errors on both sides. προσφορά implies at once a confession and an assurance; the son has behaved as ill as possible; he could not, even if he would, add to his offence. Hartung's ἀναφορά could

τί σιγᾶς;

φώνησον, ὃ πάτερ, τι· μή μ' ἀποστραφῆς.
οὐδὲ ἀνταμείβει μ' οὐδέν, ἀλλ' ἀτιμάσας
πέμψεις ἄναυδος, οὐδὲ ἡ μηνίεις φράσας;
ὁ σπέρματ' ἀνδρὸς τοῦδε, ἐμαὶ δὲ ὁμαίμονες,

1275

πειράσατ' ἀλλ' ὑμεῖς γε κινήσαι πατρὸς
τὸ δυσπρόσιοιστον κάπροσήγορον στόμα,
ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως ἀφῆ με, μηδὲν ἀντειπὼν ἔπος.

AN. λέγ', ὃ ταλαίπωρ', αὐτὸς ὧν χρείᾳ πάρει.
τὰ πολλὰ γάρ τοι ρήματ' ἡ τέρψαντά τι
ἡ δυσχεράναντ' ἡ κατοικίσαντά πως
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.

1280

ΠΟ. ἀλλ' ἔξερω· καλῶς γάρ ἔξηγει σύ μοι·
πρῶτον μὲν αὐτὸν τὸν θεόν ποιούμενος
ἀρωγόν, ἔνθεν μ' ᾗδὲ ἀνέστησεν μολεῖν

1285

Hartung.
Wcklein.

1273 οὐδὲ ἀνταμείβῃ L: σὺ δὲ ἀνταμείβει Meineke: οὐδὲ ἀνταμείβει

B, Vat.

1275 ὃ σπέρμα τάνδρος A (see comment.): ὃ σπέρμα γ' ἀνδρὸς

δυσπρόσιοιστον

Nauck.

1277 δυσπρόσιοιστον B, T, Vat., Farn.: δυσπρόσιοιστον Blaydes conject. ὡς μὴ

not mean what he intends, ‘there is no possibility of *recalling* the past,’ but only, ‘there is no possibility of referring the blame elsewhere,’—of putting it on other shoulders.

1271 *τί σιγᾶς*; An anxious pause, while Oed. remains silent: cp. 315, 318.

1272 *τ.* μή μ' ἀποστραφῆς; Xen. Cys. 5. 5. 36 ἥ καὶ φιλήσω σε; Εἰ σὺ βούλει, ἔφη. Καὶ οὐκ ἀποστρέψει με ὥσπερ ἄρτι; But the *place* from which one turns is put in the gen., as O. T. 431 οἴκων τῶν ἀποστραφεῖς.—ἀτιμάσας, of rejecting a suppliant, cp. 49, 286.

1275 ὃ σπέρματ': for the plur. cp. 600. The *v.l.* σπέρμα τάνδρος might be defended by Th. 1147 κάλει τὸ πᾶν μοι σπέρμα σῶν ὁμαίμων (cp. *ib.* 304); but the sing., when it refers to more than one person, is usu. rather ‘race,’ like σπέρμα Πελοπίδῶν Aesch. Cho. 503. Cp. 330.

ἐμαὶ δ'. When different relationships of the same person are expressed, the second is introduced by δε, without a preceding μέν: Aesch. Pers. 151 μήτηρ βασιλέως, | βασιλεία δὲ ἐμή: Eur. Med. 970 πατρὸς νέαν γυνάκια, δεσπότων δὲ ἐμήρ: Her. 7. 10 πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ:

8. 54 Ἀθηναίων τὸν φυγάδας, ἐωντῷ δὲ ἐπομένους.

1276 ἀλλ' ὑμεῖς γε, ‘Ye at least’ (since I have failed): cp. El. 411 συγγένεσθε γ' ἀλλὰ νῦν (*now, at least*): *ib.* 415 λέγ' ἀλλὰ τοῦτο (*this, at least*): *ib.* 1013 νῦν σχέσις ἀλλὰ τῷ χρόνῳ ποτέ: Tr. 320 εἶπ', ὃ τάλαιν', ἀλλ' ἡμῖν: Dem. or. 3 § 33 ἐάν οὖν ἀλλὰ νῦν γ' ἔτι... ἐθελήσητε.

1277 δυσπρόσιοιστον =χαλεπὸν προσφέρεσθαι (midd.), hard for one to hold intercourse with. Cp. Plat. Lys. 223 B ἐδόκουν ἡμῖν... ἀποροι εἶναι προσφέρεσθαι, they ‘seemed to us hard to deal with.’ The epithet refers to his *sullen silence*, and is defined by ἀπροσήγορος. In Eur. I. A. 345 δυσπρόσιοιστος ἐσώ τε κλήθρων σπάνιος, Thuc. 1. 130 δυσπρόσιοδον... αὐτὸν παρεῖχε, the sense is ‘hard of access,’ i.e. living in a haughty seclusion. Cp. Tr. 1093 λέοντ', ἀλατον θρέμμα κάπρος-ήγορον (the Nemean lion).—στόμα: for the periphrasis cp. 603.

1278 *τ.* ὡς μή μ' ἄτιμον... οὕτως ἀφῆ με. The objection to ἀφῆ γε is that a second γε (though possible, see on 387) is here weak after θεοῦ γε. As to its place after ἀφῆ, that is paralleled by

Why art thou silent?.....Speak, father:—turn not away from me. Hast thou not even an answer for me? Wilt thou dismiss me in mute scorn, without telling wherefore thou art wroth?

O ye, his daughters, sisters mine, strive ye, at least, to move our sire's implacable, inexorable silence, that he send me not away dishonoured,—who am the suppliant of the god,—in such wise as this, with no word of response.

AN. Tell him thyself, unhappy one, what thou hast come to seek. As words flow, perchance they touch to joy, perchance they glow with anger, or with tenderness, and so they somehow give a voice to the dumb.

PO. Then will I speak boldly,—for thou dost admonish me well,—first claiming the help of the god himself, from whose altar

ἀπτιμον τὸν. **1279** οὔτως μ' ἀφῆ γε MSS. (μ' ἀφῆκε R): οὔτως ἀφῆ με Dindorf: Elms. conject. οὔτως ἀφῆ (and so Hartung): Blaydes, οὔτως ἀφῆται.

1280 χρέα] Nauck conject. χρέος or χρήζων. **1284 καλῶς γάρ]** γάρ καλῶς γάρ L, with three dots over the first γάρ: cp. v. 353. καλῶς δ' R.

1409. On the other hand a repeated με, in the utterance of impassioned entreaty, may be defended by 1407 ff. μή τοι με... μή μ' ἀτιμάσητε γε: cp. *Tr.* 218 *ἰδού μ' ἀναταράσσει | ενοὶ μ' ὁ κισσός*: Eur. *Ph.* 497 ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων γένονται | τεθράμμεθ', δὲλλ' οὖν ξυνερά μοι δοκεῖς λέγειν.

Elmsley's conjecture οὕτως ἀφιῆ, which Hartung adopts, is unmetrical. ήμι has ḥ always in pres. subj. and opt.: *Pl.* 13. 234 μεθίηται μάχεσθαι: *Hom. Hymn.* 4. 152 προὶ γέλεα στονέντα: *Theogn.* 94 γλώσσαν ιῆσι κακήν: *Od.* 2. 185 ὦδη ἄναιτης. In *Ar. Lys.* 157 τί δ'; ἦν ἀφίσων ἀνδρες ήμας, ω μὲν (so the MSS.), Kuster brought in a gratuitous error by writing ἀφίσως, which Dindorf has adopted. (As Chandler says, ἀφίσωι is a false accent for ἀφίσωτο. *Accent.*, 2nd ed. § 794, cp. § 820.) In the pres. indic., imper., inf., and part., ḥ is normal, but Homeric verse usually has ḥ in *thesis* (as when ιερται ends a line); and the part. *teis* (ḥ in *Ar. Eg.* 522) occurs with ḥ in *Trag.* (Aesch. *T.* 493, etc.). Cp. *El.* 131 n. ἀφῆται (Blaydes) would mean 'let go hold of' (with gen., *O. T.* 1521 τέκνων δ' ἀφοῦ), not 'dismiss.'

τοῦ θεοῦ γε, Poseidon (1158): γε emphasises the whole phrase, to which ὅντα would usu. be added (cp. 83): cp. *O. T.* 929 δλβια... | γένοιτ', ἔκεινον γ' οὖσα παντελῆς δάμαρ.—**προστάτην:** cp. on 1171.—**οὔτως,** so contemptuously: cp. *O. T.* 256, *Ant.* 315.

1280 χρέα, a causal (rather than modal) dat., cp. 333 πόθουσι: *Ph.* 162 φορβῆς χρέα | στίβων δημεύει.

1281 f. τὰ πολλὰ ρήματα, 'the many words' (of any given long speech), with gnomic aor., as 1214 αἱ μακραὶ ἡμέραι κατέθεντο. Distinguish 87 τὰ πόλλῃ ἔκεινα κακά, 'those many,' in a definite allusion. (τὰ πολλὰ must not be taken separately as adv., 'oft.')—ἡ τέρψαντά τι etc.: 'by giving some pleasure,—or by some utterance of indignation, or of pity.' Not, 'by exciting some indignation or some pity.' Neither δυσχεραίνειν nor κατοκτίζειν is ever causative in classical Greek. In Eur. *I. A.* 686 κατωκτίσθην is not, 'I was moved to pity,' but 'I bewailed myself,' the pass. aor. in midd. sense, as often. The emotion of the speaker will awaken a response in the hearer.

1283 ἀφωνήτοις in act. sense: so ἀναδάτος (*Tr.* 968), ἀφθεγκτος (Aesch. *Eum.* 245); cp. ἀφθητος, 'fearless,' *O. T.* 885: and n. above on 1031.

1284 ἔξηγει, πραεῖπις (but otherwise in 1520). Cp. *Ai.* 320 ἔξηγεῖτ', 'he ever taught' (Tecmessa recalling the utterances of Ajax).

1285 f. ποιούμενος ἀρωγόν, 'making my helper,' i.e. appealing to his name: cp. *O. T.* 240 (*τὸν ἀνδρα*) κοινὸν ποιέσθαι, 'make him partner': *Theognis* 113 μῆποτε τὸν κακὸν ἀνδρα φίλον ποιεῖσθαι ἐτάροι.—ῳδὲ with μολεῖν (epex. inf.), 'that I should come hither': cp. 1251. *διέστησεν*: cp. 276.

ὅ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ¹
 λέξαι τ' ἀκοῦσαι τ' ἀσφαλεῖ σὺν ἔξοδῳ.
 καὶ ταῦτ' ἀφ' ὑμῶν, ὡς ξένοι, βουλήσομαι
 καὶ τοῦνδ' ἀδελφαῖν καὶ πατρὸς κυρεῦν ἐμοὶ. 1290
 ἃ δ' ἥλθον ηδη σοι θέλω λέξαι, πάτερ.
 γῆς ἐκ πατρώας ἔξελήλαμαι φυγάς,
 τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῦν θρόνοις
 γονῆς πεφυκὼς ηξίουν γεραιτέρᾳ. 1295
 ἀνθ' ὅν μ' Ἐτεοκλῆς, ὅν φύσει νεώτερος,
 γῆς ἔξέωσεν, οὔτε νικήσας λόγῳ
 οὔτ' εἰς ἔλεγχον χειρὸς οὐδὲ ἔργου μολών,
 πόλιν δὲ πείσας. ὅν ἔγὼ μάλιστα μὲν
 τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω.
 ἔπειτα κάπο μάντεων ταύτη κλύω. 1300
 ἐπεὶ γὰρ ἥλθον Ἀργος ἐς τὸ Δωρικόν,
 λαβὼν Ἀδραστον πενθερόν, ξυνωμότας
 ἔστησ' ἐμαυτῷ γῆς ὄσοιπερ Ἀπίας

1288 ἀσφαλῆς [sic] L. 1290 τοῦνδ' [τοῦνδ'] ταῦνδ' MSS.: see on 445. 1291 ἥλη] ὁδες B, T, Vat., Farn. 1293 πανάρχοις] ἀνάρχοις Nauck. 1294 γεραιτέρᾳ MSS. (περαιτέρα Vat.): L has the *i* of *ai* in an erasure, and the *a* has been added above the line.—γεραιτέρος Jacobs, Nauck: γονὴ...γεραιτέρα Musgrave. 1297 οὐδὲ ἔργου MSS.: οὐδὲ ἔργου Hermann.—ἔργου] ἔργων B, T, Vat., Farn. 1299 ἐρινὺ L.

1288 λέξαι τ' ἀκοῦσαι τ': see on 190.—ἔξοδῳ: see 1165.

1289 βουλήσομαι, 'I shall wish' (i.e. until the hoped-for fulfilment of the wish has been attained). So O. T. 1077 (where see n.), Aī. 681, etc.

1291 θέλω δὲ λέξαι (ταῦτα) ἀ τῇθον, those things for which I came; cognate acc. of errand, as O. T. 1005 τοῦτ' ἀφίμην: Plat. Prot. 310 Ε αὐτὰ ταῦτα καὶ νῦν ἦκω. See n. on O. T. 788.

1293 f. πανάρχοις is fitting, since each brother claimed the sole power (373).—γεραιτέρος, (Jacobs and Nauck,) for γεραιτέρᾳ, has been received by several edd., including Dindorf and Wecklein. The common idiom doubtless favours it; yet the phrase, 'brought into being by the elder birth,' is surely intelligible as a poetical fusion of γονῆς προτέρᾳ πεφυκώς with γεραιτέρος πεφυκώς.

In Attic prose the comparative of γεραιός always implies the contrast between youth and a more advanced period

of life (Thuc. 6. 18 ἄμα νέοι γεραιτέροις βουλεύοντες). The use in the text, to denote merely *priority of birth* (Attic πρεσβύτερος), is Ionic, as Her. 6. 52 ἀμφότερα τὰ παιδία ἡγήσασθαι βασιλέας, τιμᾶν δὲ μᾶλλον τὸν γεραιτερον: and poetical as Theocr. 15. 139 ὁ γεραιταρος εἴκατι παῖδων.

1295 ἀνθ' ὅν, 'wherefore': cp. O. T. 264 n.—In Ἐτεοκλῆς the ο might be either long or short (cp. on 1); elsewhere Soph. has the name only in *Ant.* 23, 194 (Ἐτεοκλέω beginning both verses).

1296 f. λόγῳ, in an argument upon the claim, before a competent tribunal.—εἰς θλεγχον: cp. 835 τάχ' εἰς βάσανον εἰς χερῶν. χειρὸς οὐδὲ ἔργου is a species of hendiadys,—the practical test of single combat (cp. Aī. 814 τάχος γὰρ ἔργου καὶ ποδῶν ἀμ' ἔψεται). We cannot distinguish χειρός, as the duel, from ἔργον, as a trial of strength between adherents, since Thebes was with Eteocles. Hermann's οὐδὲ' (for the MS. οὐτ'), before

the king of this land raised me, that I might come hither, with warranty to speak and hear, and go my way unharmed. And I will crave, strangers, that these pledges be kept with me by you, and by my sisters here, and by my sire.—But now I would fain tell thee, father, why I came.

I have been driven, an exile, from my fatherland, because, as eldest-born, I claimed to sit in thy sovereign seat. Wherefore Eteocles, though the younger, thrust me from the land, when he had neither worsted me in argument, nor come to trial of might and deed,—no, but won the city over. And of this I deem it most likely that the curse on thy house is the cause; then from soothsayers also I so hear. For when I came to Dorian Argos, I took the daughter of Adrastus to wife; and I bound to me by oath all of the Apian land who

This accent is that of the gen. plur. (cp. Eur. *I. T.* 931 οὐκ, ἀλλ' Ἐρινῦν δεῦμά μ' ἐκβάλλει χθονός: *ib.* 970 οὐται δ' Ἐρινῦν οὐκ ἐπείσθησαν νόμῳ): but the scribe doubtless meant ἐρινῦν for acc. sing., as in *Tr.* 893 ff. he has written ἐτέκει...μεγάλην ἐρινῦν, *El.* 1080 διδύμαν ἐλοῦσ' ἐρινῦν. In the latter place the corrector has indicated *v*, while leaving *û*. **1300** κλύων] κλύων A, L², R; which Hartung adopts, changing ἐπείτα to συνέτις τε.

ἔργου, is necessary, unless we suppose an *oὐτε understood* before χειρός: cp. on *O. T.* 236 ff.

1298 ff. μάλιστα μὲν with λέγω, not with τὴν στήν, Ep.: ‘and of these things I hold (as the most probable account) that the curse on thy race is the cause;—then from seers also I hear in this sense.’ Cp. *El.* 932 οἵμαι μάλιστ’ ἔγωγε τοῦ τεθνητοῦ | μῆμεῖ ‘Ορέστον ταῦτα προσθεῖναι τινα, ‘I think it most likely that...’: *Ph.* 617 οἶστο μὲν μάλισθ’ ἔκοισσον λαβῖδν, ‘he thought it most likely that he (could bring him) without compulsion.’ The μέν after μάλιστα opposes this view, the most likely, to other views (not stated) which are possible, though less probable: ἐπείτα is not opposed to μέν, but introduces the fact which confirms his conjecture.

τὴν στήν Ἐρινύν, the Fury who pursues thee and thy race, the family curse, 369 τὴν πάλαι γένους φθοράν (cp. 965), as Oed. himself called his sons’ strife πεπρωμένην (421). Not, ‘thy curse on thy sons’: Polynices knows nothing of the imprecation uttered at 421 ff. It is a distinctive point in the Sophoclean treatment of the story that the curse of Oed. on his sons comes *after* the outbreak of war between them, not be-

fore it, as with Aesch. and Eur.: see Introd.

μάντεων, at Argos, probably alluding to Amphiaraus (1313). This Argive utterance as to the *cause* of the brothers’ strife may be conceived as a part of the oracles noticed at 1331, which also concerned the *issue*.

1301 f. The γάρ seems meant to introduce a further account of what the μάντεις at Argos had said; but no such explanation is given. γάρ cannot be explained, at this point in the story, as the mere preface to narrative (*O. T.* 277); that should have stood in 1292. Yet I would not write δ' ἄρ'. The hearers are left to understand that he found the seers among his new allies.—τὸ Δωρικόν, simply as being in the Δωρίδι νάσι τοῦ Πέλοπος (see on 695); cp. on 378 (*προσλαμβάνει*).

1303 f. γῆς Ἀπίας, a name for the Peloponnesus (Aesch. *Ag.* 256), from the mythical king Ἀπίς, who crossed over from Naupactus, ‘before Pelops had come to Olympia,’ as Paus. says, and purged the land of monsters. The Sicyon myth made him son of Telchin (Paus. 2. 5. 7); Aesch. calls him *ἰατρόμαντις παῖς Ἀπόλλωνος* (*Suppl.* 263). Distinguish 1685 ἀπίαν γᾶν, ‘a far land’ (*ἀπό*).

πρῶτοι καλοῦνται καὶ τετίμηνται δορί,
ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον
ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
εἶεν· τί δῆτα νῦν ἀφιγμένος κυρῶ;
σοὶ προστροπαίους, ὃ πάτερ, λιτὰς ἔχων
αὐτός τ' ἐμαυτοῦ ξυμμάχων τε τῶν ἐμῶν,
οἱ νῦν σὺν ἐπτὰ τάξειν σὺν ἐπτά τε
λόγχαις τὸ Θήβης πεδίον ἀμφεστᾶσι πᾶν·
οὗσι δορυσσούς Αμφιάρεως, τὰ πρῶτα μὲν
δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὄδοις·
δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος
Τυδεύς· τρίτος δ' Ἔτεοκλος, Ἀργείος γεγώς·
τέταρτον Ἰππομέδοντ' ἀπέστειλεν πατήρ

1305

1310

1315

1304 δορί MSS.: δόρει Dindorf.

1306 τοῦτον] τοῦ L first hand: S added δ.

1309 σοὶ προστροπαίουσι τοῦ πάτερ (sic) L.

1310 αὐτός τ' Reiske: αὐτός γ'

1304 τετίμηνται: for the pf., expressing *fixed* repute, cp. on 186, 1004: Thuc. 2. 45 φθόνος γάρ τοῖς ἔστι πρός τὸ ἀντίπαλον, τὸ δὲ μὴ ἐμποδὼν ἀνατραγωνίστω εἴνοις τετίμηται, is in permanent honour.—**δόρει:** see on 620. This was the ordinary form, i.e. the form used in prose, as by Thuc. In the iambic verse of tragedy it is only once necessary (Eur. *Hec.* 5 κινδυνος ἔσχε δόρι πεσεῖν ‘Ελληνικῷ). In lyrics it was freely used by Aesch. and Eur. But neither the iambics nor the lyrics of Soph. anywhere require it, while they thrice require **δόρει**. The question, then, is: Are we to assume that Soph. never used **δόρι**? As the MSS. give that form even where **δόρει** is necessary, their evidence is indecisive. On general grounds it is more probable that Soph. should have admitted both forms. This was Hermann's view; among recent editors, Bellermann supports it.

1305 τὸν ἐπτάλογχον...στόλον, ‘the expedition with seven bodies of spearmen’; i.e. the compound adj. is equivalent to two separate epithets, ‘sevenfold,’ and ‘armed with spears’: cp. on 17 πυκνόπτεροι. The boldness of the phrase consists in the collective sing. *στόλον* being used instead of a plur. like *τάξεις* (1311). Not, ‘under the seven spears of seven leaders,’ as if the λόγχη of each leader was an ensign. Cp. on 1311. The art. *τόν*,

because the expedition is no longer a project, but a fact (1312).

1306 f. πανδίκως, as asserting just claims in fair fight. The device on the shield of the Aeschylean Polyneices is Δικη leading a man in golden armour, with the words, κατέξω δ' ἄνδρα τόνδε, καὶ πόλιν | ξεῖ πατρών δωμάτων τ' ἐπιστροφάς (*Theb.* 647).—**τοὺς τάδ' ἐκπρ.** Eteocles: for pl., cp. 148.

1308 εἰεν marks a pause after a statement, before the speaker proceeds to comment or argument: so *El.* 534: Eur. *Med.* 386 εἰεν· | καὶ δὴ τεθνάστ· τίς με δέξεται πόλις;

1310 αὐτός τ': cp. 462. The genitives are simply subjective, ‘prayers of mine and of theirs,’ i.e. made by us (cp. 1326), rather than gen. of connection, ‘about myself,’ etc.

1311 f. τάξειν...λόγχαις. The ‘allies’ are the chieftains. They have marched ‘with their seven hosts and their seven spears,’ because each, carrying his spear, rides at the head of his own body of spearmen. Polyneices, who is one of the seven, thinks of himself for the moment as present with his comrades in arms.

1313 f. δορυσσοῦς = δορυσσός, a word used also by Hes. and Aesch. (not Hom.), and usu. rendered ‘spear-brandishing.’ But this seems to confuse σεύω with σείω.

are foremost in renown of war, that with them I might levy
the sevenfold host of spearmen against Thebes, and die in my
just cause, or cast the doers of this wrong from the realm.

Well, and wherefore have I come hither now? With
suppliant prayers, my father, unto thee—mine own, and the
prayers of mine allies, who now, with seven hosts behind
their seven spears, have set their leaguer round the plain of
Thebes; of whom is swift-speared Amphiarau, matchless
warrior, matchless augur; then the son of Oeneus, Aetolian
Tydeus; Eteoclus third, of Argive birth; the fourth, Hippo-
medon, sent by Talaos, his sire;

MSS. 1311 ἐπτὰ τάξειν] ἐπτὰ τ' ἀσπίσιν Bergk.
L.—δορυσσοῦς Reisig: δορύσσους MSS.

1313 οἶος from οἴοντος

On the analogy o. the Homeric λαοστός, ‘urging on the host’ (epith. of Ares etc.), and the Pindaric ἴπποσθάς, ‘steed-urging’, δορυσσός should mean rather ‘spear-hurling’ (cp. II. 11. 147 ὅλμον δ' ὡς στεφεύ κυλίνδεσθαι, sent him rolling like a ball of stone). ‘Charging with the spear’ is less suitable, since the epic ὁδόν is rather a missile than a cavalry-lance.

Αμφιάρεως (—, —, cp. on 1), son of Oeclies, ‘at once the Achilles and the Calchas of the war’ (as Schneidewin says), is the most pathetic figure of the legend. He foresees the issue; but his wife Eriphylè, the sister of Adrastus, persuades him to go (having been bribed by Polyneices with Harmonia’s necklace); and when all the chiefs save Adrastus have fallen, the Theban soil opens, and swallows up Amphiarau and his chariot: *El.* 837: Pind. *Nem.* 9. 24: 10. 8. Cp. *OI.* 6. 15 (Adrastus speaking) ποθέω στρατίας ὁφθαλμὸν ἔμας, | ἀμφότερον μάντυν τ' ἀγαθὸν καὶ δυνρι μάρρασθαι. Aesch. makes him the type of ill-fated virtue (*Theb.* 597). In contrast with the ύβρις of the other chiefs, his σωφροσύνη is marked by the absence of any device (σῆμα) on his shield (*ib.* 591, Eur. *Ph.* 1112^o ἀσημ' ὄπλα). The same Greek feeling for a tragic prescience is seen in the story so beautifully told by Herod. (9. 16) of the Persian guest at the banquet of Attaginus. τὰ πρώτα μὲν... πρώτα δέ: the art is to be repeated with the second clause. For the epanaphora cp. 5: *Il.* 1. 258 οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστε μάχεσθαι.

οἰωνῶν ὄδοις, in respect to the paths of birds of omen, i.e. in applying the

rules of augury to their flights. Cp. *Il.* 12. 237 τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις | πειθεσθαι· τῶν οὖ τι μετατρέπω οὐδ' ἀλεγίω, | εἰτ' ἐπὶ δεξὶ λωσι, etc. Quite different is *O. T.* 311 ἀλλην μαντικῆς... ὁδόν, some other way of divination (as distinct from augury).

1315 ff. The thirteen lines (1313—1325) which contain the list of chiefs illustrate the poet’s tact. There is no pomp of description, no superfluous detail; but the three most interesting points are lightly touched,—the character of Amphiarau, the character of Capaneus, and the parentage of Parthenopaeus. The dramatic purpose is to dignify the strife, and to heighten the terror of the father’s curse, which falls not only on the guilty son, but on his allies (cp. 1400).

The list agrees in names, though not in order, with Aesch. *Th.* 377—652, where each name is associated with one of the seven gates of Thebes, as probably in the epic Thebaid. (Cp. *Ant.* 141 ff., where the seven champions appear as having been slain and *spoiled*,—the special doom of Amphiarau being ignored.) Eur. *Phoen.* 1104—1188 also has this list, except that Eteoclus is omitted, and Adrastus (the one survivor) substituted. In his *Supplies* Eteoclus and Adrastus are both included, while either Hippomedon or Amphiarau seems to be omitted.

1316 ff. Τυδεύς: cp. Aesch. *Th.* 377 ff.: Eur. *Ph.* 1120 ff., *Suppl.* 901 ff. **Ἐτέοκλος:** Aesch. *Th.* 457 ff.: Eur. *Suppl.* 872 ff. **Ἴππομέδοντ:** Aesch. *Th.* 486 ff.: Eur. *Ph.* 1113 ff.

Ταλαός· ὁ πέμπτος δ' εὔχεται κατασκαφῇ
Καπανεὺς τὸ Θήβης ἄστυ δηώσειν πυρί·
ἔκτος δὲ Παρθενοπάῖος Ἀρκᾶς ὅρνυται,
ἔπωνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
ἔγὼ δὲ σός, κεὶ μὴ σός, ἀλλὰ τοῦ κακοῦ
πότμου φυτευθείς, σός γέ τοι καλούμενος,
ἄγω τὸν Ἀργούς ἄφοβον ἐς Θήβας στρατόν. 1325
οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
ἴκετεύομεν ἔξυπαντες ἔξαιτούμενοι
μῆνιν βαρεῖαν εἰκαθεῖν ὄρμωμένω
τῷδ' ἀνδρὶ τούμον πρὸς καστυγήτου τίσιν,
ὅς μ' ἔξεωσε κάπεσύλησεν πάτρας. 1330
εὶ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
οἵσι ἀν σὺ προσθῆ, τοῖσδ' ἔφασκ' εἶναι κράτος.
πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογνίων
αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ

1319 πυρὶ] τάχα A, R, Ald. **1321** πρόσθεν ἀδμήτης χρόνῳ] Nauck conject. δαρὸν
ἀδμήτης χρόνον. **1326** ἀντὶ] ἀμφὶ Lud. Dindorf. **1328** εἰκαθεῖν Elms.: εἰκάθειν
MSS. **1332** ἔφασκ' εἶναι] Nauck conject. ἔφέψεται.—κράτος] κράτει T, Farn.: κράτη

1318 f. κατασκαφῇ...δηώσειν πυρὶ= ‘to destroy it with fire, in such a manner as to raze it to the ground’: πυρὶ is instrum. dat., and coheres closely with the verb; κατασκαφῇ is dat. of manner, but with proleptic force, like *O. T.* 51 ἀλλ' ἀσφαλεῖα τὴν δ' ἀνθρώπων πεδίων, =ώστε ἀσφαλῆ εἴναι. Καπανεὺς is the giant in whom the *ὑβρίς* of the assailants takes its most daring and impious form, the Goliath or Mezentius of the story: cp. *Ant.* 133, Aesch. *Th.* 422 ff. In *Ph.* 1128 Eur. follows this conception; but in *Suppl.* 86 ff. he presents Capaneus in a totally new light, as no less modest than trusty. That whole passage of the *Supplices*,—in which Eur. seeks to individualise some of these champions more closely,—is curious and characteristic.

1320 ff. Παρθενοπάῖος, son of Atalanta by Meilanion, her vanquisher in the foot-race. Another version made Ares the father. ἔπωνυμος τῆς πρόσθεν ἀδμήτης, ‘so named after her who before was a virgin,’ χρόνῳ μητρὸς λοχευθείς, ‘having been born of her when at last she became a mother.’—χρόνῳ (437), after her long virginity. The gen. μητρὸς

as *O. T.* 1082 τῆς γὰρ πέφυκα μητρός. In Aesch. *Th.* 536 this hero has οὐ τι παρθένων ἔπωνυμον | φρόνημα: cp. Eur. *Ph.* 1106 ὁ τῆς κυναγοῦ.

1323 f. ἔγὼ δὲ σός: ‘And I, thy son,—or (the corrective κατ), if not really thy son,...thine at least in name.’ πότμον: for gen., cp. last n. He does not mean, ‘thou art not to blame for my tainted birth,’ but,—‘disowned by thee, I have no sire but evil Destiny.’ For γέ τοι cp. *O. T.* 1171 κείνου γέ τοι δὴ παῖς ἐκλύεθ’.

1326 f. ἀντὶ παίδων ... ίκετεύομεν here=πρὸς παίδων, ‘by them,’ i.e. ‘as you love them,’ a very rare use of ἀντὶ, but one which comes easily from its ordinary sense, ‘in return for,’ ‘as an equivalent for.’ It would be as much as their lives are worth to refuse the prayer. (In *El.* 537 ἀντὶ ἀδελφοῦ is sometimes taken as=‘for his sake,’ but this is by no means certain.)

1328 f. μῆνιν...εἰκαθεῖν, concede thy wrath to me, i.e. remit it: the same constr. (though not in the same application) as *Ph.* 464 ὅπηνικ' ἀν θεὸς | πλοῦν ἡμῖν εἴκῃ, concede a voyage to us. This is

while Capaneus, the fifth, vaunts that he will burn Thebes with fire, unto the ground; and sixth, Arcadian Parthenopaeus rushes to the war, named from that virgin of other days whose marriage in after-time gave him birth, trusty son of Atalanta. Last, I, thy son,—or if not thine, but offspring of an evil fate, yet thine at least in name,—lead the fearless host of Argos unto Thebes.

And we, by these thy children and by thy life, my father, implore thee all, praying thee to remit thy stern wrath against me, as I go forth to chastise my brother, who hath thrust me out and robbed me of my fatherland. For if aught of truth is told by oracles, they said that victory should be with those whom thou shouldst join.

Then, by our fountains and by the gods of our race, I ask thee to hearken and to yield;

Turnebus in margin. **1333** For *κρηνῶν* Herwerden conject. *κελνων* (*sc. τῶν χρηστηρίων*): Nauck, *Θηβῶν*.—*καὶ θεῶν* L and most MSS.: *πρὸς θεῶν* A, R, L².

1334 *παρεικαθεῖν* Elms., *παρεικάθειν* MSS.

better than to make *μῆνιν* acc. of respect.—For the form of *έικ.*, cp. 862.—*τούμοῦ* after *τῷδ' ἀνδρί*, as *O. T.* 533 *τὰς ἐμὰς* followed by *τοῦτε τάνδρός*: cp. on 6.

1330 Since *πάτρας* must clearly go with both verbs, it would seem that, aided by *ἔξωστε*, the poet has used *ἀπεσύλησεν* with the constr. of *ἀπεστέρησεν*. Elsewhere we find only *ἀποσυλᾶν τί τινος*, to strip a thing from a man (cp. 922), or *ἀποσυλᾶν τινά τι*, to strip a man of a thing. We cannot here take *πάτρας* as gen. of the person robbed, ('snatched me from my country,') since *ἔξωστε* implies that the expeller is within the country. Nor could we well read *πάτραν* ('took my country from me').

1331 f. Χρηστηρίων. The oracle brought to Oed. by Ismene (389) had been received at Thebes (apparently) before the expulsion of Polyneices, since Oed. complains that the two brothers did not avail themselves of it in order to recall him (418). It was to the effect that the welfare of Thebes depended on Oedipus. If Polyneices means the same oracle here, *οἱς ἄν* will be Thebes, on the one hand, and any foreign foe of Thebes on the other. But the reference here is rather to a special oracle concerning the war between the brothers, which Polyneices has heard from the *μάντεις* at Argos (cp. 1300).

προσθῆ: join thyself: cp. [Dem.] or. 11 § 6 (speaking of the Persian king's power in the Peloponnesian war) *ὅποτέ ποιεῖς πρόσθειτο* (the 'Attic' alternative for *προσθεῖτο*, cp. Buttmann *Gr.* § 107, *Obs.* 3), *τούτους ἔτοιει κρατέν τῶν ἑτέρων*. So in the genuine Dem. or. 6 § 12 *εἰ δ' ἔκεινοις προσθεῖτο*, and in Thuc. (3. 11; 6. 80; 8. 48, 87) etc.—Cp. n. on 404. *ἴφαστ'*: *sc. τὰ χρηστήρια*.

1332 κρηνῶν: so *Ant.* 844 Antigone cries, *ἴω, Διρκαῖαι κρήναι Θήβας τ' | εὐαριστάτου δλσος*. So Ajax at Troy, when dying, invokes *κρήναι τε ποταμοὶ θ' οἵδε* along with the Sun-god. Orestes, returning to Argos, brings an offering to the Inachus (Aesch. *Cho.* 6). Wecklein quotes an inscription from Rangabé *Antiqui. Hellen.* nr. 2447 *καὶ [δύνιν] ἥρωας καὶ ἥρωσσας καὶ κράνας καὶ ποταμοὺς καὶ θεοὺς πάντας καὶ πάσας*. The word *κρηνῶν* is certainly sound; the peculiarity is that, instead of a general word like *έγχωριῶν*, we have *όμογνιῶν*, which strictly suits *θεῶν* only. *οὐμέγνιοις θεοὶ*=gods which belong to (protect) the same γένος, here, the gods of the Labdacid γένος (369): cp. 756. The variant *πρὸς θεῶν* would make the verse more impassioned, but would also make the limited fitness of *όμογνιῶν* more felt; L's *καὶ* is better.

1334 f. πιθεσθαι: cp. 1181.—The

- πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
 κάγω, τὸν αὐτὸν δαίμον' ἔξειληχότες.
 ὁ δὲ ἐν δόμοις τύραννος, ὥστας ἐγώ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 οὖν, εἰ σὺ τὴν ἔνυμπαραστήσει φρενί,
 βραχέν σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ. 1340
 ὥστ' ἐν δόμοισι τοῖσι σοὶς στήσω σ' ἄγων,
 στήσω δὲ ἐμαυτόν, κεῖνον ἐκβαλὼν βίᾳ.
 καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
 κομπεύν, ἀνεν σοῦ δὲ οὐδὲ σωθῆναι σθένω. 1345
XO. τὸν ἄνδρα, τοῦ πέμψαντος οὔνεκ', Οἰδίπους,
 εἰπὼν ὅποια ξύμφορ' ἔκπεμψαι πάλιν.
OI. ἄλλ' εἰ μέν, ἄνδρες τῆσδε δημοῦχοι χθονός,
 μὴ τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
 Θησεύς, δικαιῶν ὥστ' ἐμοῦ κλίνειν λόγους,
 οὐ τὰν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθετο· 1350
 νῦν δὲ ἀξιωθεὶς εἶσι κάκουσας γ' ἐμοῦ

1335 ξένος] πτωχὸς B, T, Farn., Vat.

Schmidt.

1337 ἔξειληχότες L², Brunck, and almost all edd. since: ἔξειληχότες L and the other MSS., Reisig, Schneidewin, Campbell. Cp. *Ai.* 825, where the first hand in L wrote λαθεύν (corrector, λαχεύν). 1339 ἐγγελῶν made from ἄγγελῶν in L. 1340 ξυμπαραστήσεις L and most MSS.: ξυμπαραστήσης A: ξυμπαραστήσῃ L², R.—φρενί Blaydes conject. χερί, and so Wecklein. 1341 χρόνῳ

v. l. πτωχὸς for ξένος doubtless arose from a feeling that the word repeated should be that which immediately preceded μέν (cp. on 5): but πτωχοὶ καὶ ξένοι forms one notion, in which ξένοι is the more important element.

1336 θωπεύοντες, the word used by Creon in taunting Oed. (1003), is unpleasant, but Polyneices means it to be so; his aim is to move Oedipus to loathing of his present lot. Quintil. 6. 2. 24

Hac est illa quae δεινωσις vocatur, rebus indignis asperis invidiosis addens vim oratio (cp. Ar. *Rhet.* 2. 21 § 10 ἐν σχετικῷ καὶ δεινῷ). To the Athenian ἐλεύθερος the very essence of a free man's dignity was αὐτάρκεια: hence it is a trait of the μεγαλούχος (Ar. *Eth.* N. 4. 8), πρὸς ἄλλον μὴ δύνασθαι ξῆν ἄλλ' ἢ πρὸς φίλον· δουλικὸν γάρ: where the saving clause would apply to Oedipus.

1337 δαίμον': cp. 76.—ἔξειληχότες

is clearly right; cp. Eur. fr. 115, Ar. *Tl.* 1070 τι ποτ' Ἀνδρομέδα περιάλλα κακῶν | μέρος ἔξειλαχον; Soph. has the verb *El.* 760 πατρώας τύμβον ἐκλάχῃ χθονός. ἔξειληχότες was defended by Herm. as 'having received from Eteocles,—the dispenser of our fortunes:—which seems far-fetched. In *Ph.* 1429 ἀριστεῖ ἐκλαβών στρατεύματος (L ἐκβαλών), the genit. ('out of') interprets the compound.

1338 f. τάλας, nom. for voc., as 753: cp. on 185.—ἀβρύνετι, not merely, 'lives softly,' but 'waxes proud.' In Attic the midd. and pass. ἀβρύνομαι seems always to have this further sense, like καλλύνομαι, λαμπρύνομαι, σεμνύνομαι: e.g. Plat. *Apol.* 20 C ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἀν, εἰ ήπιστάμην ταῦτα. The act, however, approaches the simpler sense in Aesch. *Ag.* 918 μὴ γυναικὸς ἐν τρόποις ἐμὲ | ἄβρυνε, 'make me luxurious.'

a beggar and an exile am I, an exile thou; by court to others we have a home, both thou and I, sharers of one doom; while *he*, king in the house—woe is me!—mocks in his pride at thee and me alike. But, if thou assist my purpose, small toil or time, and I will scatter his strength to the winds: and so will I bring thee and stablish thee in thine own house, and stablish myself, when I have cast him out by force. Be thy will with me, and that boast may be mine: without thee, I cannot e'en return alive.

CH. For his sake who hath sent him, Oedipus, speak, as seems thee good, ere thou send the man away.

OE. Nay, then, my friends, guardians of this land, were it not Theseus who hath sent him hither to me, desiring that he should have my response, never should he have heard this voice. But now he shall be graced with it, ere he go,—yea, and hear from me

πόνω R (A has *πο* written above *χρόνω*), Nauck.

1346 οὐδέπον MSS., Οὐδέπον Valckenaer. Cp. v. 461. **1348** δημοῦχοι L first hand (changed to *-σ* by S), and most of the recent edd.: δημοῦχος the other MSS. and older edd., and so Blaydes, Campb., Mekler. **1351** οὐ τάν for οὐτ' ἀν Brunck. **1352** γέ μου L, Vat., Blaydes: δέ μου L²: γ' ἐμοῦ the other MSS., and most edd.

1340 φρενί, wish, purpose: cp. 1182: *Ant.* 993 οὐδέκουν πάρος γε σῆς ἀπεστάτου φρενός. The decisive objection to the conjecture *χερί* is that the assistance meant by *ξυμπαραστήσει* is moral, and *φρενί* marks this. The proposed reading would make the verb too suggestive of the *δορὸς...έν χειμῶνι...παραστάτης* (*Ant.* 670).

1341 ff. σύκω, ‘trouble,’ see on 1162. σὺν: cp. 1602 ταχεῖ...σὺν χρόνῳ. —διασκέδα, scatter his power to the winds: cp. 620.—στήσω...στήσω δ': for the omission of *μέν*, cp. *Ant.* 806 ff. n.—ἄγων: cp. on 910.

1345 οὐδὲ σωθῆναι, not even to return alive from the expedition (much less conquer): a freq. Attic sense of *σώζομαι*, as Xen. *An.* 3. 1. 6 ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλωνα τὸν ἀνθεών θύων...ἀριστα ἔλθοι τὴν ὁδὸν ἦν ἐπινοεῖ, καὶ καλῶς πράξεις σωθείη.

1346 f. τοῦ πέμψαντος, Theseus, who, on leaving the scene at 1210, brought, or sent, word to the suppliant. Cp. 298.—εἰτόν...ἔκπεμψα, say, ere thou dismiss: see on 1038.

1348 δημοῦχοι (cp. 1087 γὰν τὰδε δαμοῦχοι), the reading of the first hand in L, is clearly preferable to δημοῦχος.

1342 ἄγων] ἔγω B,

1348 δη-

For the latter, Herm. urged that (1) Oed. is too angry to be so polite, and (2) the mere name of Theseus is not enough here, without a title. Both these arguments might with more justice be inverted: for (1) it is precisely in the formal ἀνδρες τῆσδε δημοῦχοι χθονός that we catch the note of suppressed passion; (2) Θησέus, so emphatic as the first word in 1350, would be weakened by δημοῦχος in 1348: and (3) with δημοῦχος we should here need the article. The elders of Colonus are addressed as ‘guardians of this land’ because, in the temporary absence of Theseus, they represent him. So 145 (to the Chorus) ὡτῆσδ' ἔφοροι χώρας.

1350 δικαιῶν ὄστρ': see on 970.

1351 ὄμφῆς. We should press the word too much if we rendered, ‘my prophetic voice’; though it always has a certain solemnity, owing to its traditional poetic use in reference to a god or an oracle: see on 550.

1352 f. ἀξιωθεῖσ...κάκούσας γ', ‘having been deemed worthy thereof (*sc.* ἐπαισθέσθαι ὄμφῆς τῆς ἐμῆς), yea, and having heard,’ etc. This is simpler than to supply *τοιούτων* with ἀξ. from τοι- αὐτα.

τοιαῦθ' ἀ τὸν τοῦδ' οὐ ποτ' εὐφρανεῖ βίον.
 ὅσ γ', ὁ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
 ἀ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπῆλασας
 κάθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
 ἀς νῦν δακρύεις εἰσορῶν, δτ' ἐν πόνῳ
 ταῦτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί. 1360
 οὐ κλαυστὰ δ' ἔστιν, ἀλλ' ἐμοὶ μὲν οἰστέα
 τάδ', *ἔωσπερ ἀν ζῶ, σοῦ φονέως μεμνημένος.
 σὺ γάρ με μόχθω τῷδ' ἔθηκας ἔντροφον,
 σύ μ' ἔξέωσας· ἐκ σέθεν δ' ἀλώμενος
 ἀλλοις ἐπαιτῷ τὸν καθ' ἡμέραν βίον.
 εὶ δ' ἔξέφυσα τάσδε μὴ μαντῷ τροφοὺς 1365
 τὰς παιδας, ἥ τὰν οὐκ ἀν ἥ, τὸ σὸν μέρος·
 νῦν δ' αἰδε μ' ἐκσώζουσιν, αἰδ' ἐμαὶ τροφοῖ,

1353 ἀ τὸν made from αὐτὸν in L, with the ν not wholly erased.

corrected (by S) from σοὶ in L. 1357 φέρειν L, with most MSS.: φορεῖν A, L², R. Cp. 1262. 1358 πόνω] βυθῷ Reisig, πότῳ Bergk. 1359 κακῶν] ἄκων Tournier. 1360 οὐ κλαυστὰ δ' ἔστιν made by S from οὐ κλαυστ' ἔστιν (so first hand) in L. κλαυτὰ L², T, Farn.: and so Elms., Dindorf, etc. See n. on γνωτὸς and γνωστός, O. T. 361 (Appendix). 1361 ἔωσπερ Reiske: ὁσπερ MSS. (ἔωσπερ is not written above in L.)—φονέος L, F.—μεμνημένον R, μεμνημένος the

τοιαῦθ' followed by ἀ instead of οἱα, as O. T. 441, Ant. 691, Thuc. 1. 41 and oft.; so Lat. *talis qui*, old Eng. *such... which* (Shaksp. Wint. 1. 1. 26, etc.).

1354 ὅσ γ', ὁ κάκιστε: cp. 866 ὅσ μ', ὁ κάκιστε (to Creon): for the causal ὅσ, see on 263. Oedipus first explains to the Chorus why he deigns a reply at all, and then suddenly turns on his son. As the schol. well says, δαιμοίων τῇ ἀποστροφῇ χρήται ἀπὸ τὸν χοροῦ ἐπὶ τὸν Πολυνείκην. Profound resentment could not be more dramatically expressed.—**σκῆπτρα καὶ θρόνους**: cp. 425, 448.

1355 ἀ, which things: the neut. plur. of ὅσ being used substantivally, with ref. to the masc. θρόνους no less than to **σκῆπτρα**: cp. Xen. Cyr. 8. 2. 22 καρποῦμαι ἀσφάλειαν καὶ εὐκλειαν, ἀ οὔτε κατασήπεται οὔτε ὑπερπληροῦντα λυμανεῖται: Isocr. or. 9 § 22 καλλος καὶ ῥώμην καὶ σωφροσύνην, ἀπερ τῶν ἀγαθῶν πρεπωδέστατα τοῖς τηλικούτοις ἔστιν.

1356 f. τὸν αὐτὸς αὐτοῦ: see on 930.—**θηκας ἄπολιν...** καὶ φορεῖν, didst make me homeless, and cause me to

wear: so in Pind. Pyth. 1. 40 (quoted by Schneidewin) ἐθελήσαις ταῦτα νόφ τιθέμεν ενανδρόν τε χώραν, 'mayest thou take these things into thy providence, and make the land happy in her sons.' Cp. also the double sense of ποιεῖν Thuc. 2. 29 δ Νυμφόδδωρος τήν τε τοῦ Σιτάλκου ἔνυμαχαν ἐποίησε καὶ Σάδοκον τὸν νίδν αὐτοῦ Ἀθηναῖν ('brought about' ... 'made' i). The constr. of τέλημι with acc. and inf. is not rare in poetry: cp. Eur. Hec. 357, Her. 990, Med. 717, etc.—**ἄπολιν**: cp. 208.—**ταῦτα** without τὰς: cp. 629.

1358 f. πόνω...κακῶν=πολυπόνοις κακῶν, the gen. being added to define πόνω more closely. Since πόνος was a word of such general meaning, the phrase, though unusual, seems defensible. Cp. such phrases as δυσοιστῶν πόνων | ἀθλ' (Ph. 508), πόνων | λατρεύματ' (Tr. 356), δεθλ' ἀγάνων (ib. 506).—**βεβηκὼς**, as El. 1056 δταν γὰρ ἐν κακοῖς | ἥδη βεβηκῆς: ib. 1094 μοίρᾳ μὲν οὐκ ἐν ἐσθλῷ | βεβῶσαν.—**ἐμοὶ** depending on **ταῦτῷ**: cp. O. T. 284 n.

1360 κλαυστὰ...οἰστέα: for the plur.,

such words as shall never gladden his life:—villain, who when thou hadst the sceptre and the throne which now thy brother hath in Thebes, dravest me, thine own father, into exile, and madest me citiless, and madest me to wear this garb which now thou weepest to behold, when thou hast come unto the same stress of misery as I. The time for tears is past: no, I must bear this burden while I live, ever thinking of thee as of a murderer; for 'tis thou that hast brought my days to this anguish, 'tis thou that hast thrust me out; to thee I owe it that I wander, begging my daily bread from strangers. And, had these daughters not been born to be my comfort, verily I had been dead, for aught of help from thee. Now, these girls preserve me, these my nurses,

other MSS.: μεμημένον Dindorf. **1362** μόχθω L (*sic*), with an erasure of one or two letters after ω: perhaps it was μόχθουσ. **1363** ἐκ σέθεν δ' L, where the line indicates an erasure of perh. three letters. **1364** ἡμεραν—βίον (*sic*) L, where the line indicates an erasure of perh. three letters. **1366** οὐκ ἀν ἦ L first hand: after ἦ, the letter ν has been added in paler ink by a much later hand, perh. of the 14th or 15th cent. Cp. on v. 973. **1367** νῦν δ' αἰδε

see on 495. There is no sound basis for the view that κλαυστός = *defendens*, κλαυτός = *defletus*. Whether with or without the σ, the verbal adj. meant simply 'bewept,' and took on a potential sense only as *invictus* could mean 'unconquerable.' See *O. T.*, Appendix, on v. 361.—ἔμοι μὲν, 'by me, on my part,' has no clause formally answering to it: but the antithesis is implied in the doom of Polyneices (1370 ff.).

1361 I have little doubt that τάδ', ἔωσπερ, not τάδ', ὥσπερ, is the true reading here. The synesis of ἔως was familiar through Homer: *Od.* 2. 148 τώ δ' ἔως μέν ῥ' ἐπέτοντο μετὰ πνοῆς ἀνέστο: *Il.* 17. 727 ἔως μέν γάρ τε θέουσι διαρράσαι μεμαῶτες. In *Ph.* 1330 ὡς ἀν αὐτὸς ἥλιος, Scaliger rightly changed ὡς to ἔως (first adopted by Wunder); Brunck, with less probability, to ἔστι. In *Ai.* 1117 ὡς ἀν ὃς οἶδε περ εἰ, ὡς is more easily defended; but there also (I now think) ἔως was rightly conjectured by Scaliger. ἔωσπερ here could not be trisyllabic, since the anapaest in the first place must be contained in one word, the only exception being the prep. and its case, as ἐπὶ τῷδε δ' ἥγιόρεν Διομήδης ἄναξ, *Eur. Or.* 898. (In fr. 355 ταχὺ δ' αὐτὸς δεῖξει τούργον, ὡς ἔγώ σαφῶς, from the Λήμναι, the explanation may be that the drama was satyric, and borrowed a license from Comedy. Meineke would read τάχ'

αὐτὸ). With ὅσπερ the sense is, 'however I may live,'—*i.e.* whether my remaining life be less, or even more, wretched than now. Clearly, however, the sense wanted is not this, but, 'as long as I live':—**φονέως** (predicative), a strong word, as *O. T.* 534 (Oed. to Creon) φονεύεις ὡν τοῦδε τάνδρος ἐμφανῶς.—**μεμημένος**, nom., by attraction to ἔωσπερ ἀν ς, instead of a dat. agreeing with ἔμοι: cp. *Il.* 7. 186 τὸν ἵκανε... | δος μη ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας.

1362 f. μόχθῳ...**ἐντροφον**: cp. *Ai.* 622 παλαὶ μὲν σύντροφος ἀμέρα, | λευκῷ δὲ γήρᾳ [ἐντροφος MSS., but see n. there].—**ἐκ σέθεν**, since the brothers had passively sanctioned his expulsion (441): **ἐκ** of the prime cause, as *O. T.* 1454. Cp. Xen. *Hellen.* 1. 1. 27 δι τι φεύγοιεν ὑπὸ τοῦ δῆμου (had been banished by the people).

1364 ἐπαιτῶ, act., used by Soph. only here and *O. T.* 1416 (of a humble request): midd. once, *El.* 1124. The author of the *Rhesus*, also, has used it of mendicancy, 715 βίον δ' ἐπαιτῶν εἰρπ' ἀγύρτης τις λάτρις.

1365 f. εἰ δ' ἔξέφυσα...μὴ: for the hyperbaton of μή cp. *O. T.* 329 τάμ', ὡς αν εἴπω μὴ τὰ σ', ἐκφήρω κακά (where see n.): *Ph.* 66 εἰ δ' ἐργάσει | μὴ ταῦτα.—τὸ σὸν μέρος, acc. of respect; so *Ant.* 1062: cp. *O. T.* 1509 πάντων ἐρήμους, πλὴν σὸν τὸ σὸν μέρος.

αῖδ' ἄνδρες, οὐ γυναικες, εἰς τὸ συμπονεῦν·
ύμεις δ' ἀπ' ἄλλου κούκ όμοῦ πεφύκατον.
τοιγάρ σ' ὁ δαίμων εἰσορᾶ μὲν οὖ τί πω
ώς αὐτίκ', εἴπερ οἶδε κινούνται λόχοι
πρὸς ἄστυ Θῆβης. οὐ γὰρ ξέθ' ὅπως πόλιν
κεύην *έρεψεις, ἀλλὰ πρόσθεν αἵματι
πεσεῖ μιανθεὶς χῶ σύναιμος ἐξ ἵσου.
τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἔξανήκ' ἐγὼ
νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
ἴν' ἀξιώτον τοὺς φυτεύσαντας σέβειν,

μ' L, retouched by S: what the first hand had written, is uncertain.—*ἐμαὶ τροφαὶ* L, B: *ἐμαὶ τροφαὶ* A, R: others have *ἐμοὶ τροφαὶ* or *ἐμῷ τροφῷ*. 1370 *εἰσορᾶν μὲν οὐ* (*sic!*) *τὶ πον* (with *ω* written above) L: *πω* A. *νῦν ὥρᾳ* (for *εἰσορᾶ*) B, T, Vat., Farn.: *εἰσορᾶ νῦν* (for *μὲν*) Heimsoeth. 1371 *ὡς*] ὃς Dobree, reading *σε δαίμων* for *σ' ὁ δαίμων* in v. 1370.—*εἴπερ οἶδε* *εἰ ποθ'* οἶδε Heimsoeth: *εἰ πάροιθε* Wecklein (*Ars*

1368 f. *εἰς τὸ συμπονεῦν*: cp. 335, and for *εἰς*, 1028.—*ἀπ'* *ἄλλου*: cp. *Ai.* 547 (he will not flinch) *εἴπερ δικαῖος ἔστ'* *ἔμοὶς τὰ πατρόθεν*.

1370 f. *τοιγάρ σ' ὁ δαίμων*. The thought is: ‘Therefore the avenging deity has his eyes upon thee; not yet, however, with a gaze so fierce as that which he will turn on thee anon, if (as thou tellest me) these hosts are marching against Thebes.’ A certain measure of retribution has already come on the wicked son, who is ‘a beggar and an exile’ (1335); and the measure will soon be filled by a fratricide’s death. For *εἰσορᾶ* cp. 1536: so *βλέπειν πρὸς τινα*, 279. The *μὲν* after *εἰσορᾶ* properly implies such a statement as this:—*εἰσορᾶ μὲν νῦν, αὐτίκα δὲ καὶ μᾶλλον εἰσόψεται*. Instead of the second clause, a more reticent and more impressive form of speech is abruptly substituted,—*οὐ τί πω ὡς αὐτίκ'*. With L’s *πον* (‘I ween’) the sense would be the same. Dobree’s *σε δαίμων... ὃς αὐτίκ'* is less effective, because it destroys the unity and continuity of the divine retribution.

I hold *εἴπερ* to be right: it refers to the statement made by Polyneices, which it does not call in question, but merely notes as the condition. *κινούνται* refers to the march from Argos: it would be over-subtle to take it of the advance from the camp in the plain to the walls of the city. ‘With Heimsoeth’s *εἰ ποθ’* the sense would be: ‘if ever these hosts

are destined to move,’ the pres. with *ποτέ* being an ‘oracular’ future (*Ph.* 113 *αἱρεῖ τὰ τόξα ταῦτα τὴν Τροιαν μόνα*).

1373 f. *κείνην ἐρέψεις* is a certain correction (by Turnebus, Paris, ann. 1553) of *κείνην ἐρεῖ τις*, and has been accepted by nearly all subsequent editors. Cp. the threat Θῆβης ἀστυ δηγέσσειν πυρί, 1319: and *κατασάψαντι*, 1421. It was necessary to take Thebes by storm before Polyneices could establish his power. The only natural sense for the MS. reading is, ‘for it is impossible that any one shall call Thebes a city.’ In Aeschylus *Eum.* 457 the total destruction of Troy is expressed by the phrase *σὺ Τροιαν ἀπόλιν Ιλίον πόλιν | θηκας*, ‘madest it to be no city’: and the MS. reading here might more easily be defended if the sense were precisely the opposite to what it actually is.—Campbell, keeping *ἐρεῖ τις*, renders, ‘for there is one’ (i.e. Polyneices) ‘who shall never call Thebes his “city”’. But there is nothing in the Greek answering to ‘his.’ The general associations of the word *πόλις* surely could not supply the absence of the essential word *αὐτοῦ*. There is no *contrast* here, surely, between *ἄστυ*, as ‘town,’ and *πόλις*, as *civitas*.—*αἵματι... μιανθέλ*, not merely ‘covered with (thine own) blood,’ but ‘stained with a brother’s blood,’ as *Ant.* 171 (of these brothers) *πατσαντές τε καὶ | πληγέντες αὐτόχειρι σὺν μάσσατι*.

1375 *τοιάσδ'*. His former imprecation, uttered on hearing Ismene’s tidings,

these who are men, not women, in true service; but ye are aliens, and no sons of mine.

Therefore the eyes of Fate look upon thee—not yet as they will look anon, if indeed those hosts are moving against Thebes. Never canst thou overthrow that city; no, first shalt thou fall stained with bloodshed, and thy brother likewise. Such the curses that my soul sent forth before against you twain, and such do I now invoke to fight for me, that ye may deem it meet to revere parents,

Soph. em. p. 54. **1373** κείνην ἔρει τίσ L, and so the other MSS. (some with τις). κείνην ἔρειψεis Turnebus, and most of the recent edd.: κείνην ἔρει τις Apitz: κείνην ἔρεις σήν or σήν τήνδ' ἔρει τις Blaydes. **1375** This v. is omitted in the text of L, and added in the marg. by the first hand (with τοιᾶσδ').—πρόσθε τ'] πρόσθε γ' Farn. **1376** ἀνακαλοῦμαι] ἀγκαλοῦμαι Dindorf. **1377** ἀξιώτων] ἀξιώτων (from τόν) L, A, R.—σέβειν] σέβων A, R.

implied the same doom which is more plainly denounced here (421—427: 451 f.). Manifestly it is to this that πρόσθε refers. Campbell holds, however, that, in this passage, Sophocles has abandoned what is otherwise the distinctive point in his conception of the curse on the sons,—viz. that it was delivered only after the outbreak of their strife for the throne (cp. on 1298),—and that πρόσθε denotes some moment before Oed. had left Thebes. I can perceive no ground for this. The question is more than a detail: it must affect our estimate of the play as a work of dramatic art. See Introd.

ἔξανήκ, *sent up*, from my inmost soul: the notion being that the *άραι*, when they have once passed the father's lips, are thenceforth personal agencies of vengeance: hence 1376 **ξυμμάχους**. So ἔξανέναι is said of the earth 'sending up,'—calling into activity,—plagues or dread beings (Eur. *Ph.* 670, etc.). Distinguish ἀφῆκα (*Ant.* 1085), ἐφῆκα (Eur. *Hipp.* 1324), of *launching* curses, etc., like missiles.

1376 **ἀνακαλοῦμαι**, simply, 'I invoke,' not, 'I invoke again.' In this compound the prep. has two different meanings, (1) 'aloud,' as in *ἀναβοῶν*, *ἀνακρητούσεων*, and (2) 'up' or 'back,' as in *ἀνιέναι*. Cp. Her. 9. 90 θεούς...*ἀνακαλέων*, 'calling aloud on the gods': *El.* 693 'Αργεῖος...*ἀνακαλούμενος*: *Tr.* 910 τὸν αὐτῆς δαίμονον *ἀνακαλούμενόν*. So in Eur. *Suppl.* 626 κεκλημένος μὲν *ἀνακαλοῦμεν* αὐτὸς θεούς = 'again (αὖ) we call aloud,' etc.

1377 ε. *Ὕν' αξιώτον.* The thought is, 'I call the Curses (to *destroy* you twain), that ye may deign to revere parents,' etc.: a Greek way of saying, 'that ye may rue your neglect to revere them.' The irony consists in the lesson being learned only when it is too late to practise it. Cp. *Tr.* 1109 προσμόλοι μόνον, | *Ὕν'* ἐκδιδαχθή πᾶσιν ἀγγέλειν ὅτι | καὶ ξῶν κακούς γε καὶ θανὼν ἐτιμάμην: *Ant.* 310 (ye shall die), *Ὕν'* εἰδότες τὸ κέρδος ἐνθεν οἰστέον | τὸ λοιπὸν ἀπράξητε (cp. the form of threat, 'I'll teach thee to do such things'): cp. also *ib.* 715, *O. T.* 1273, *Ai.* 100.

τοὺς φυτεύσαντας σέβειν. Attic law imposed the penalty of disfranchisement on a son convicted of neglecting to support a parent in sickness or old age (*γηραιότεκνον*), or of other grave failure in filial duty. When such a case of κάκωσις γονέων came before a court, the accuser could speak at any length (*ἄνευ ὕδατος*, Harpocr. 161), and was not liable to the *ἐπωβελτία*, or fine in $\frac{1}{5}$ th of the damages laid, if he failed to gain a fifth of the votes. Diog. L. 1. 2. 55 δοκεῖ δὲ (Solon) καλλιστα νομοθετῆσαι· ἔάν τις μὴ τρέφη τοὺς γονέας, ἄτιμος ἔστω. Aeschin. or. 1 § 28 ἔάν τις λέγῃ ἐν τῷ δήμῳ, τὸν πάτερα τύπτων ἡ τὴν μητέρα, ἡ μὴ τρέφων, ἡ μὴ παρηχών οἰκησιν, τοῦτον οὐκέτι λέγεν (ό νόμος). Xen. *Mem.* 2. 2. 14 (beware) εἰ τι παρημέληκας τῆς μητρός... μῆτρα σε αἰσθέμενοι τὸν γονέων ἀμελοῦντα πάντες ἀτιμάσων, εἴτη ἐν ἑρμητικῇ φύλων ἀναφανῆς. The example of the birds is quoted (*El.* 1058), esp. of the stork (Ar. *Av.* 1355).

καὶ μὴ ἔξατιμάζητον, εἰ τυφλοῦ πατρὸς
τοιώδ’ ἔφυτον. αἴδε γὰρ τάδ’ οὐκ ἔδρων.
τοιγάρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
κρατοῦσιν, εἰπερ ἐστὶν ἡ παλαίφατος
Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
σὺ δὲ ἔρρ’ ἀπόπτυστός τε κάπατωρ ἐμοῦ,
κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
ἀς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
δόρει κρατῆσαι μήτε νοστῆσαι ποτε
τὸ κοῦλον Ἀργος, ἀλλὰ συγγενεῖ χερὶ¹
θανεῖν κτανεῖν θ’ ὑφ’ οὖπερ ἐξελήλασαι.
τοιαῦτ’ ἀρώμαι, καὶ καλῶ τὸ Ταρτάρον
στυγνὸν πατρῷον ἔρεβος, ὥς σ’ ἀποικίσῃ, 1390

1379 τοιώδ’ L: τοιώδ’ or τοιώδ’ the other MSS.: τοιοῦδ’ Kuhnhardt.—ἔφυτον MSS.: ἔφύτην Elmsley. **1381** κρατοῦσιν] κρανοῦσιν Hartung: βασιστούσιν Madvig.—εἰπέρ εστιν (sic) L. Elmsley proposed εἰπερ ἐστιν (not ἐστιν), with a comma after Δίκη ('if Justice exists'), and so Wecklein. Most MSS. have εἰπερ ἐστιν. **1382** νόμοις]

1378 f. καὶ μὴ ἔξατιμάζητον, sc. τοὺς φυτεύσαντας: ‘and that ye may not utterly scorn your parents, because the father (*εἰ = ὅτι*) is *blind* from whom ye, such evil sons, have sprung—for your sisters did not thus.’ **τυφλοῦ** has the chief emphasis: the father’s blindness emboldened the impiety of the base sons, while it only stimulated the devotion of the daughters. For the gen. cp. 1322.—Others understand: ‘do not think it a light matter that ye have been such sons of a blind sire’ (*εἰ* as after *θαυμάζω*, *ἐλέω*, etc.): but this sense for **ἔξατιμάζητον** seems much less natural.

ἔφυτον is the MS. reading, as 1696 *ἔβητον*, 1746 *ἔλάχετον*: and there are about 10 other places in Attic writers where the MSS. give *-τον* for the 2nd pers. dual of secondary tenses. Against this group is to be set a smaller group (of some 9 passages) in which *-την* is established, *εἰχέτην* *ἥδη*, *O.T.* 1511, being the only one proved by metre. Curtius (*Verb* I. 80, Eng. tr. 53) would leave the normal *-τον* where, as here, the MSS. support it. Though Attic usage, misled by the analogy of *-την* in the 3rd pers., sometimes admitted it in the 2nd, it also (he thinks) retained *-τον*. The tendency of recent editors has been to write *-την* everywhere. But, in the absence of better proof that *-τον* had been

wholly discarded, a consensus of MSS. seems entitled to the benefit of the doubt. I cannot find any evidence on this point from the best source,—inscriptions.

1380 τοιγάρ τὸ σὸν θ.: ‘wherefore they (sc. ai. Ἄψαι) have the control over thy *supplication* (to Poseidon) and *thy throne*’ (said bitterly—‘the throne of which thou dreamest’). τὸ σὸν (etc.) is like the ironical use of inverted commas: cp. *El.* 1110, *Ph.* 1251, *Ant.* 573. Polyneices has two pleas: (1) As *ικέτης* of Poseidon, he had adjured his father to remember *Αἰδώς*, who is enthroned with Zeus, and to bless his enterprise, 1267. (2) As eldest-born, he claimed the throne byright, 1293. Oedipus answers that **Δίκη**, no less than *Αἰδώς*, sits with Zeus. The son has broken the eternal laws (*ἀρχαῖοι νόμοι*) of natural duty. Therefore this highest **Δίκη** annuls both his pleas. His father’s curse has the final control.

θάκημα as 1160, 1179: to make it a mere hendiadys with **θρόνους** would grievously enfeeble these words.—**κρατοῦσιν**, with acc., not of the person *conquered* (as more often), but of the domain over which the rule extends: cp. Aesch. *Suppł.* 254 *καὶ πᾶσαν αἰών . . . | . . κρατῶ*.

1381 f. ἡ παλαίφατος, declared from of old (by inspired poets and seers), a freq.

nor scorn your father utterly, because he is sightless who begat such sons; for these maidens did not thus. So my curses have control of thy ‘supplication’ and thy ‘throne,’—if indeed Justice, revealed from of old, sits with Zeus in the might of the eternal laws.

And thou—begone, abhorred of me, and unfathered!—begone, thou vilest of the vile, and with thee take these my curses which I call down on thee—never to vanquish the land of thy race, no, nor ever return to hill-girt Argos, but by a kindred hand to die, and slay him by whom thou hast been driven out. Such is my prayer; and I call the paternal darkness of dread Tartarus to take thee unto another home,—

θρόνοις Bergk. **1386** δόρὶ MSS.: δόρει Reisig. **1388** κτανεῖν θὲ] κτανύθ' Blaydes.

1389 τὸ Hermann: τοῦ MSS.—τοὺς ταρτάρους B, T, Vatt., Farn. **1390** πατρῷον] Nauck conject. κάτωθεν: Schneidewin, πέλωρον or Στύγου ἀρωγὸν: Bergk, τὸ πρῶτον: Meineke, στυγυοπέλωρον: Mekler, στυγοῦ παρωγὸν.—ώς σ' ἀποικίσῃ] ως ἀποικίσῃ A: ως σ' ἀποικίσω L².

epithet of oracles, etc., and significant here, where the higher law is opposed to the conventional right of the elder-born.—**ξύνεδρος** with **Ζηρός**: Pind. *Ol.* 8. 21 ξύθα Σώτειρα, Διὸς ξενίου | πάρεδρος, δοκεῖται Θέμις: cp. on 1267. A passage quoted by Schneidewin and others as from Demosthenes cannot claim that authority,—for or. 25 κατὰ Ἀριστογετονος α' is now generally allowed to be a work of the later Rhetoric,—but it is noticeable as illustrating παλαιότατος: § 11 τὴν ἀπαρατητὸν καὶ σεμνῆν Δίκην, ἦν δὲ τὰς ἀγωτάτας τελετὰς ἡμῖν καταδεῖξας Ὄρφεν παρὰ τὸν τοῦ Διὸς θρόνον φρονὶ καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφόρων. **ἀρχαίους νόμοις**, causal dat., ‘by,’ under sanction of,’ the ἀγραπτα κάσφαλη θεῶν | νόμουμα... | οὐ γάρ τι νῦν τε κάχθεις ἀλλ' δεῖ ποτε | ξῆ ταῦτα, *Ant.* 454. See on *O. T.* 865. As to Bergk's conjecture **θρόνοις**, we should expect either πάρεδρος... θρόνοις, or ξύνεδρος... θρόνωι.

1383 κάτατώρ...ἐμοῖν, and without a father in me: for the gen. cp. on 677 ἀνήμεμον...χειμώνων. Plat. *Legg.* 928 Εἶναι οὖν ἀλλή πολιτείᾳ παῖς ἀποκεκρυμένος (publicly disowned by his parents) οὐδὲ ἀνέξαντος ἀπολιτος εἴη, ταῦτα δὲ...ἀναγκαῖος ἔχει εἰς ἄλλην χώραν ἔξουκέσθαι τὸν ἀπάτορα (the disowned child). From ἐμοῖν supply ἐμοὶ with ἀπόπτυτος (cp. Aesch. *Eum.* 191).

1384 f. συλλαβῶν, taking them with thee,—a colloquial phrase, bitter here: cp. *Ph.* 577 ἔκπλει σεαυτὸν συλλαβῶν:

sometimes playful, as in *Ar. Av.* 1469 ἀπίωμεν...συλλαβόντες τὰ πτερά: see on *O. T.* 971.—**καλοῖματ**. The midd. (rare in Attic except as a law-term, to cite one before a court, *Ar. Nub.* 1221) is fitting here, since the 'Apal are *his* creatures, and do *his* work.—**ἔμφυλοι**, stronger than πατρῷος, and suggestive of the unnatural strife: cp. *Ant.* 1263 κτανύτας τε καὶ | θανόντας βλέποντες ἐμφυλίους.

1386 f. δόρει: see on 620.—**νοστῆσαι** with acc., as Eur. *I. T.* 534 οὐπω νενόστηκ' οἴκον. Cp. 1769.—τὸ κοῖλον”**Ἀργος**: on 378.

1388 κτανεῖν θ' is better than κτανύθ' (Blaydes), as giving a more separate prominence to the fratricide.—(τοῦτον) ὑφ' οὖθ: Xen. *Symp.* 8. 17 τίς μισεῖν δύναται ἁν ύφ' οὐ εἰδεῖν καλός τε κάγαθος νομίζεινος;

1390 πατρῷον. What is meant by the ‘horrible paternal gloom of Tartarus?’ Clearly πατρῷον must have some reference to the personal relationships of the speaker, but that reference might be variously defined. (1) The primeval Darkness, *father of all* (as Apollo is πατρῷος διὰ τὴν τοῦ Ἰωνος γένεσιν, Plat. *Euthyd.* 302 C). *Ar. Av.* 693 Χάδος ἥτις καὶ Νέξ “Ἐρεβός τε μέλαν πρῶτον καὶ Τάρπαιος εὑρός: cp. Hes. *Th.* 116. The point will then be *twofold*; the Furies are παῖδες ἀρχαῖον Σκέτον (see on 40); and Darkness, father of all, is invoked by the father who is cursing his son,—as *Zeus* πατρῷος is the god to whom an

καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἀρη
τὸν σφῖν τὸ δεινὸν μῆσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στείχε, καξάγγελλ' ίῶν
καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ' ἄμα
πιστοῖσι συμμάχοισιν, οὐνεκ' Οἰδίπους
τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

1395

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί *σου, νῦν τ' ἵθ' ὡς τάχος πάλιν.

ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
οἴμοι δ' ἑταίρων οἶνον ἀρ' ὁδοῦ τέλος

1400

Ἀργούς ἀφωρμήθημεν, ὥς τάλας ἔγω·
τοιοῦτον οἶνον οὐδὲ φωνῆσαι τινι

ἔξεσθ' ἑταίρων, οὐδ' ἀποστρέψαι πάλιν,
ἄλλ' ὅντ' ἄναυδον τῇδε συγκύρσαι τύχην.

ὥς τουδὴ ὄμαιμοι παιδεῖς, ἄλλ' ὑμεῖς, ἐπεὶ
τὰ σκληρὰ πατρὸς κλύνετε *ταῦτ' ἀρωμένου,

1405

μή τοι με πρὸς θεῶν σφώ γ', ἐὰν αἱ τοῦδε ἀραὶ

1392 ἐμβεβληκότα] L has μ in an erasure, but it is not clear whether the original letter was ν or κ. ἐκβεβληκότα B, Vat. **1394** καὶ πᾶσι] τοῖς πᾶσι Nauck, who suspects the verse: ἀπασι Meineke, though doubtfully. **1396** αὐτοῦ L, with most MSS.: αὐτοῦ Vat. **1398** σοι MSS.: σου Wecklein. **1401** ω] ω

outraged father appeals (Ar. *Nub.* 1468). (2) The nether gloom which hides Laïus (so Hermann). The thought will then be that the family ἄρα which slew Laïus is to slay Polyneices. It seems hardly the fit moment, however, for Oed. to recall his own parricidal act. (3) The nether gloom which is to be thy sole patrimony, πατρῷον being proleptic. This appears a little too subtle for the direct vehemence of the curse. (4) A darkness like that in which thy blind father dwells: cp. O. T. 1314 λὼ σκότουν | νέφος ἐμὸν ἀπτέρωτον.

I prefer (1), but suspect that the poet used πατρῷον with some measure of deliberate vagueness, leaving the hearers to choose between its possible associations, or to blend them. No emendation seems probable: see cr. n.

ἀποκίστῃ: Tr. 954 γένοιτο ἐπουρος ἔστι-
ωτις αὖρα, | ητις μ' ἀποκίσειν ἐκ τόπων.

1391 τάσδε δαίμονας: the Eumenides, one of whose general attributes it was to punish sins against kinsfolk, are invoked separately from the personal 'Αραι of the

sufferer (1375): so El. III. Πέτρην Ἀρά, | σεμναλ τε θεῶν παῖδες Ἐρινόες. The Curse calls the Furies into action. Cp. on 1434.—Ἀρη, the Destroyer, whether by strife, as here, or by pestilence (O. T. 190 n.).

1393 ε. ἔξαγγελλε, ‘publish,’—with bitter irony, since the son dares not tell it even to a bosom-friend: see 1402.—The word was used esp. of traitors who carried news out of a city or camp to the enemy (cp. n. on O. T. 1223).—καὶ πᾶσι, εἴ το all. (*καὶ...τε* could not stand for *τε...τε* καὶ as ‘both’—‘and’: cp. O. T. 347 n.).

1396 γέρα, a fit word, since used esp. of royal prerogatives: Thuc. I. 13 ἐπὶ ρῆτοις γέρασι πατρικαὶ βασιλέαται.

1397 ε. οὔτε...τε, as O. T. 653, Ph. 1321, Ant. 763, El. 350, 1078, fr. 86, 4. The converse, τε...οὔτε, is not found (n. on 367).—ὅδοις, his journeys from Thebes to Argos, and from Argos to Attica. Ant. 1212 δυστυχεστάτην | κελεύθουν ἔστω τῶν παρελθουσῶν ὅδων. (Not, ‘proceedings.’)

Wecklein reads ξυνήδομαί σου (for

I call the spirits of this place,—I call the Destroying God, who hath set that dreadful hatred in you twain. Go, with these words in thine ears—go, and publish it to the Cadmeans all, yea, and to thine own staunch allies, that Oedipus hath divided such honours to his sons.

CH. Polyneices, in thy past goings I take no joy ; and now go thy way with speed.

PO. Alas, for my journey and my baffled hope : alas, for my comrades ! What an end was that march to have, whereon we sallied forth from Argos : woe is me !—aye, such an end, that I may not even utter it to any of my companions, or turn them back, but must go in silence to meet this doom.

Ah ye, his daughters and my sisters,—since ye hear these hard prayers of your sire,—if this father's curses be fulfilled,

Blaydes. **1402** φωνῆσαι τινα MSS. (which Schaefer explains as ‘compellare aliquem,’ Reisig as ‘de aliquo dicere’): φωνῆσαι τινι Tyrwhitt, and most of the recent edd. **1406** τοῦδ' MSS.: ταῦτ' Sehrwald, Wecklein. **1407** σφῶν γ' ἀν L, A, F, R, Ald.: σφῶν δ' ἀν L²: σφῶν γ' ἀν B, Vat.: σφῶν ἀν γ' T, Farn.: σφῶν γ' ἔαν Elms., and recent edd.

σοι) : rightly, I think. With **σοι**, **ταῖς παρελθούσαις ὁδοῖς** is usu. taken as causal, ‘on account of thy past journeys’: but such a dat., in addition to the dat. of the *person*, is most awkward. We should expect either the dat. with *ἐπί*, or else a gen., as Dem. or. 15 § 15 ‘Ροδίοις γε...συγχάρα τῶν γεγενημένων. And **ξυνήδομαι** was constantly used with a dat. of the *thing* in which one takes joy, or of which one approves : Isocr. or. 5 § 8 συνηθεῖς...τοῖς περ τῆς εἰρήνης: or 8 § 87 συνηθησόμενοι ταῖς ἡμετέραις συμφοραῖς (exult in) : Eur. Med. 136 οὐδὲ συνήδομαι ...ἀλλεοις δώματος: Hipp. 1286 τι...τοσδέ συνήδει; (these deals) : Rhes. 958 οὐ μὴ θανόντι γ' οὐδαμῶς συνήδομαι (his death) : Arist. Rh. 2. 4. 3 τὸν συνηθησόμενον τοῖς ἀγαθοῖς (rejoicing in one's prosperity).

1399 οἶμοι with gen., as *Ai.* 367, *Ant.* 82, *El.* 1143. **τῆς ἐψῆς** with **κελεύθου** also : cp. *O. T.* 417 μητρός τε καὶ τοῦ σοῦ πατρός.

1400f. οἶον...ὅδιον τέλος, a compressed phrase for *οἶον τέλος μέλλουσαν ἔξειν ὅδην*, ‘on a journey destined to have what an end.’ (Aesch. *P. V.* 284 ἥκω δολιχῆς τέρμα κελεύθουν | διαμειψάμενος), is less strong, since *τέρμα* can go with *ἥκω*.) Such a compression becomes intelligible when it is remembered that the *purpose* or *end* of a journey could be expressed

in Greek by a bold use of the ‘internal’ accus. as in ἀγγελίνη ἐλθόντα (*Il.* II. 140), etc.—**τάλας**: cp. 753, 847.

1402 ff. οἷον, acc., is object to **φωνῆσαι** only, but exerts a causal force over **ἀποτρέψαι** also (as **ἄστε** would have done) : the first **οὐδ'** = ‘not even,’ the second links the two infinitives :—‘such that’ tis not lawful even to utter it to any of my comrades, or to turn them back.’ The utterance *would* turn them back : but the curse is too dreadful to be revealed.—**ἀλλ' ὅντ'**: sc. δεῖ, evolved from the negative **οὐδ'** **ἔξεστι**: cp. *O. T.* 817 δν μὴ ξένων ἔξεστι μηδ' ἀστῶν τινι | δόμους δέχεσθαι,... | ώθειν δ' ἀπ' οἴκων.

1405 f. **τοῦδ'** is often taken here as = **ἔμοι** (450), when it would go with **ὅδαμοι**: but it rather means *Oed.*, like **τοῦδ'** in 1407. A change of reference, within three vv., would be awkward. Cp. 331.—**ἀλλ'** begins the appeal (237) : it might be ‘at least’ (1276), but the other view is better, esp. as **σφῶν γ'** follows.

1406 **τὰ σκληρά**: cp. 774.—**ταῦτ'**, for the MS. **τοῦδ'**, seems a true correction, since (1) the threefold **τοῦδ'** in three lines exceeds the limit of probable repetition ; and (2) it appears a decided gain to have **ταῦτα** with **τὰ σκληρά**.

1407 ff. μὴ τοῦ με...μηδ': see on 1278 f.

πατρὸς τελῶνται καὶ τις ὑμὶν ἐσ δόμους
νόστος γένηται, μή μ' ἀτιμάστητέ γε,
ἀλλ' ἐν τάφοισι θέσθε καν κτερίσμασιν.
καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
ἔτ' ἄλλον οἴσει τῆς ἐμῆς ὑπουργίας.

1410

AN. Πολύνεικες, ἵκετεύω σε πεισθῆναι τί μοι.

1415

ΠΟ. ὡ φιλτάτη, τὸ ποῖον, Ἀντιγόνη; λέγε.

AN. στρέψαι στράτευμ' ἐσ Ἀργος ὡς τάχιστά γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

ΠΟ. ἀλλ' οὐχ οἶον τε. πῶς γὰρ αὐθις ἀν πάλιν
στράτευμ' ἄγοιμι ταῦτὸν εἰσάπαξ τρέσας;

AN. τί δ' αὐθις, ὡ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
πάτραν κατασκάψαντι κέρδος ἔρχεται;

1410 καν] κ' ἔν, L, F: καν A, R: καὶ ἐν L²; καὶ B, T, Vat., Farn. σὺν is one of Blaydes's conjectures. **1411—13** Nauck would make these three vv. into two, reading, καὶ σφῶν ὁ νῦν πονέτον οὐκ ἀδύσσονα | ἔπαινον οἴσει τῆς ἐμῆς ὑπουργίας. Bellermann defends the vulgate (cp. 1883, p. 199). **1415** ὡ φιλτάτη, ποῖον L, F, T, Farn.: ὡ φιλτάτη, τὸ ποῖον A, R, L², V³: ὡ φιλτάτη μοι, ποῖον B, Vat.: ὡ φιλτάτη, ποῖον τοῦ Mekler, comparing *O. T.* 571. **1416** Meineke conject. ὡς τάχιστά σε: Badham, ὡς τάχιστ' ἔγε. Blaydes, too, makes both conject.

1410 θέσθε ἐν τάφοισι=‘lay me in the tomb’: θέσθε ἐν κτερίσμασι=‘give me a share of funeral honours’: cp. Her. 3. 3 τὴν δὲ...ἐν τιμῇ τίθεται. There is thus a slight zeugma of the verb (cp. 1357). **κτερίσματα** (only plur.) is used by Soph. and Eur. for the Homeric *κτέρεα*, gifts to the dead, or funeral rites: *Od.* 1. 291 σῆμα τέ οἱ χεῖναι καὶ ἐπι κτέρεα κτερίζειν. In *EL.* 434, 931 *κτερίσματα* (=ἐντάφια ib. 326) are the gifts of libations, flowers, etc., brought to Agamemnon's grave. Cp. *Ant.* 203 τάφῳ | κτερίζειν.

The poet's allusion to his own *Antigone* is lightly and happily made. Polyneices here naturally prays for regular funeral rites. That prayer was doomed to disappointment. And yet the *κτερίσματα* for which he asks are represented by the *χοαν τρίπονδου* which, in the *Antigone*, his sister pours, after the symbolic rite of scattering dust on the unburied corpse (*Ant.* 431).

1411 ff. κομίζετον, ‘win,’ =κομίζεσθον, with gen. of the person from whom, as *O. T.* 580 πάντ' ἐμοῦ κομίζεται. Cp. 6 φέροντα = φερόμενον. The same use of the act. κομίζω occurs in Homer (as *Il.*

11. 738 κόμισσα δὲ μώνυχας ἵππους), Pind. *Nem.* 2. 19 νίκας ἐκδύμξαν, etc.—οῖστον ἦ, by reason of (causal dat.) the services which you render.—οἴσει, ‘will bring,’ i.e. will have added to it. Cp. *Ai.* 866 πόνος πόνων πόνον φέρει. As ὁ νῦν ἔπαινος is the praise for εὐσέβεια, the thought is properly this:—‘The natural piety, which brings you *this* praise for serving your father, will bring you further praise for serving your brother.’—τῆς ἐμῆς ὑπουργίας, causal gen. with ἔπαινον (understood): ἐμῆς=shown to me: cp. 419.

1414—1446 The dialogue between sister and brother illustrates her affection for him, and thus strengthens the link (1405 ff.) between this play and the *Antigone*. It has, however, a further dramatic purpose. The version of the paternal curse adopted by Sophocles tended to suggest this question to the spectator:—Why should Polyneices persevere in the war, when his defeat and death had been definitely foretold to him? For he plainly believes the prediction (cp. 1407, 1435), though he affects to think that there is a chance of escape (1444).

and some way of return to Thebes be found for you, oh, as ye fear the gods, do not, for your part, dishonour me,—nay, give me burial, and due funeral rites. And so the praise which ye now win from yonder man, for your service, shall be increased by another praise not less, by reason of the office wrought for me.

AN. Polyneices, I entreat thee, hear me in one thing!

PO. What is it, dearest Antigone? Speak!

AN. Turn thy host back to Argos,—aye, with all speed,—and destroy not thyself and Thebes.

PO. Nay, it cannot be: for how again could I lead the same host, when once I had blenched?

AN. But why, my brother, should thine anger rise again? What gain is promised thee in destroying thy native city?

tures. **1417** σέ γ' αὐτὸν MSS.: σε χαύτὸν Reisig: σέ τ' αὐτὸν Brunck.—πόλιν] κάσων Naber. **1418 f.** οἶνον γε L, A, R, L²: οἶνον τε the other MSS.—πῶς γὰρ αὖθις αὐτὸν πάλιν | στράτευμ' ἄγοιμι ταῦτὸν MSS. For αὖθις αὐτός Vauvilliers wrote αὖθις ἀντί, without further change (and so Brunck, Dindorf, Hartung, Bellermann, Blaydes). Keeping αὖθις αὐτός Toup changed ἄγοιμι to ἄγοιμι ἀντί, while Porson wrote ἄγοιμι ταῦτ' ἀντί ('nisi in priore versu mavis αὖθις ἀντί πάλιν,' *Adv.* 315). For ταῦτὸν Martin conject. τακτὸν: Nauck, εὐθακτον: Wecklein, ἀγείροιμι ἀλλ' ἀντί.

The answer is furnished by the traits of his character which this dialogue brings out. They give the ήθυκή πίστις for a course which might otherwise have seemed improbable.

1415 τὸ ποῖον: the art. marks the lively interest felt by the speaker: see 893. The *v. l.* ὁ φιλτάτη μοι, ποῖον, is inferior.

1416 ὡς τάχιστά γε. Instead of γε, we should rather expect δῆ: but γε, emphasising τάχιστα, will not seem weak if we regard the clause as supplementary: 'turn back thy host—yes, and with all speed too.' Distinguish the ordinary use of γε with the adverb in *response*: *Ant.* 1102 ΚΡ. δοκεῖς παρεικαβεῖν; ΧΟ. ὅτου γ', ἀναξ, τάχιστα.

1417 πόλιν, Thebes, rather than his adopted city, Argos. Oedipus had declared, indeed, that his son should not destroy Thebes (1372): but Antigone is ready to suppose a different event as possible (*πάτρας κατασκάψαντι*, 1421); and, in any case, Thebes would suffer the scourge of war.

1418 f. The ms. πῶς γὰρ αὖθις αὐτὸν | στράτευμ' ἄγοιμι ταῦτὸν is defensible if we take πῶς ἄγοιμι as dubitative, 'How could I possibly lead?' See Appendix on 170. But there is at least a strong probability that the poet used ἀν-

here, instead of employing the much rarer construction. So far as our MSS. are concerned, the dropping out of ἀντί after ἄγοιμι is not much less likely than the change of ἀντί into αὐτός. Either would have been easy. I prefer αὖθις ἀντί... ἄγοιμι to αὖθις αὐτός... ἄγοιμι ἀντί, because ἄγοιμι is thus more forcibly placed, and serves also to bring out αὖθις. We have αὖθις αὐτὸν in *Ph.* 952, but usually αὖθις πάλιν (364: *Ph.* 127, 342, 1232: *Tr.* 342: *Ai.* 305: *fr.* 444: 3).—To Porson's αὖθις αὐτός... ἄγοιμι ταῦτ' ἀντί the drawback is the elision. We find ταῦτ' for the plur. ταῦτα (*O. T.* 284, 840 etc.); but tragedy, which preferred ταῦτὸν to ταῦτό (though admitting the latter under metrical necessity, *O. T.* 734), would hardly have elided the ο in that word. *Ant.* 462 αὐτός (for αὐτός) is solitary in Soph.: L has αὐτός.

ταῦτὸν has been needlessly suspected and altered. 'The same host' means an army to which the same realms should again send contingents,—not necessarily, of course, an army composed throughout of the same men.

1420 f. αὖθις, an echo of his word: cp. *O. T.* 570, 622, 1004.—πάτραν, native city: cp. *O. T.* 1524 ὁ πάτρας Θήβης ἔνοικος: hence κατασκάψαντι. So *Ant.* 199 ff. γῆν πατρόφαν... | πρῆσαι.

- ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ² ἐμὲ
οὗτῳ γελάσθαι τοῦ καστιγνήτου πάρα.
- ΑΝ. ὁρᾶς τὰ τοῦδ' οὖν ὡς ἐς ὄρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῶν θάνατον ἔξ ἀμφοῖν θροεῖ; 1425
- ΠΟ. χρῆζει γάρ· ἥμιν δ' οὐχὶ συγχωρητέα.
- ΑΝ. οἵμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἐπεσθαι τάνδρος, οἱ³ ἐθέσπισεν;
- ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ⁴· ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείσσω μηδὲ τάνδεα λέγειν. 1430
- ΑΝ. οὕτως ἄρ', ὡς παῖ, ταῦτα σοι δεδογμένα;
- ΠΟ. καὶ μή μ' ἐπίσχῃς γ⁵· ἀλλ' ἐμοὶ μὲν ἦδος
ἔσται μέλουσα, δύσποτος τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων.
σφῶν δ' εὐοδοίη Ζεύς, τάδ' εἰ θανόντι μοι
τελεῖτ⁶, ἐπεὶ οὐ μοι ζῶντι γ' αὐθις ἔξετον. 1435

1424 ἐκφέρει MSS.: ἐκφέρει Tyrwhitt, and so Brunck, Dindorf, Hartung, Wecklein.

1425 ὃς σφῶν¹ ὡς σφῶν L², Vat.: ἀ σφῶν Tournier.—ἀμφοῖν MSS.: αὐτῶν Blaydes.

1426 χρῆζει³] L has ει in an erasure. **1429** οὐδ'⁴] οὐκ

B, T, Vat., Farn. **1432** ἐπίσχῃς γ]⁵ γ' is wanting in Vat. (which has ἀπίσχῃς, sic), F.—ἐμοὶ ἦδος L (with an erasure after εμοὶ), F (with μὲν written above): μὲν

is in A, R, L². Instead of μὲν, γ' stands in B, T, Farn., Vat. (which has ἐμὲν)

1422 f. πρεσβεύοντ² = πρεσβύτερον
δύτα, as often in good prose: Thuc. 6. 55
γέγραπται μετὰ τὸν πατέρα...διὰ τὸ πρε-
βεύειν ἀπ' αὐτοῦ (because he was his
eldest son).—οὗτῳ goes best with γε-
λάσθαι: cp. 1339.

1424 The MS. ἐκφέρει is usu. taken
as intrans., ‘come to fulfilment.’ The
only relevant support for this is *Tr.* 824
ὅτότε τελεόμονος ἐκφέροι | δωδέκατος
ἄροτος, ‘come to an end.’ The sense is
different in *Il.* 23. 376 ἐκφέρον ἵπποι,
'shot ahead' (and so Xen. *Equest.* 3. 4,
of a horse running away). Hence Hermann's
surely forced rendering here,
'rush forward to their fulfilment.' But
ἐκφέρει may be also 2nd pers. pres.
midd., 'fulfil for thyself.' Cp. the use of
the active in *Il.* 21. 450 μισθοῦο τέλος...
Ὦραι | ἐξέφερον, accomplished the term
of our hire: Pind. *Nem.* 4. 60 Χείρων |
...τὸ μόρσικον ἐκφέρειν. Soph. has ἐκ-
φέρειν as=‘she achieves for herself’ in
Tr. 497. Here, ‘thou art fulfilling,’ has
clearly more point than, ‘they are being
fulfilled.’ I should therefore read ἐκ-
φέρειν with Tyrwhitt, did not ἐκφέρει
(as midd.) yield the required sense even

better.—*ἐς ὄρθὸν, recte*, so that the event
is parallel with the prediction: *Ant.* 1178
ὦ μάντη, τοῦπος ὡς ἄρ' ὄρθὸν ἤνυσας: cp.
O. T. 506 n.

1425 ἐξ ἀμφοῖν instead of ἐξ ἀλλήλου.
Death is to proceed from you both: the
phrase leaves it to be understood that the
death which proceeds from each is for
the other. To read αὐτοῖν (Blaydes) is
no improvement. The plur. reflexive
pron. is sometimes, indeed, so used (*e.g.*,
Isocr. or. 4 § 15 τὰς πρὸς ἡμᾶς αὐτοὺς
ἐχθρας), and Soph. has it once, *Ant.* 145,
καθ' αὐτοῦν=κατ' ἀλλήλου, though Eustathius (1547. 29) blamed Menander for
imitating that. If ἀμφοῖν fails to mark
mutuality, αὐτοῖν might be taken of a
double suicide.

1426 χρῆζει γάρ: ‘aye, for he wishes
it’: implying that the wish may have
prompted the prophecy. It is hard
to see why interpreters should have
sought to efface this tragic touch by
taking χρῆζει as=impers. χρή, or, with
the schol., as=χρησμψδει,—both alike
impossible.

1428 ἐπεσθαι: for the irregular order
of words, cp. O. T. 1251 χῶπως μὲν ἐκ

PO. 'Tis shame to be an exile, and, eldest born as I am, to be thus mocked on my brother's part.

AN. Seest thou, then, to what sure fulfilment thou art bringing his prophecies, who bodes mutual slaying for you twain?

PO. Aye, for he wishes it:—but I must not yield.

AN. Ah me unhappy!—But who will dare to follow thee, hearing what prophecies yon man hath uttered?

PO. I will not e'en report ill tidings: 'tis a good leader's part to tell the better news, and not the worse.

AN. Brother! Thy resolve, then, is thus fixed?

PO. Yea,—and detain me not. For mine it now shall be to tread yon path, with evil doom and omen from this my sire and from his Furies; but for you twain, may Zeus make your path bright, if ye do my wishes when I am dead,—since in my life ye can do them no more.—(*He gently disengages himself from their embrace.*)

for ἔμοι).

1435 f. σφῶν δ' εὐδοίη MSS.: σφώ δ' εὐδοίη Hermann (formerly): σφῶν δ' εὐδοίη Burges.—τάδ' εἰ τελεῖτε μοι (με B, Vat., V²) | θανόντ^r MSS. (τελούτε L, made by S from τελεῖτε): τάδ' εἰ θανόντι μοι | τελεῖτ^r Lobeck. Elmsley has τελεῖτε με in his text, but supports τελεῖτε μοι in his note. **1436** θανόντ^r· ἐπει οὐ μοι ζῶντι γ' αὐθίς ξετον^r MSS. (ἐπ' οὐ L, with ει written above by S): με ζῶντα γ' L², and so Elms., Hartung. Madvig, too, approves this, but would place the verse after 1409.

τῶνδ' οὐκέτ^r οἰδ^r ἀπόλλυται (n.): *Ant.* 682 n.

1429 f. οὐδ^r, not even (to begin with); cp. Her. 3. 39 τῷ γὰρ φίλῳ ἔφη χαρεῖσθαι μᾶλλον ἀποδίδους τὰ ἔλαβε ή ἄρχην μηδὲ λαβών, 'than if he had not taken them at all.'—**φλαῦρ^r**, a euphemism for κακά: cp. Arist. *Rhet.* 2. 13. 1 (old men are persuaded) τὰ πτελεὰ φάνηλα εἶναι τῶν πραγμάτων, 'unsatisfactory.'—So **τάνθεά** for τὰ χειρῶν: the defects or weak points in one's case, the things which threaten failure: cp. Her. 7. 48 εἰ...ταῦτη φαίνεται ἐνδεεῖστερά εἶναι τὰ ἡμέτερα πρήγματα, if our side seems somewhat weak here. For the thought, cp. Andoc. or. 3 § 34 φημι γάρ...πολέμου μὲν ὅντος ἄνδρα στρατηγὸν τῷ πόλει τε εἴνουν εἰδότα τε ὅ τι πράττοι λανθάνοντα δὲν τοὺς πολλοὺς τῶν ἀνθρώπων καὶ ἔξαπατῶντα ἀγενίαν ἐπὶ τοὺς κυνίνους.

1433 f. ζήται μέλουστα: cp. 653.—**κακὴ**, *dira*, ill-omened (like κακὸς δρυς), with πρὸς τούδε κ.τ.λ.—**τοῦδ^r** 'Εριν^r: cp. 1299: so *Od.* II. 280 μητρὸς 'Εριν^res: Her. 4. 149 'Εριν^rων τῶν Λαίου τε καὶ Οἰδιπόδεων. '*His* Erinyes' are those whom his 'Αρά summon: *Il.* 9. 454 πολλὰ κατηράτο στυγερὰς δ' ἐπεκέκλετ'^r

'Εριν^rs: though the Curse and the Fury are sometimes identified, as Aesch. *Th.* 70 'Αρά τ', 'Εριν^r πατρὸς ή μεγασθενής.

1435 f. εὐδοίη, in contrast with his own δόδος. The conjecture εὐ διδοίη (Burges), accepted by some of the best edd., effaces a natural and pathetic touch. The ms. σφῶν, if right, might be compared with the dat. after words of showing favour (εὐμενής etc.): perhaps also with the dat. after ἡγείσθαι and δόδοποιν. But in 1407, where σφώ is certain, the MSS. have σφῶν: and the acc. with εὐδοίην is slightly recommended by the analogy of δόδον, δόδρεν. Suidas, too, has εὐδώ· αἰτιατικῆ: though this might be explained by the post-classical constr. of εὐδοίην, which, as in the Septuagint, was with acc. In Her. 6. 73 ὡς Κλεομένει· εὐδώθητη τὸ...πρῆγμα, Stein reads ωδώθη: in any case, the dat. there ('for Cleomenes') has no bearing on the question of dat. or acc. here.—In Ar. *Ran.* 1528 εὐδίαιαν ἀγαθὴν ἀπίστοι ποιητὴν | ἐς φάσι δρυμένω δότε, the noun has its literal sense (referring to the return of Aeschylus to earth): and so prob. in Aesch. fr. 34.

τάδ' εἰ θανόντι μοι | τελεῖτ^r. The MSS.

- μέθεσθε δ' ἥδη, χαίρετόν τ· οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. AN. ὁ τάλαιν' ἔγω.
ΠΟ. μὴ τοί μ' ὁδύρου. AN. καὶ τίς ἀν σ' ὅρμώμενον
εἰς προῦπτον Ἀιδηνού οὐ καταστένοι, κάσι; 1440
ΠΟ. εἰ χρή, θαυοῦμαι. AN. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
ΠΟ. μὴ πεῖθ' ἀ μὴ δεῖ. AN. δυστάλαινά τάρ' ἔγω,
εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χάτερα. σφῶν δ' οὖν ἔγω
θεοῖς ἀρώμαι μὴ ποτ' ἀντῆσαι κακῶν. 1445
ἀνάξιαι γὰρ πᾶσιν ἔστε δυστυχεῖν.

κομμός. ΧΟ. νέα τάδε νεόθεν ἥλθε μοι
στρ. α'

Wecklein conject. θανόντ' ἐπει μ', οὐ ζωντά γ' αὖθις ἔξετον: Schneidewin, ἐπει οὕτι
ζῶντί γ'. Dindorf and others think the verse, as a whole, spurious; Sophocles may
have written θανόντι, and, the rest of the v. having been lost, an interpolator may
have supplied ἐπει...ἔξετον.—Hermann supposes that a v. has been lost after 1435,
and that the sense was, τάδ' εἰ τελεῖτε μοι, <τιμῆς με πρὸς σφῶν τῆς προσκούσης
τυχεῖν> θανόντα. **1437** χαίρετόν τ' Α, R: χαίρετόν γ' L, B, F, T, Farn.:
χαίρετον (alone) B, Vat. **1438** βλέποντες εἰσόψεσθ' αὖθις R: βλέποντ'
ἐσόψεσθ' αὖθις the other MSS. (αὖθις B, T, Vat., Farn.). **1441** πιθοῦ] πείθου
L, F. **1444** φῦναι] κράναι Nauck: φῦναι Meineke: ἔφειν Peters: δῶναι

have τελεῖτε... | θανόντι'. With Lobeck,
I hold the simple transposition to be the
true remedy. The ι of the dative could
be elided in Homeric Greek; but among
the alleged instances in Attic drama
there is not one which bears examination.
See Appendix.—ἐπει οὐ=~, a frequent
synizesis, which Soph. has again *Ph.*
446, 948, 1037, fr. 479. 3: so ἔγω οὐτ'*O.* T. 332 etc.—ἔξετον, sc. τελεῖν τι.
The sense is:—‘if ye will perform these
things (*i.e.* the last rites, 1410) for me
in my death,—as ye will no more be
able (*to do aught*) for me in life.’ Since
τελεῖν was specially appropriate to ritual
(see 503), there is a certain awkwardness
in the transition to its general sense
(630 etc.) as merely = ὑπουργεῖν. But the
harshness is at least much less than that
of such zeugmas as Greek idiom per-
mitted (cp. 1357), and does not seem to
warrant the view that the verse is spu-
rious. The conjecture οὐ με ζωντά γ' is
improbable.—It has been said that
the thought is repeated in οὐ γάρ μ' ἔτι |
βλέποντ' ἐσόψεσθ' αὖθις: but the latter is
a different statement, and a climax—‘Ye
will be able to serve me no more while I
live—nay, ye will no more see me alive.’
1437 μέθεσθε, sc. ἐμοῦ: cp. 838.

1439 The change of persons within
the verse (ἀντιλαβή) marks excitement:
cp. 652, 820, 1169.

1439 f. καὶ τίς: cp. 606.—προῦπτον,
since his father has prophesied the end
(1385 ff.): cp. on 1414.

1441 f. μὴ σύ γ', a caressing remon-
strance: so Eur. *Hec.* 405 (Polyxena to
her aged mother) βούλει πεσεῖν πρὸς
οὐδας;...μὴ σύ γ'. οὐ γὰρ ἀξιον: *Phoen.*
531 (Locasta to her son Eteocles) τί τῆς
κακίστης δαιμόνων ἐφίεσαι | φιλοτιμίας, παῖς;
μὴ σύ γ'. δόκος η θεός. But μὴ μοι σύ
(*Med.* 964) repels.—Δ μὴ δεῖ: cp. 73.

1443 f. εἰ...στερηθῶ, an epic use some-
times admitted by the Attic poets: see on
O. T. 198.—ταῦτα δ', ‘Nay, these things
rest with Fortune, that they should be either
thus or otherwise’ (that I should die, or
survive). **ταῦτα**, nomin.: φῦναι, epexeget.
infin.: for this δέ in reply (modifying or
correcting the last speaker’s statement),
see on *O. T.* 379. ἐν τῷ δ, dependent on:
see on 247.—φῦναι has been needlessly
suspected. Here, with adv., it is merely
equivalent to the intrans. ἔχειν, as else-
where in poetry it is sometimes little more
than εἶναι. *El.* 860 πᾶσι θνατοῖς ἔφη μόρος.
Cp. Aesch. *P. V.* 511 οὐ ταῦτα ταύτη
μοῖρά πω τελεσθόρος | κράναι πέπρωται.

Now, release me,—and farewell; for nevermore shall ye behold me living.

AN. Woe is me! Po. Mourn not for me. AN. And who would not bewail thee, brother, who thus art hurrying to death foreseen?

Po. If 'tis fate, I must die. AN. Nay, nay,—hear my pleading!

Po. Plead not amiss. AN. Then woe is me, indeed, if I must lose thee! Po. Nay, that rests with Fortune,—that end or another.—For you twain, at least, I pray the gods that ye never meet with ill; for in all men's eyes ye are unworthy to suffer.

[Exit, on spectators' left.]

CH. Behold, new ills have newly come, in our hearing, Kommos.

1st
strophe.

Sehrwald: *βῆναι* Papageorgius.—*σφῶν* MSS.: *σφῶ* Elms., and so most of the recent edd. **1445** κακῶν] κακὸν T, Farn., on the conject. of Triclinius. **1447 ff.** νέα τάδε νεθέν *ἡλθέ μοι* | βαρύποτμα κακά | παρ' ἀλαοῦ ξένου L and the other MSS., except the Triclinius (T, Farn.), which have *παρά γ' ἀλαοῦ*, a conjecture by which Triclinius sought to restore the metre. In order to make these vv. agree with the antistr. (1463 f. κτύτως ἄφαρος ὅδε διέβολος· ἐς δ' ἄκρων), Hermann inserted νέα before βαρύποτμα. On the other hand J. H. H. Schmidt adds nothing here (placing βαρύποτμα after κακά), and in 1463 deletes ὅδε.

For *καλ...καλ*, instead of *ἢ...ἢ*, cp. 488.

The MS. *σφῶν* is better than *σφῶ*, to which some edd., following Elmsley, have needlessly changed it. ‘*For you two my prayer is—that ye ne'er meet with ills.*’ The contrast between his own case and theirs is thus more impressively marked than it would be by the acc. (‘my prayer is that you two ne'er meet with ills’). For the dat. of the person in whose interest the prayer is made, cp. *O. T.* 269, *Ph.* 1019, *Ai.* 392. For *ἄρωμαι* in a good sense cp. *Tr.* 48, *Ai.* 509, *Il.* 9, 240, *Her.* 1. 132 (*ἔωντά...ἄρωμαθαι* *ἄγαθα*).

1446 πάσιν, ethic dat., ‘in the sight of all’: cp. 810 n.

1447—1499 Kommos. 1st strope 1447—1456 = 1st antistr. 1462—1471: 2nd str. 1477—1485 = 2nd antistr. 1491—1499. Each strope is separated from the next by five trimeters, spoken by Oed. and Ant. At the close of the 2nd antistrophe Theseus enters, and he also has five trimeters. See Metrical Analysis.

The dramatic purpose is to divide the two great scenes of the fourth *ἐπεισόδιον* (1249—1555). Sophocles here shows himself a master of stage-effect in the highest sense. This momentary pause in the

action gives a wonderful impressiveness to the sudden signal from heaven (1456).

1447 ff. νέα τάδε...κυγχάνει. Two views are admissible: I prefer that which is here placed first. (1) *ἡλθέ μοι* = ‘I have seen come,’ not, ‘have come *on* me,’ μοι being ethic dative (81). The Chorus alludes to the doom pronounced on Polyneices and his brother. ‘Here are new ills which I have seen come from the blind stranger,—unless perchance, Fate is finding fulfilment.’ Oedipus has often spoken of the fate which pursues his race (964 etc.), and the Chorus correct their first phrase by surmising that haply this fate, not Oedipus, is the real agent of the doom on the brothers. The schol. took *ἡλθέ μοι* as a foreboding of the Chorus that they might be *involved* in these alien ills: but μοι seems merely to express sympathy.

(2) Others suppose that a low rumbling of thunder was heard immediately after the exit of Polyneices, and that *ἔκτυπτεν αἰθήρ* in 1456 merely marks the first *loud* sound. νέα τάδε...κακά are then the evils which the Chorus forebode from the *incipient* thunder: *ἡλθέ μοι* = ‘have come upon me.’ *εἰ τι μόιρα μη κυγχάνει* is then taken either as before, or thus:—‘if haply *his end* is not coming upon him.’

2 κακὰ βαρύποτμα παρ' ἀλαοῦ ξένου,

3 εἴ τι μοῖρα μὴ κυγχάνει.

1450

4 *ματᾶν γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.

5 ὄρâ ὄρâ ταῦτ' ἀεὶ χρόνος, *στρέφων μὲν ἔτερα,

6 τα δὲ παρ' ἡμαρ αὐθίς αὔξων ἄνω.

1455

7 ἔκτυπεν αἰθήρ, ὁ Ζεῦ.

OI. ὁ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;

AN. πάτερ, τί δ' ἔστι ταξίωμ' ἐφ' ὁ καλεῖς;

OI. Διὸς πτερωτὸς ἥδε μ' αὐτίκ' ἀξεται
βροντὴ πρὸς Ἀιδην. ἀλλὰ πέμψαθ' ὡς τάχος.

1460

1450 κιχάνη I, made from τυγχάνῃ either by the first hand or (as I rather think) by S. κιχάνη B, T, F, Farn., Vat.: κιχάνει A, R, L²: κιγχάνη Hermann: κιγχάνη Wecklein. **1451** ματᾶν Heimsoeth (as Blaydes also conjectured): μάτην MSS.

1453 ὄρâ ὄρâ MSS.: ὄρâ δ', ὄρâ Bergk.—ταῦτ'] πάντ' Dindorf.

1454 ἐπει μὲν

To this view we may object:—(a) It is much more natural to suppose that the beginning of the thunder is denoted by ἔκτυπεν. Each step in the crescendo of the thunder is marked by words of the Chorus: a second, and louder, peal comes at 1462, a third at 1476. The whole effect of the passage depends on the moralising of the Chorus (1451 ff.) being interrupted by the sudden crash at 1456. (b) After the exit of Polyneices, we naturally expect from the Chorus some comment on the father's curse and the son's doom. (c) If νέα κακὰ meant 'new ills' brought on the Chorus by Oed., the language would rather imply that they had suffered something else from him before,—which is not the case.

νέοθεν strengthens νέα, and might mean, 'from a new occasion' (the visit of Polyneices); but it seems more probable that the poet used it merely in the sense of 'newly' (lit., 'from a recent moment'); schol. νεωστὶ. For the form cp. II. 7. 97 λάβη τάδε γ' ἔσσεται αἰνόθεν αἰνός, 'with horrors of horrors'; ib. 39 οἴθεν οἶος, 'singly and alone.'—εἴ τι μοῖρα μὴ κυγχάνει: for τι= 'perchance', cp. O. T. 124 (n.): the formula εἴ τι μῆ is used in noticing an alternative which occurs to one as an afterthought, ib. 969.—κιγχάνει 'is overtaking' (its victims), the acc. being understood, as II. 17. 671 πᾶσιν γὰρ ἑτοταρο μελιχος εἶναι | ζώσ εἴν. νῦν αὖ θάνατος καὶ μοῖρα κιγχάνει. (The full constr.,

22. 303 νῦν αὖτε με μοῖρα κιγχάνει.) So II. 451 φθῆ σε τέλος θανάτοιο κιχήμενον. Wecklein (who reads κιγχάνη) understands, 'unless fate prevent them' (τὰ κακά),—as if it were a hope that the curse on the brothers might not be fulfilled. This surely strains the sense of the verb.

1451 f. ματᾶν. The MS. μάτην seems plainly corrupt. The sense is: 'for I cannot say that any decree of deities is in vain': i.e. μάτην must stand for μάταιον εἶναι. Isocr. or. 4 § 5 has ἦστ' ἥδη μάτην εἶναι τὸ μεμνθαῖ περὶ τούτων (=μάταιον): but that does not justify the use of the adv. alone here. Nor can it go with φράσαι. For ματᾶν cp. Aesch. Eum. 142 ἰδώμεθ' εἴ τι τοῦδε φρούμιον ματᾶ, 'is in vain'.—ἀξίωμα prop., 'what one thinks right'; here, 'decree', 'ordinance'; in 1459 'request'. Cp. Dem. or. 18 § 210 τὰ τῶν προγόνων ἀξιώματα, their political maxims.—φράσαι: cp. Aesch. Ch. 591 πτανά τε καὶ πεδοβάμον ἄν διερούντων | αἰγίδων φράσαι κέτον.—These words are a comment on the last. Perchance it is Fate that is being fulfilled; for a heaven-appointed fate never fails of fulfilment.

1453 f. ὄρâ. The hiatus is easily avoided by δ' (Bergk), but, though somewhat harsh, is excused by the slight pause. ταῦτ'=ἀξιώματα δαιμόνων. With στρέφον (for the corrupt ἔτει), the sense is:—'Watchful, ever watchful of these divine decrees is Time,—overthrowing some fortunes, and the next day, again,

from the sightless stranger,—ills fraught with a heavy doom; unless, perchance, Fate is finding its goal. For 'tis not mine to say that a decree of Heaven is ever vain: watchful, aye watchful of those decrees is Time, overthrowing some fortunes, and on the morrow lifting others, again, to honour.—Hark that sound in the sky!—Zeus defend us!

[*Thunder is heard.*

OE. My children, my children! If there be any man to send, would that some one would fetch hither the peerless Theseus!

AN. And what, father, is the aim of thy summons?

OE. This winged thunder of Zeus will lead me anon to Hades: nay, send, and tarry not. [A second peal is heard.

ἔτερα MSS. (ἔτερα made from ἔτέρα in L and others). For ἐπει, Hartung conject. στρέφων: Wecklein, ἐπέχων: Meineke, ἐφεις. 1455 τάδε πήματ' αὐτὸς αὐξῶν ἀνώ MSS. For τάδε πήματ', B and Vat. have τάδ' ἐπ' ημαρ'. The schol. having πολλὰ μὲν αὐξῶν παρ' ημαρ, Canter corrected τάδε πήματ' to τὰ δὲ παρ' ημαρ.

exalting others on high.' Cp. Eur. fr. 424, μὲν ἡμέρα | τὰ μὲν καθεῖλεν ὑψθεν, τὰ δὲ ἦρ ἄνω.—ὅρδ, as Ph. 843 τάδε μὲν θεὸς ὄψεται, 'will look to' this. Time is the vigilant minister of Fate. The mighty are humbled (as the Labdacidae have been); the lowly, again, are exalted. The last words contain an unconscious hint that the sufferings of Oedipus are well-nigh finished, and that honour is coming to him. At that instant, the thunder is heard.

The ms. words ἐπει μὲν ἔτερα...ἄνω are thus paraphrased by the schol.: πολλὰ μὲν αὐξῶν παρ' ημαρ, πολλὰ δὲ εἰς τὸ ἔμπαλον τρέπων. This makes it certain that, instead of ἐπει, the schol. had some participle, as the form of the sentence plainly requires. For στρέφων cp. Eur. fr. 540 φεῦ, τὰ τῶν εὐδαιμονῶν τῶν τάχα στρέφει θεός. Soph. Tr. 116 τὸν Καδυγενῆ | στρέφει, τὸ δὲ αὐξεῖ βίόν | πολύπονον, the troubles of his life now bring reverse, now glory, to Heracles. This was a poetical use of στρέφω, which the schol.'s words εἰς τὸ ἔμπαλον τρέπων were meant to explain. τρέπω itself was not used alone as=ἀντρέπω, though often in phrases with that sense: cp. the frag. of a satyric drama (Aesch. fr. 304)—of a domesticated pig—ἡ πολλὰ γένεν δόμουσιν εἴργασται κακά, | δονοῦστα καὶ τρέπουσα τύρβ' ἄνω κάτω. Wecklein's ἐπέχων ('checking,' 'arresting') would agree more closely with the metre of the antistrophe as

given by the MSS. (see on 1469). But στρέφων requires only the slightest change there, and is metrically preferable on other grounds (see Metrical Analysis): it is also a better contrast to αὔξων.—The ms. ἐτεί μὲν is untranslatable. It has been explained as (1) 'sometimes'=οὐτὲ μέν: (2) by an ellipse of a verb, as ἔδωκεν (Hermann). Neither is possible.

1456 ἔκτυπεν, the epic aor., only here in Attic: elsewhere ἔκτύπησα.

1457 f. πῶς ἄν: cp. on 1100.—εἰ τις ἔντοπος,—other, that is, than the Chorus: some one who could be sent on the errand. Cp. 70, 297.—δεῦρο...πόροι, cause him to come hither. πορεῖν, to give, is never found as=πορεύειν, to make to come (1476): and here the phrase is strictly a compressed one, 'enable me to speak to him, (by bringing him) hither.' But the associations of πόρος and πορεύειν have doubtless influenced it. Cp. El. 1267 εἰ σε θεός ἐπέρισσον | ἀμέτερα πρὸς μέλαρα.—Cp. Pind. Pyth. 3. 45 καὶ ρά νν Μάγνητι φέρων πόρει Κερταΐρῳ διδάξαι ('gave,' with the like notion as here of bringing to).—πάντ', adv.: Ait. 911 δ πάντα κωφός: O. T. 475 n.

1459 τις, after the voc.: cp. 507.—τάξιον: see on 1451.

1460 f. πτερωτός: Verg. Aen. 5. 319 et ventis et fulminis ocior alis.—ἄξεται: the fut. midd. here merely=ἄξει, for 'cause me to be led' would be strained. In Od. 21. 322 οὖ τι σε τνδ' ἀξεσθαι

- ἀντ. α. ΧΟ. μέγας, ἵδε, μάλ’ ὅδ’ ἐρείπεται
 2 κτύπος ἄφατος διόβολος· ἐσ δ’ ἄκραν
 3 δεῖμ’ ὑπῆλθε κρατὸς φόβαν. 1465
 4 ἔπτηξα θυμόν· οὐρανία γὰρ ἀστραπὴ φλέγει πάλιν.
 5 τί μάν ἀφῆσει τέλος; *δέδοικα δ· οὐ γὰρ ἄλιον
 6 ἀφορμῷ ποτ’ οὐδὲ ἀνευ ἔνυμφορᾶς. 1470
 7 ὁ μέγας αἰθήρ, ὁ Ζεῦ.

ΟΙ. ὁ παῖδες, ἥκει τῷδ’ ἐπ’ ἀνδρὶ θέσφατος
 βίου τελευτή, κούκέτ’ ἔστ’ ἀποστροφή.

ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙ. καλῶς κάτοιδ· ἀλλ’ ὡς τάχιστά μοι μολὼν
 ἄνακτα χώρας τῆσδε τις πορευσάτω. 1475

1462 ἵδε μάλα μέγας ἐρίπεται (*sic!*) | κτύπος ἄφατος ὅδε | διόβολος ἐσ δ’ ἄκραν | L. The words μάλα μέγας are written (by S?) in an erasure of some five letters. The first hand had perh. written μέγας, omitting μάλα : and so Hartung reads, omitting νέα in the strophe, v. 1447. Nauck, κτύπος ὅδη μέγας ἐρείπεται | διόβολος ἄφατος· ἐσ δ’ ἄκραν = νέα τάδε νεόθεν ἥλυθεν | βαρύποτομα παρ’ ἀλαῦ ξένου (omitting κακά). Hermann altered ὅδη διόβολος to ὅδε γε διόβολος ('duplex fragor'). I have corrected the order of the words: see comment. **1466** οὐρανία mss.: Elms. conject. οὐρά: Bothe, οὐρανοῦ: Meineke, αἰθρία: Wecklein, ἀργία: Bergk, ὀμβρία.

1468 ἀφῆσ L first hand (ἀφ’ ἦσ S, with ἀφῆσει written above): ἀφῆσει the other

οὕμεθ' ('wed thee'), the midd. has its proper special force: cp. *ib.* 214. In Eur. *Hipp.* 625 it is doubtful. In Aesch. *Ag.* 1632 etc. it is passive.

1462 f. While the MS. words ιδε μάλα μέγας ἐρείπεται correspond with the first verse of the strophe (1447), the second verse here exceeds its strophic counterpart by ~. Hermann supplied νέα in the strophe: Heinrich Schmidt omits ὅδε here. We need not do either. The erasure in L at μάλα μέγας shows that some disturbance had occurred ; and this may have concerned the order of words. If we write μέγας, ιδε, μάλ’ ὅδ’ ἐρείπεται|κτύπος ἄφατος διόβολος, we get an exact correspondence, without either adding to the strophe or taking from the antistrophe. ἐρείπεται, *ruit* (cp. *Ai.* 309 n.) ; the very sky seems to come down with the crash : so Valerius Flaccus 8. 334 *ruina poli* of thunder.—κτύπος...διόβολος, the noise of a bolt hurled by Zeus: cp. on 710 αὐχημα...εὐπτον. —ἄκραν, the tips, not the roots: cp. 1624.

1466 ἔπτηξα, aor. referring to a

moment just past, where we should ordinarily use the pres.: *Ai.* 693 ἔφρετος. Cp. *O. T.* 337 n.—θυμόν, acc. of part affected.

οὐρανία: schol. ἀντὶ τοῦ ταχεῖα. This seems to be merely a marginal note by the 'diorthotes' of L, not one of the ancient scholia which he copied into the MS.: and I doubt whether it points to a different reading. Rather, probably, it means that the writer took οὐρανία as = 'rushing from the sky.' Heinrich Schmidt defends οὐρανία as ~: others deny that such a synesis is possible. But in Aesch. *Th.* 288 *καρδία* answers metrically to ἔχθροις (305); in his *Suppl.* 71 *καρδία*=the last two syllables of *στυγοῦντες* (80); and *ib.* 799 *καρδία*=the first two of *γαιόσχε* (816). Dindorf cuts the knot in all these places by adopting *κάρξα*, an Aeolic form mentioned in *Etym. M.* 407. 21,—surely a most improbable remedy. It is more reasonable to infer that so easy a synesis as that of *ια* was sometimes allowed in the lyrics of Attic drama. Elmsley's οὐρία (suggested

CH. Hark! With louder noise it crashes down, unutterable, hurled by Zeus! The hair of my head stands up for fear, my soul is sore dismayed; for again the lightning flashes in the sky. Oh, to what event will it give birth? I am afraid, for never in vain doth it rush forth, or without grave issue, O thou dread sky! O Zeus!

OE. Daughters, his destined end hath come upon your sire; he can turn his face from it no more.

AN. How knowest thou? What sign hath told thee this?

OE. I know it well.—But let some one go, I pray you, with all speed, and bring hither the lord of this realm. [Another peal.]

MSS. F. W. Schmidt conject. τί μάν ἀθρήσω τέλος (and so Nauck): Wecklein, τί μάν καθέξει τέλος; For τέλος, Abresch conj. βέλος. **1469** δέδεια τόδ' L: δέδια τόδ' most of the other MSS.: δέδνα δ' T, Farn.: δέδουκα δ' Nauck. **1470** ἀφορμᾶ L first hand: *i* was added by S, who also indicated the *v. l. ἐφορμᾶ* by writing *e* above *ā*.—οὐδὲ ὄνει MSS.: οὐδὲ ὄνει Heath. **1472** τῷδ' ἐπ' ἀνδρὶ MSS.: Elms. conject. τῷδε τάνδρι. **1474** This *v.* and *v.* 1488 are given to the Chorus by the MSS., but to Antigone by Turnebus in his appendix.—πῶς οἰσθα; τῷ δὲ συμβαλὼν ἔχεις; L, F: τοῦτο is inserted after τῷ δὲ by A, R, L²; after οἰσθα by B, T, Vat., Farn. (and so Blaydes): Dindorf omits τοῦτο, and adds πάτερ after ἔχεις.

by the schol.'s *ταχεῖα*) is unsuitable here. From Hesych. ἄργος: λευκός, *ταχύς*, Wecklein suggests *ἄργιλα*, comparing the Homeric *ἄργητα κερανῶν*. If any change were needed, I should prefer *οὐρανῷ*.

1468 τί...ἀφῆσει τέλος; ‘what end (event) will (the lightning) bring forth?’ For *ἀφέναι* as = ‘to emit,’ ‘produce from one's self,’ cp. Arist. *Hist. An.* 6. 14 *ἀφίσαι τὸ κύημα, ... τῆς θηλείας ἀφείσης τὸ φόνον*. This use, which was common, suggests how the word might be figuratively said of the storm *giving birth* to some disastrous issue. We need not, then, seek a correction (as *ἐφῆσει* or *ἐφῆξει*). *μάν*, ‘verily,’ here nearly=an exclamation, such as ‘ah!’ Cp. on 182.

1469 L has δέδεια τόδ', which might easily have grown out of δέδουκα δ' (Nauck). The latter is recommended by metre, giving an exact correspondence if in 1454 we read *στρέψων*: cp. on 1453 f. With δέδια τόδ' it is necessary to suppose a very improbable resolution of – into —; see Metrical Analysis.

1470 f. ἀφορμᾶ, sc. ἡ ἀστραπή, ‘rushes forth’ (from the sky)—better here than the *v. l. ἐφορμᾶ*.—ξυμφορᾶς, not definitely ‘misfortune,’ but rather, more generally, ‘grave issue.’ The thought is merely

that something momentous always follows such a storm. Cp. O. T. 44 *τὰς ξυμφορᾶς ... τῶν Βούλευμάτων*, the issues or effects of counsels.

1471 ὁ μέγας αἰθήρ is a cry, rather than an address like ὁ Ζεύς: yet in Aesch. P. V. 88, in a direct address, we have ὁ δος αἰθήρ, followed by the voc. *παμμῆτρό τε γῆ*.

1472 ήκει τῷδ' ἐπ' ἀνδρὶ. We may render the prep. ‘upon’ me, but properly it is rather ‘against’ me;—the doom, from which there is no *ἀποτροφή*, advances to take him. Cp. O. T. 509 *ἐπ' αὐτῷ πτερόσσος* ἥλθε κόρα. (Not, ‘in my case,’ as *ib.* 829.) The conjecture τῷδε τάνδρι is needless, and impairs the solemnity of the words.

1474 συμβαλὼν ἔχεις (cp. 817, 1140), hast inferred, a freq. sense of the act. in Attic: Her. in this sense prefers the midd. As ὁ παιδες (1472) evidently means the daughters, this *v.* is rightly given to Antigone; but her question reminds us that she, and she only, had heard Oed. speak of the signs which should announce his end (95).

1475 μοι, ethic dat., ‘I pray you’: cp. O. T. 1512 *τοῦτον εὐχερθέ μοι*, ‘I would have this to be your prayer.’

- στρ. β'. ΧΟ. ἔα, ἵδον μάλ' αὐθίς ἀμφίσταται
 2 διαπρύσιος ὅτοβος.
 3 Ἰλαος, ὡ δαίμων, Ἰλαος, εἴ τι γὰ
 4 ματέρι τυγχάνεις ἀφεγγὲς φέρων. 1480
 5 ἐναισίον δὲ *σοῦ τύχοιμι, μηδ' ἄλαστον ἄνδρ' ἵδων
 6 ἀκέρδῃ χάριν μετάσχοιμι πως.
 7 Ζεῦ ἄνα, σοὶ φωνῶ.
- OI. ἀρ̄ ἐγγὺς ἀνήρ; ἀρ̄ ἔτ' ἐμψύχου, τέκνα, 1486
 κυκῆσται μου καὶ κατορθοῦντος φρένα;
 AN. τί δὲ ἀν θέλοις τὸ πιστὸν ἐμψύναι φρενί;
 OI. ἀνθ' ὧν ἐπασχον εὖ, τελεσφόρον χάριν
 δοῦναι σφιν, ἥνπερ τυγχάνων ὑπεσχόμην. 1490

1477 ἔα bis in MSS.: J. H. H. Schmidt deletes the second ἔα, following Bothe and Seidler. **1479 f.** Ἰλαος, ὡ δαίμων, Ἰλαος L: ὡ δαίμον most of the other MSS.: ὡ δαίμων, with o written above, R. **1481** ἀφεγγὲς A, L²: ἀφεγγὲς L, with most MSS. **1482 f.** ἐναισίω T, Farn.: ἐν αἰσίῳ δὲ συντύχοι μοι Vat.: ἐναισίον δὲ συντύχοιμι the other MSS.: σοῦ τύχοιμι Cobet.

1477 f. ἔα is the cry of one startled by a sight or sound (Aesch. *P. V.* 298 ἔα· τί χρῆμα λενσών);: only here in Soph.—μάλ' αὐθίς, 'again, and loudly': *El.* 1410 ἵδον μάλ' αὖ θροεῖ τις.—ἀμφίσταται, because the peals of thunder, now at their loudest, seem to be around them on every side. Cp. *Od.* 6. 122 ὥστε με κουράων ἀμφίλυθε θῆλυς ἀὔτῃ: *so περὶ...ἥλυνθ' ιοὴν φόρμιγγος* (17. 261), *δόσμα περιβαίνει βοῆς* (*Ant.* 1209): but the phrase here is more vigorous, suggesting the image of a threatening foe.—διαπρύσιος, as with κέλαδος, Eur. *Hel.* 1308; δλολυγα, *Hom. Hymn.* 4. 19: in Homer only as adv., ἥντεν δὲ διαπρύσον (*Il.* 8. 227): properly, 'going through' the ear, 'piercing,' like τορός, διατόρος.

1480 f. For ὡ δαίμων cp. on 185.—*Ἰλαος* (*sc. Ισθί*), as usually in Homer, etc., though *Ἰλαος* also occurs (as *Il.* 1. 583, *Hymn.* 5. 204, Hes. *Op.* 340, Aesch. *Eum.* 1040).

1481 f. γὰ ματέρι, Attica : cp. 707 ματροπόδει τῷδε. Plat. *Keph.* 414 Ε δεῖ ὡς περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἐν ᾗ εἰσὶ βουλεύεσθαι.—ἀφεγγὲς, gloomy as the thunder-cloud.

1482 σοῦ τύχοιμι is a certain correction. With ἐναισίω (or -ον)...συντύχοιμι we must still understand *sot* (or *sot*); for the version, 'may I meet with a righteous

man, gives a sense which is intolerably weak here.

ἄλαστον ἄνδρ', Oedipus. With Homer, this adj. is always the epithet of πένθος or ἄχος, except in *Il.* 22. 261 (Achilles), 'Ἐκτόρ, μή μοι, ἄλαστε, συνημοσύνας ἀγρένε, 'Wretch, prate not to me of covenants,'—usu. taken as='thou whom I cannot forget (or forgive)', though others render 'madman' (as if connecting the word with the rt of ἀλύω). It is simplest to suppose that the epithet of the *act* (537, 1672) is transferred to the *agent*,—the doer of ἄλαστα being called ἄλαστος in the general sense of 'wretch,' 'accursed one.'—ἴδων, since, in the old Greek belief, even casual association with a polluted man was perilous: Antiph. or. 5 § 82 πολλοὶ ήδη ἀνθρωποι μὴ καθαροὶ χείρας ἡ ἄλλο τι μίασμα ἔχοντες συνεισάντες εἰς τὸ πλοῖον συναπάλεσαν μετὰ τῆς αὐτῶν ψυχῆς τοὺς ὄστις διακειμένους τὰ πρὸς τοὺς θεούς. Cp. Aesch. *Th.* 597 ff., Eur. *El.* 1354, Xen. *Cyr.* 8. 1. 25, Hor. *Carm.* 3. 2. 26.

1484 ἀκέρδῃ χάριν μετάσχ., have for my portion an unprofitable recompence (in return for the sympathy shown to Oed.); cp. Aesch. *P. V.* 544 ἀχαρις χάρις ('a thankless favour'), Soph. *Ai.* 665 ἀώρα δῶρα. Pind. *O.* 1. 54 ἀκέρδεια=disaster (with a similar euphemism).

CH. Ha! Listen! Once again that piercing thunder-voice ^{2nd} strophe.
is around us! Be merciful, O thou god, be merciful, if thou art
bringing aught of gloom for the land our mother! Gracious
may I find thee, nor, because I have looked on a man accurst,
have some meed, not of blessing, for my portion! O Zeus our
lord, to thee I cry!

OE. Is the man near? Will he find me still alive, children,
and master of my mind?

AN. And what is the pledge which thou wouldest have fixed
in thy mind?

OE. In return for his benefits, I would duly give him the
requital promised when I received them.

1488 ἐμφῦναι φρενί MSS.: ἐμφῦσαι φρενί Hermann: ἐμφῦναι ξένω Wunder: ἐμφῆναι Nauck, bracketing φρενί, and approving ξένω. (He once proposed φίλω, or φράσον.)

1490 τυγχάνων] Wecklein conject. ἐμφανεῖν: Blaydes, ἀρτίως.

—In the verb, μετά here=‘along with Oedipus,’ ‘as my share in his curse’: χάριν is acc., not gen., because it denotes the share, not the thing shared. μετέχω takes (1) gen. of thing shared, (2) acc. of share, (3) dat. of partner: but when (3) is present, (2) is usu. absent, unless equality is affirmed or denied, as Xen. *Cyr.* 7. 2. 28 εὐφροσύνων πασῶν ἐμοὶ τὸ ἴσον μετέχε. *Hiero* 2. 7 τούτου (τοῦ κακοῦ) πλείστων μέρος οἱ τύραννοι μετέχουσιν. In Ar. *Pl.* 1144 οὐ γάρ μετέχεις τὰς ίσας πληγὰς ἐμοι, the dat. depends on ίσας, not on the verb: ‘you did not get for your share the same number of blows as I.’ (Cp. Dein. or. 1 § 54 τὸ πέμπτον μέρος οὐ μετείληφε τῶν ψήφων.) The peculiarity here is only in the use of the acc. alone, without a gen. (as τῆς ἀράς).

1487 κιχήσεται with gen., on the analogy of τυγχάνειν. Elsewhere κιχάνω always governs acc. We might take ἐμψύχου...μον (sc. ὄντος, cp. 83) καὶ κατορθώντος as gen. absol., but this is less probable.—κατορθώντος intrans., φρένα acc. of respect: cp. ἐξ ὅρῆς φρενός, *O. T.* 528. The *intrans.* κατορθώντος, =‘to succeed’ (Thuc. 6. 12 ἡ κατορθώσατας,...ἢ πτασσατας), but also ‘to be right or correct,’ as Plat. *Legg.* 654 C διὸ τὴ μὲν φωνὴ καὶ τῷ σώματι μὴ πάνυ δυνατὸς ἢ κατορθῶν (in song and dance). The *transitive* κατορθώντος=‘to bring anything to a successful end’ (though, in such cases, the acc. might often be one of respect, and the verb intrans.), or ‘to make one successful’ (*El.* 416).

1488 ἐμφῦναι φρενί. Schol.: τί τὸ πιστὸν θέλεις ἐμβαλεῖν τὴν φρενί ἐκείνου, τὴν τοῦ Θησέως δηλονότι; ἀντὶ τοῦ, τί βούλεις πιθανὸν ἀνακοινώσασθαι τῷ Θησεῖ; This proves that φρενί is at least as old as the ancient scholia in L, and also that the schol. had either ἐμφῦναι, or, as Herm. infers from ἐμβαλεῖν, ἐμφῦσαι. Many recent critics have held that φρενί has come in from 1487. So far as the mere repetition is an argument, we must be cautious in applying it: cp. 70f., and n. on 554. The sense must be either:—‘And what is the pledge which thou wouldest have fixed (1) in his mind?’—i.e. ‘What is it that thou wouldest tell him in confidence, under his pledge of secrecy?’—or else (2) ‘in thy mind?’—i.e. ‘what promise wouldest thou obtain from him before death?’ Here (2) is recommended by the fact that the φρῆν is then the same in both vv. Nor is the reply of Oed. (1489) inconsistent with it; since the fulfilment of his promise (580) to Theseus involves a pledge from Theseus to keep the secret (1530). It is, of course, possible that Soph. wrote ἐμφῆναι ξένω, or the like: but the vulgate is at least defensible.

1489 f. For the pause in sense after εὖ, cp. 52, 288, 610, *El.* 1036, Aesch. *Eum.* 87.—τελεσφόρον χάριν, a requital (1484) fraught with fulfilment (of my promise).

σφῖν is most naturally taken here, with the schol., as=ἀντῷ, seeing that vv. 1486 f. refer to Theseus alone; though it is tenable as=αὐτοῖς, i.e. Theseus and his

ἀντ. β'. ΧΟ. ἵω ἵω, παῖ, βᾶθι, βᾶθ', εἴτ' ἄκρα

2 *περὶ γύναλ' ἐναλίῳ

3 Ποσειδωνίῳ θεῷ τυγχάνεις

4 βούθυτον ἔστιαν ἀγίζων, ἵκοῦ.

I495

5 ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ

6 δικαίαν χάριν παρασχεῖν παθών.

7 <σπεῦσον,> ἄϊσσ', ὥναξ.

ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ηχεῖται κτύπος,

I500

σαφῆς μὲν *ἀστῶν, ἐμφανῆς δὲ τοῦ ξένου;

μή τις Διὸς κεραυνός, ή τις ὁμβρία

χάλαξ' ἐπιρράξασα; πάντα γὰρ θεοῦ

τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

1491 ff. *ἵω* only once in MSS.: the second *ἵω* was added by Herm. The passage is very corrupt in L:—*ἵω παῖ | βᾶθι βᾶθ' εἴτ' ἄκραν | ἐπιγύναλον* (here space is left for about eight letters, but nothing is erased) *ἐναλίῳ | ποσειδωνίῳ θεῷ τυγχάνεις | βούθυτον ἔστιαν ἀγίζων· ἵκοῦ |* All MSS. have *εἴτ' ἄκραν*, except Vat., which has *ἐπ'* *ἄκραν*: and all have *ἐπιγύναλον* or else *ἐπὶ γύναλον*. Most of them agree with L in *ποσειδωνίῳ*: but R has *ποσειδωνίῳ*, Vat. *ποσειδωνίῳ*. In L, S has written *ἀγίζων* over *ἀγιάζων*: F has *ἀγιάζων*: A, R, L² *ἀγίζων*: B, T, Vat., Farn. *αἰγίζων*. See comment.

people. The evidence for **σφίν** as dat. sing. is slender; but in *Hom. Hymn.* 19. 19 *σὺν δέ σφιν* ought to mean *σὺν Πανί*, and in *Hymn.* 30. 9 we have *βρίθει μὲν σφίν ἔρουρις φερέστιος, ηδὲ καὶ ἄγροις | κτήνεσιν εὐθηνεῖ, οίκος δὲ ἐπιτίταται ἐσθλῶν*, where **σφίν** should refer to *ὁ δὲ θλῶν* shortly before, and the subject to *εὐθηνεῖ* seems clearly to be *the man*, not *ἔρουρα*. As to Aesch. *Pers.* 759, it is a case exactly parallel with ours here: i.e. **σφίν** would most naturally refer to Xerxes alone, but might refer to Xerxes and his advisers (*τοῖς προτρεψαμένους* schol.). In Pind. *Pyth.* 9. 116, again, **σφίν** might mean Antaeus and his family. Lycophron 1142 seems to have meant **σφίν** for *ἀντών*, as the schol. thought. On the whole, it appears unsafe to deny that poetry sometimes admitted the use.

τυγχάνων=ἢτε ἐτύγχανον (*ῶν γῆγος*), cp. 579 ff. The absol. use is made easier by *ἀνθ' ὧν ἐπασχον εὖ*.

1491—1495 εἴτ' ἄκρα...ἵκοῦ. On this corrupt passage, see Appendix. Reading *ἄκρα | περὶ γύναλ'* for *ἄκραν | ἐπὶ γύναλον*, I take the sense to be: 'or if (*εἴτ'*), in the furthest recesses of the glade, for the honour of the Poseidonian sea-god, thou art hallowing his altar with sacrifice, (yet) come.' The precinct of Poseidon

at Colonus was large enough for an ecclesia to be held within it (Thuc. 8. 67). It included the *ἄλσος* and *ναός* mentioned by Paus. I. 30 § 4. (See Introd.) The word *γύναλον*, 'a hollow,' was oft. used in the plur. of hollow ground, valleys, or dells: cp. Aesch. *Supp.* 550 *Ληδά τ' ἀγ γύναλα | καὶ δὲ δρόν Κλίκων*. It would apply to the depressions between the gentle eminences of this *στερνόχων χθονός* (691),—as e.g. between the two neighbouring knolls at Colonus (cp. 1600). *ἄκρα περὶ γύναλα* means that the altar of Poseidon is in the part of the large *τέμενος* furthest from the Chorus. When Theseus left the scene (1210), his purpose was to send the suppliant Polyneices from this same altar to Oedipus (cp. 1349). The Chorus surmise that Theseus may have stayed at the altar to complete his interrupted sacrifice (888).

In 1491 *εἴτ'* should perh. be *εἴγ'*, but is intelligible if we suppose the thought to be,—Come (if thou art near, and at leisure), —or if thou art sacrificing, nevertheless quit the altar, and come.—*βούθυτον* proleptic with *ἀγίζων*; to sacrifice on the altar *is* to 'hallow' it. Cp. Ar. *Av.* 1232 *μηλοσφαγεῖν τε βοουθύτοις ἐπ'* *ἐσχάρασι | κνισᾶν τ' ἀγνάσ*.—*ἔστιαν=*βωμός (888, 1158): Aesch. *Th.* 275 *μῆ-*

CH. What ho, my son, hither, come hither! Or if in the 2nd anti-glade's inmost recess, for the honour of the sea-god Poseidon, thou art hallowing his altar with sacrifice,—come thence! Worthy art thou in the stranger's sight, worthy are thy city and thy folk, that he should render a just recompense for benefits. Haste, come quickly, O king!

Enter THESEUS, on the spectators' right.

TH. Wherefore once more rings forth a summons from you all,—from my people as clearly as from our guest? Can a thunderbolt from Zeus be the cause, or rushing hail in its fierce onset? All forebodings may find place, when the god sends such a storm.

1498 παθών] παθῶν L, with most MSS. words there is a defect of ~ (cp. v. 1485, Ζεῦ ἄνα, σοὶ φωνῶ). Hence *σπένσον* was supplied by Triclinius (T, Farn.), *ἀστον* by Engelmann. Gleditsch proposes *ἄσσεν* ννν, ḡσσ'. For παθών· ἀστον' Blaydes writes ἀνθ' ὥν ἔπατεν· ḡσσ'.

1500 κουδῆται F. W. Schmidt, who would delete v. 1501.—*ηγείται* B, T, Vat., Farn.: *οἰχεῖται* R: *ήχείται* the rest.

1501 ἀστῶν Reiske: *αὐτῶν* MSS.

λοισιν αἰμάσσοντας ἑστίας θεῶν.—Ποσειδῶνος θεῶν=Ποσειδῶνι, not really like ὁ Βάκχειος θεός (O. T. 1105), ‘the god of Βάκχοι’ (cp. 678), but somewhat similar to the Homeric βίη Ήρακληγεῖη, etc. Perhaps Ποσειδωνία (with ἑστίαν): cp. Pind. N. 6. 46 Ποσειδάνιον ὃν τέμενος.

1496 ἐπαξιοῦ: lit. ‘he deems thee, thy city, and thy friends worthy (of a recompense),—that he should make a due return, after receiving benefits.’ The constr. is of the same class as χρήσις στόμαρος (instead of στόμα) προσπικτασθαι (Eur. *Med.* 1399), i.e. the inf. is added epexegetically, outside of the construction with the principal verb (cp. 752 ἀρπάσαι, 1212 ξέων). This is, however, a peculiarly bold example, since we should have expected δυκαλας χάρτου. Against the conject. σοὶ καὶ πολίταις καὶ φίλοις, remark that the strophic v. (1482) has no spondee.

πόλισμα in Attic prose usu. implies a town of the *smaller* kind, as Thuc. 4. 109 (of Thracian tribes) κατὰ δὲ μικρὰ πολισματα οικόντοι. But Eur. *Med.* 771 has δότη καὶ πόλισμα Παλλάδος, ‘the town and stronghold of Pallas’ (Athens, *Bacch.* 919 πόλισμ' ἐπάστομος) (Thebes): so it is used of the grand Cloud-city (Ar. *Av.* 553, 1565): and Her. applies it to Ecbatana (1. 98).—παθῶν does not require us to supply anything: it is strictly, ‘for treatment received,’—χάριν sufficing to mark that this treatment was good. Cp. 1203.

1499 ἀστον' ὡναξ MSS. Before these words there is a defect of ~ (cp. v. 1485, Ζεῦ ἄνα, σοὶ φωνῶ). Hence *σπένσον* was supplied by Triclinius (T, Farn.), *ἀστον* by Engelmann. Gleditsch proposes *ἄσσεν* ννν, ḡσσ'. For παθών· ἀστον' Blaydes writes ἀνθ' ὥν ἔπατεν· ḡσσ'.

1500 κουδῆται

1500 f. αῦ: cp. 887.—*ήχεῖται* is probably pass., as we find *ήχω γένος*, *ήμων*, etc. (The midd. occurs in Pind. fr. 53. 18 ἀχέῖται Σεμέλαν...χοροί.)—*οὐαθῆς* would ordinarily have been repeated in the second clause (cp. 5); but the equivalent *ἔμφαντης* takes its place: cp. O. T. 54 ἄρξεις...κρατεῖς: *Ant.* 669 καλῶς...εῖ: also *EI.* 986 f.: *Ai.* 647, 1323. The two adjectives could not be contrasted.—*ἀστῶν* is a certain correction of *αὐτῶν*, which, as = ‘you yourselves,’ would be very awkward after *ήμῶν* and *κουδῆται*.

1502 ff. μή τις: ‘Can it be some thunderbolt of Zeus, or the rushing onset of some hail-storm (that has scared you)?’—*ἐξέπληξεν* ήμᾶς, or the like. Theseus must, of course, be supposed to have heard the thunder which was pealing a few moments before; the doubt implied by *μή* is merely as to whether the blunder is the cause of the summons.—*δύμβρια χαλάζα*, hail falling in a shower: cp. O. T. 1279 δύμβρος χαλάζης (n.).—*ἐπιρράξασα*, from *ἐπιρράσσω*, which is either (1) trans., ‘to dash one thing against another,’ as O. T. 1244 πτίλας...ἐπιρράξασ’, ‘having dashed the doors together’ at her back: or (2) intrans., as here, ‘to dash or burst on one’: so with dat. Diod. 15. 84 τοῖς Μαντινεῦσιν...ἐπέρραξεν, ‘he dashed upon’ them.

1504 τοιαῦτα: ‘for one might forebode anything when the god sends such a storm as this’ (on δισηματι see n. to

ΟΙ. ἀναξ, ποθοῦντι προύφανης, καὶ σοι θεῶν
τύχην τις ἐσθλὴν τῆσδε ἔθηκε τῆς ὁδοῦ.

1505

ΘΗ. τί δὲ ἔστιν, ὡς παῖ Δαιὸν, νέορτον αὖ;

ΟΙ. ροπὴ βίου μοι· καὶ σ' ἅπερ ξυνήνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.

ΘΗ. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ;

1510

ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
ψεύδοντες οὐδέν σημάτων προκειμένων.

ΘΗ. πῶς εἶπας, ὡς γεραιέ, δηλοῦσθαι τάδε;

ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλά τε
στράψαντα χειρὸς τῆς ἀνικήτου βέλη.

1515

ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὁρῶ
κοὺ ψεύδοφημα· χῶ τι χρὴ ποεῖν λέγε.

1506 τύχην τις ἐσθλὴν θῆκε τῆσδε τῆς ὁδοῦ MSS. (τίσ L): τῆσδε ἔθηκε τῆς ὁδοῦ Heath, and so most edd. since: ἵκε τῆσδε τῆς ὁδοῦ Reisig. **1510** ἐν τῷ δὲ κεῖσαι MSS.: Mekler conject. τῷ δὲ ἐκτέπεισαι: Blaydes, τῷ (or τῷ δὴ) πέποιθας: Wecklein, ἐν τῷ δὲ πίστις. **1512** σημάτων MSS.: σῆμα τῶν Dindorf. For προκειμένων

95):—a courteous way of hinting that their alarm was not unnatural.

1505 f. ποθοῦντι προύφανης: cp. O. T. 1356 θελοντεῖ κάμοι τοῦτ' ἀν ἦ, n. : Il. 12. 374 ἐπειγομένουσι δ' ἵκοντο.—καὶ σοι θεῶν: and some god (cp. 1100) hath ordained for thee the good fortune of this coming': τύχην...ὅδον, a fortune belonging to (connected with) it.—The Ms. θῆκε was a mere blunder caused by transposition. As to the occasional omission of the syllabic augment in tragic δῆθες, see on O. T. 1249. Cp. above, 974.

1508 f. ροπὴ βίου μοι, the turn of the scale (*momentum*) for my life,—the moment which is to bring it down to death. Cp. O. T. 961 σμικρὰ παλαιά σώματα εἰνάσει ροπῇ (where see n.): Eur. *Hiér.* 1162 Ἰππόλιτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος· | δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ροτῆς, 'but his life still hangs in the trembling scale.'

καὶ θέλω θανεῖν μὴ ψεύσας σε πόλιν
τε τήνδε (τούτων) ἅπερ ξυνήνεσα, and I wish to die without having defrauded thee and this city of the things on which I agreed.' For the constr. of ψεύσας cp. on 1145, and for the chief stress on the partic., 1038: for ξυνήν., Xen. *Cyr.* 4. 2. 47 ταῦτα συνήνουν, they agreed to these terms.

1510 ἐν τῷ δὲ κεῖσαι: usu. explained, 'And on what sign of thine end dost

thou rely?' But κεῖμαι ἐν τινι (see on 247)= 'to be situated in a person's power': an analogous use of κεῖμαι here would give us, 'on what sign doth thy fate depend?' In T. 82, however, we have ἐν οὐν ροτῇ τοιάδε κευτένα: and, if the text be sound, κεῖσαι has (I think) a like sense here: lit., 'at what sign of thy fate art thou in suspense?' The phrase is thus virtually equivalent to ἐν τινι ροτῇ κεῖται;—the τεκμήριον itself standing for the crisis which it marks. The phrase seems to me possible (for our poet), but slightly suspicious. We might conjecture καὶ τῷ πέπεισαι: cp. Eur. *Hel.* 1190 ἐννήνοις πεπεισμένη | στένεις δνέρποις. (To the obvious κείται σοῦ, σύν, or σολ...τεκμήριον, the objection is the phrase ἐν τῷ κεῖται.)

1511 f. αὐτοὶ with κήρυκες: the gods herald their own interposition in his fate. No μάντις, but Heaven itself, gives the warning. Cp. Bekker *Anecd.* 5. 14 αὐτοκήρυξ· ὁ μὴ δι' ἑτέρων ἀλλὰ δι' ἑαντοῦ κήρυκενων. Eur. *Suppł.* 589 (Theseus says that he will march on Thebes) αὐτὸς σιδηρὸν ὁξὺν ἐν χεροῖν ἔχων, | αὐτὸς τε κήρυξ.

ψεύδοντες οὐδέν σημάτων προκ., 'disappointing me in no way (οὐδέν adv., cp. 1145) of the signs appointed before-hand' (94); as Her. 2. 38 (of the Apis) εἰ καθαρὴ (ἢ γλωσσα) τῶν προκειμένων σημηῖων, the marks appointed by sacred

OE. King, welcome is thy presence; and 'tis some god that hath made for thee the good fortune of this coming.

TH. And what new thing hath now befallen, son of Laïus?

OE. My life hangs in the scale: and I fain would die guiltless of bad faith to thee and to this city, in respect of my pledges.

TH. And what sign of thy fate holds thee in suspense?

OE. The gods, their own heralds, bring me the tidings, with no failure in the signs appointed of old.

TH. What sayest thou are the signs of these things, old man?

OE. The thunder, peal on peal,—the lightning, flash on flash, hurled from the unconquered hand.

TH. Thou winnest my belief, for in much I find thee a prophet whose voice is not false;—then speak what must be done.

Nauck conject. πεπρωμένων.

Reiske conject. δηλοσίτι βρονταὶ κ.τ.λ.

1514 αἱ πολλαὶ L, F, L², R: αἱ πολλὰ the rest:

mss., except that L² has τ' ἀστράψαντα. στήψαντα Förster. **1515** στράψαντα Pierson: στρέψαντα φῆμα] ψευδόθυμα B, T, Vat., Farn., corrupted from ψευδόμυθα, itself a gloss on ψευδόφημα.—χρῆν L, B, F, Vat.: χρῆγ the rest.

law.—With the conjecture σῆμα τῶν, the sense is, ‘falsifying no sign of those appointed,’ a less usu. sense of ψεύδω, for which see *Ant.* 389 n.

1514 The usual order would be αἱ πολλὰ διατελεῖς βρονταὶ, ‘the long-continued thunders.’ But an adj. or partic. is sometimes thus placed after the subst., when the art. and an adv. (or adverbial phrase) stands before it: cp. *O. T.* 1245 τὸν ἥδη Δάιον πάλαι νεκρὸν = τὸν ἥδη πάλαι νεκρὸν Λ., the already long-dead L.: where see n.—πολλὰ=‘very,’ with the adj.: cp. *Ant.* 1046 χοὶ πολλὰ δενοὶ: *Ph.* 254 ὁ πόλλ’ ἔγώ μοχθρός: *El.* 1326 ὁ πλεῖστα μῶροι: *Il.* II. 557 πόλλ’ ἀέκων.—The answer is framed as if Theseus had said, πῶς δὲ σημεῖα ἐφάνη τῶνδε; If Reiske’s δηλοσίτον (which Wecklein receives) is to be admitted, we must view L’s αἱ πολλαὶ as a mere gloss suggested by διατελεῖς and conformed to τὰ πολλὰ τε. This, however, seems very improbable, since (a) the article τὰ with βέλη recommends the art. with βρονταὶ, and (b) the reiterated πολλὰ is effective.

1515 στράψαντα. στράψτω is not extant in classical Attic, but occurs in Apollonius Rhodius (2nd cent. B.C.) and Oppian (2nd cent. A.D.), also in an Orphic hymn

of uncertain date, and in the Anthology. In cases of this kind we should always recollect how incomplete is our knowledge of the classical Attic vocabulary, and allow for the likelihood that the learned Alexandrian poets had earlier warrant for this or that word which, as it happens, we cannot trace above them. (Cp. on ἀκόρεστας, 120.) With ἀστράπτω and στράπτω, cp. ἀστροπή and στεροπή, ἀσταίρω and σταίρω, ἀσταφίς and σταφίς, ἀστάχυς and στάχυς, and many other instances in which the longer form and the shorter both belong to the classical age.—στήψαντα (Forster) is much less forcible: the thought is of the lightning-flash breaking forth as a sign in the sky (φλέγει, 1466), rather than of its descent on earth: and this word would hardly have passed into the ms. στρέψαντα.—χειρὸς τῆς ἀν., gen. of point whence with στρ. (*O. T.* 152 Πυθῶνος...ἔβας) rather than possess. gen. with βέλη.

1516 f. θεοπίζονθ': as Oed. had predicted trouble from Thebes at a time when Theseus thought it impossible (66 ff.); Creon had fulfilled the prediction, and had even hinted at future war (1037).—ψευδόφημα: cp. *O. T.* 723 φῆμαι μαντικαὶ: *ib.* 43 φήμην=a message from a god (n.).

ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἢ σοι
γῆρως ἀλυπα τῇδε κείσται πόλει.
χῶρον μὲν αὐτὸς αὐτíκ' ἔξηγήσομαι,
ἀθικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
τοῦτον δὲ φράσε μή ποτ' ἀνθρώπων τινί,
μήθ' οὐ κέκευθε μήτ' ἐν οἷς κεῖται τόποις·
ὡς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε
δορός τ' ἐπακτοῦ γειτόνων ἀεὶ τιθῆ.
ἀ δ' ἔξαγιστα μηδὲ κινεῖται λόγῳ,
αὐτὸς μαθήσει, κεῖσ' ὅταν μόλης μόνος·
ώς οὔτ' ἀν ἀστῶν τῶνδον ἀν ἔξείποιμί τῷ
οὔτ' ἀν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
ἀλλ' αὐτὸς ἀεὶ σῳζε, χῶταν εἰς τέλος
τοῦ ζῆν ἀφικνῆ, τῷ προφερτάτῳ μόνῳ
σήμαιν', ὁ δ' ἀεὶ τῷπιόντι δεικνύτω.

1520

1525

1530

1519 ἀλυπα] ἀμοιρα Nauck.—τῇδε L, with γρ. σῆ τε by S: σῆ τε F: τῇδε the rest.
1521 χρὴ made from χρῆν in L. **1522** τοῦτον] τύμβον Schneidewin. **1523** Herwerden rejects this v. **1524** ὡς] ὡς B, T, Vat., Farn. **1525** γειτόνων] Two readings were extant, γειτόνων and γειτοῦν. In L the first hand wrote γειτόνων: then γειτόνων was made, not (I think) by a later hand, but by the first corrector, S, who added in the marg. a schol. referring to both readings: εἰ μὲν βαρυτόνως γειτόνων, τῶν Θηβαίων: εἰ δὲ περιπομένως, ἀντὶ τοῦ γειτοῦν, ὁ τάφος. Perhaps, then, S left the accent on ο, not by carelessness (cp. 1113, 1124, 1187), but to indicate the

1518 f. σοι ethic dat., τῇδε πόλει dat. of interest; which thou shalt have stored up for Athens. The ethic dat. is often combined with another, as [Eur.] *Rhes.* 644 ἔχθρῶν τις ἡδὺν χρήματα στρατεύματι, we have some foeman approaching our camp. The v. *I. σῆ τε* came of not seeing this.—γῆρως ἀλυπα: see on 677 ἀνήρεμον...χειμώνων.

1520 f. χῶρον...ἔξηγήσομαι, show the way to the place: the literal notion being blended with that of expounding (as the ἔξηγηται expounded the sacred law). Cp. Her. 3. 4 ἔξηγέται...τὴν ἔλασιν, expounds the route for the march.—ἀθικτος, pass., as always in Attic (though O. T. 969 ἄψαστος ἔγχους=‘not touching’): Tr. 685 ἀκτινός τ' ἀεὶ | θερμῆς ἀθικτον. The act. sense, ‘not touching,’ occurs later (Callim. *Hymn. Dian.* 201).

1522 f. τοῦτον refers to χῶρον, the place where he was to ‘die,’ i.e. disappear. This place is accurately described at 1590. It was the grave (1545) that was to remain secret. But here, by a slip, the poet identifies them (see In-

trod.). We should not change τοῦτον to τύμβον.—Note how Soph. uses the vagueness of the local legend as to the grave. Secrecy was imposed by the dying breath of Oed. himself. The descent of the secret in the line of the Attic kings would serve to explain any esoteric knowledge on the subject which, in the poet's time, may have been claimed by a gens of hereditary priests.

μήθ' οὐ κέκευθε: neither where (precisely) it is concealed, nor (even) whereabouts it is situated.

1524 f. ὡς σοι...τιθῆ. Like τοῦτον in 1522, ὅδε refers to χῶρον (1520), ‘this spot’: it is not for ἀνήρ ὅδε (450). For πρὸ cp. Thuc. 1. 33 ἦν ὑμεῖς ἀν πρὸ πολλῶν χρημάτων καὶ χάρτος ἐπιγήσασθε δύναμιν ὑμῖν προσγενέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος. (Not, ‘against many shields etc.’, as Xen. *An.* 7. 8. 18 ὅπως τὰ ὅπλα ἔχοιεν πρὸ τῶν τοξευμάτων, ‘that they might have their shields to screen them from the arrows.’) Cp. O. T. 218 n.—δορός τ' ἐπακτοῦ. As the hoplite was armed with a δόρον no less than

OE. Son of Aegeus, I will unfold that which shall be a treasure for this thy city, such as age can never mar. Anon, unaided, and with no hand to guide me, I will show the way to the place where I must die. But that place reveal thou never unto mortal man,—tell not where it is hidden, nor in what region it lies; that so it may ever make for thee a defence, better than many shields, better than the succouring spear of neighbours.

But, for mysteries which speech may not profane, thou shalt mark them for thyself, when thou comest to that place alone: since neither to any of this people can I utter them, nor to mine own children, dear though they are. No, guard them thou alone; and when thou art coming to the end of life, disclose them to thy heir alone; let him teach his heir; and so thenceforth.

alternative. *γειτόνων* (as in L) B, R, T (from the corrector): *γειτόνων* A (with ὁν written above): *γειτονῶν* F.—Wecklein suspects that in v. 1524 we should read ἀλκῆ τὸδε, and delete v. 1525.

1528 ὡς οὐδέ] ὡς οὐδέ B, T, Vat., Farn.

1529 στέργων ὄμως] στέργων νόμωι L, whence L² στέργων νόμω, F στέργω (with ν written above) νόμω.

1530 δεῖ] αἰεὶ L, as in 1532: A has δεῖ here, and αἰεὶ there.

1531 ἀφίκη A, R, V³, Ald.: ἀφίκη (or ἀφίκη) the rest.—μόνῳ
MSS.: γάνω Nauck. **1532** ὅδ' L, with most MSS.: ὁ δ' A.

with a shield, there is no contrast here between infantry and cavalry, but only between citizens and foreign allies. Cp. Isocr. or. 10 § 37 οὐδὲ ἐπακτῷ δυνάμει (foreign mercenaries) τὴν ἀρχὴν διαφύλαττω, ἀλλὰ τὴν πολιτῶν εὐνοίᾳ δορυφορούμενος.—The old v. l. *γειτονῶν*, ‘being near you,’ would be weak: as to the form, *γειτονέω* is classical, though Attic prose preferred *γειτνάω*.

Others join ἀλκῆν...*γειτόνων*, ‘a defence against neighbours’ (the Thebans, 1534), but, though the objective gen. is quite correct (see on *O. T.* 218), the order of the words makes it hardly possible to disjoin *γειτόνων* from δορός τ’ ἐπακτοῦ.

1526 f. & δ' ἔξαγιστα, ‘but as to things which are *banned*’ (which cannot be uttered without impiety). Cp. Aeschin. or. 3 § 113 οἱ Λοκροὶ Ἀμφισσέis...τὸν λιμένα τὸν ἔξαγιστον καὶ ἐπάρατον πάλιν ἐτέλχισαν: ‘the harbour which was *banned* and accursed,—the Amphyctyons having pronounced an ἀρά, which said of the transgressor, ἔναγης ἔστο (ib. § 110). The verb occurs Aesch. *Ag.* 641 πολλῶς ἐπὶ πολλῶν ἔξαγισθέντας δόμωι, many ‘devoted to death’ out of many houses.

ἀγίσω=to make ἄγιος (1495): ἔξαγίσω=to devote to avenging gods (cp. ἔξοσισω, to dedicate), rather than (as some explain it) ‘to de-consecrate.’

μηδὲ κινέται λόγῳ, ‘and such things as (μηδέ of the class, cp. 73) are not to be touched upon in speech’ (see on 624 τάκυντ’ ἔτη). Nauck proposed δεῖ κινέν, but the pres. κινέται expresses what fate has decreed (*Ph.* 113 αἱρέτ).—μαθήσει, by sight as well as by hearing: see 1641, 1650.

1530 f. σῶζε, ‘guard them,—not merely, ‘remember’ them, a sense peculiar to the midd. σώζομαι (Plat. *Theaet.* 153 B, etc., n. on *O. T.* 318). Cp. *Ant.* 1113 νόμους | ... σώζοντα (‘observing’).—ἀφίκη: L’s ἀφίκη is of course impossible, the ι of the aor. being long only in the indic. (cp. 1495).

τῷ προφέτατῷ μόνῳ: ‘but to one, | Thy chiefest’ (Whitelaw), which well gives the vagueness of the phrase. While the hereditary monarchy lasted, the προφέτατος would, in fact, be the king’s eldest son: afterwards, it would be the man whose place in the State made him the proper guardian of the secret. The poet chose a phrase which would cover

χοῦτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν
σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαι πόλεις,
κανὸν εὐ̄ τις οἰκῇ, ράδιως καθύβρισαν.

θεοὶ γὰρ εὖ μὲν ὄψε δὲ εἰσορῶσ', ὅταν
τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῆ·
ὅ μὴ σύ, τέκνον Αἴγεως, βούλου παθεῖν.
τὰ μὲν τοιαῦτ' οὖν εἰδότ' ἐκδιδάσκομεν.

χῶρον δέ, ἐπείγει γάρ με τούκ θεοῦ παρόν,
στείχωμεν ἥδη, μηδ' ἔτ' ἐντρεπώμεθα.

1535

1540

1533 ἀδῆον] ἀδῆον MSS.: schol. in L ἀδήτων.—ἐνοικήσεις] ἀν οἰκήσαι Blaydes.

1534 ἀπανδρῶν L: ἀπ' ἀνδρῶν the other MSS.: ὑπ' ἀνδρῶν Schaefer ('nescio an recte,' Elms.).—αἱ δὲ μυρίαι πόλεις] οἱ δὲ μυρίοι πόλεις Wecklein: οἱ δὲ κυρία πόλεις Nauck. (αἱ δὲ κυρία πόλεις Nitzsch, εἱ δὲ κυρία πόλις Kayser.) **1537** ἀφεῖς

priestly tradition. I would not, then, change **μόνον**, with Nauck, to **γόνῳ**. In fr. 401 η̄ γάρ φίληγάω τῶνδε τοῦ προφερτέρου, the sense 'elder' is possible, but not certain. Hes. *Scut.* 260 has τῶν γε μὲν ἀλλάων προφερήτ' ἦν πρεσβυτάτη τε, where the second adj. helps the first; Plat. *Euthyd.* 271 B has προφερής, 'well-grown,' of a youth, as opp. to σκληφρός, 'slight.' Hom. has only προφερέστερος, never of age. The nearest parallel to our passage is Hes. *Th.* 361 προφερεστάτη ἐστὶν ἀπασέων, *foremost* among the daughters of Oceanus is Styx; and at 777 she is called πρεσβυτάτη. So, here, the word *suggests* seniority, but without excluding pre-eminence of other kinds.

1533 ff. **ἀδῆον** contr. for **δᾶσιον**, 'unravaged,' from **δᾶσος** (**δῆσος** Theogn. 552), always Dor. **δᾶιος** in trag.), 'ravaging', (ΔΑΔ, whence **δατῶ**, to kindle): **σπαρτῶν** ἀπ' ἀνδρῶν, 'on the part of,' 'from the quarter of' the Thebans. For **ἀπό**, cp. Plat. *Phaed.* 83 B οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν. Schaefer's **ὑπό** is admissible (Plat. *Rep.* 366 Αἱ ἀδήμοι...ὑπὸ θεῶν): but **ἀπό** is fitted here as including all peril from that *region*. When Cadmus was founding Thebes, he required water from a well guarded by a dragon, the offspring of Ares. He killed the dragon, and sowed its teeth in the ground. Armed men sprang up, who slew each other, all save five. These five, of whom Echion was chief, became the ancestors of the Cadmeans. Cp. *Ant.* 1123 παρ' ὑγρῶν | Ἰσμαροῦ ρεθρῶν, ἀγρίον τ' | ἐπὶ σπορῷ δράκοντος. Pind. fr. 6 Η̄ Κάδμου, η̄ σπαρτῶν λεόδη γένος ἀνδρῶν.

αἱ δὲ μυρίαι πόλεις, justifying his hint of possible danger from Thebes. 'Most cities are apt (gnomic aor.) to enter on aggression with a light heart (ράδιως), even though their neighbour is well-behaved.' Cp. what he said of the Thebans in 619 f., where ἐκ σμικροῦ λόγου answers to ράδιως here. So the schol.:—κανὸν δικαίως τις πολιτεύηται, πολλαὶ πόλεις ἀδίκως ἐπέρχονται.

Those who suspect **αἱ μυρίαι** should observe that Greek writers often use this phrase when they wish to express the notion of *many probabilities against one*. Cp. Her. 8. 110 ἐν μυρίσι τινών μηδεὶς μίαν οὐκ ἔχω ἀντίξουν, 'among ten thousand opinions I have not one against me': i.e. not one man in 10,000 would dispute it. Xen. *An.* 2. 1. 19 ἐγώ, εἱ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῶν ἔστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβούλειω μὴ παραδίδονται τὰ ὅπλα: 'if among the ten thousand forebodings (which the situation might suggest) there is one chance of your escape,' etc. So, of 'facing fearful odds,' Eur. fr. 588 εἰς τοι δίκαιος μυρίων οὐκ ἔδικων | κρατεῖ. And so here **αἱ μυρίαι** is something more than a mere synonym for **αἱ πολλαὶ**. It suggests this notion:—'Be Athens never so just, there are countless chances to one that Thebes will some day attack it.' (In citing Aeschin. or. 2 § 157 Blaydes has not noticed that **τοὺς μυρίους** Αράδῶν means the Pan-Arcadian **μύριοι**, not **μυρίοι**: cp. Grote c. 78, x. 317.)—**κανὸν εὐ̄ τις οἰκῇ**: cp. Plat. *Rep.* 423 Α ἔστι ἀν η̄ πόλις σοι οἰκῇ σωφρόνως. (It might also be transitive, 'governs,' sc. τὴν πόλιν.) A

And thus shalt thou hold this city unscathed from the side of the Dragon's brood;—full many States lightly enter on offence, e'en though their neighbour lives aright. For the gods are slow, though they are sure, in visitation, when men scorn godliness, and turn to frenzy. Not such be thy fate, son of Aegeus.—Nay, thou knowest such things, without my precepts.

But to that place—for the divine summons urges me—let us now set forth, and hesitate no more.—(*As if suddenly in-*

L has *ei* in an erasure (from *η?*).

1539 οὖν] ἀν Vat. **1540** παρόν] πτερόν
Matthiae. **1541** μηδέ γ' ἐντρεπώμεθα L and most MSS.: μηδέν γ' A, R: μηδέτε
Reisig, Hermann: μηδέπιστρεφώμεθα Campbell (schol. ἐντρεπώμεθα· ἀντί τοῦ,
ἐπιστρεφώμεθα).

compliment to Theseus and to Athens is implied: cp. 1125.

Others explain:—(1) ‘The majority of cities, even though one governs them well, are prone to outrage’: *i.e.* if you divulge the secret to the *Athenians*, it may be abused to the hurt of the State. A modification of this view is that *καθύβρωσαν* refers to overweening *confidence* inspired at Athens by the new *ἀλκή*. Theseus must still be watchful. (2) ‘The cities, with their multitudes (*μυρίατ*), are prone to outrage,—still referring to the *Athenians*. But for this sense we should at least need Wecklein’s *οἴ δὲ μυρίοις πόλεως*.—Blaydes thought of *αι δὲ μωρίας πλέου*: better would be *οἱ δὲ μωρίας πλέου* (*Ai.* 1112, 1150): but neither this, nor anything with *κύριος*, is either needful or probable.

1536 γάρ refers to *ράδιος*. ‘(Outrage is lightly committed), for the gods are late, though they are sure, in visiting sin,’ and so the hope of *present* impunity emboldens the wicked. See 1370. The remark is general, but Oed. is thinking especially of his unnatural sons; the divine vengeance has long been delayed, but is now at hand. Cp. *Orac. Sibyll.* 8. 14 ὅψε θεῶν ἀλέοντοι μῆλοι, ἀλέοντοι δὲ λεπτά. Longfellow, ‘Retribution’: ‘*Though the mills of God grind slowly, yet they grind exceeding small*’ (from the German of F. von Logau, *Sinngedichte* 3. 2. 24). Hor. *Carm.* 3. 2. 32 *pede Poena claudo.*

εὖ μὲν δύε δ'. When two clauses are co-ordinated by *μέν* and *δέ*, if we wish to subordinate one to the other we must take care that the subordinated clause is that which has *μέν*. Thus here:—‘late, though surely.’ ‘Surely, though late,’

would be *ὅψε μὲν εὖ δέ*. So *O. T.* 419 (n.) *βλέποντα νῦν μὲν ὅρθ', ἔπειτα δὲ σκότον*, =sightless then, though seeing now. It is the necessity of giving the chief emphasis to *ὅψε*, not to *εὖ*, that decides the true relation of this verse to the preceding.

1537 τὰ θεῖ' ἀφείς, having set religion at nought: cp. *O. T.* 910 *ἔρρει δὲ τὰ θεῖα· μαίνεσθαι*, the madness of passions which are no longer controlled by religion,—as the frenzy of ambition (371), and of hatred (1392).—I do not suppose that the poet directly *alludes* to any contemporary event; but we may surmise that, when he wrote these lines, he had in his thoughts the daring outrage on religion at Athens in 415 B.C.,—the partial impunity of its authors (including Alcibiades),—and the tremendous disasters of the city two years later. Cp. *O. T.* p. xxx, 886 n.

1538 f. δὴ μηδ σὺ...βούλον παθεῖν, referring to *τὰ θεῖ' ἀφείς* etc. To divulge the *ἔξαγατα* (1526) would be *ἀφείνειν τὰ θεῖα*. The next verse turns off this light reminder by adding that Theseus does not require it. ‘Well (*οὖν*), thou knowest such things, without my precepts,’ Thuc. 2. 43 *ώφελιν, ἦν ἀν τις πρὸς οὐδὲν χείρον αὐτοῖς ὑμᾶς εἰδότας μηκίνοις*: ib. 36 *μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος*; Il. 10. 250 *εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείους ἀγορεύεις*. Cp. on 1038.

1540 f. χώρον: cp. 644.—τούκ θεού παρόν: ‘that which has come from the god,’ (cp. 1694 *τὸ φέρον ἐκ θεοῦ*)—the summons as conveyed both by the storm and by an inward prompting. Matthiae’s *πτερόν* (97) would be less mysterious, and therefore, in this context, less solemn.

μηδέτε *ἐντρεπώμεθα*, ‘nor longer *hesi-*

ω̄ παιδες, ω̄δ̄ ἐπεσθ̄. ἔγω γὰρ ἡγεμὼν
σφῶν αὐ̄ πέφασμαι καινός, ὥσπερ σφῶ πατρί.
χωρεῖτε, καὶ μὴ ψαύετ̄, ἀλλ̄ ἔατε με
αὐ̄τὸν τὸν ἵερὸν τύμβον ἐξευρεῦν, ἵνα
μοιρ̄ ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί. 1545
τῇδ̄, ω̄δε, τῇδε βάτε· τῇδε γάρ μ' ἄγει
Ἐρμῆς ὁ πομπὸς ἡ τε νερτέρα θεός.
ω̄ φῶς ἀφεγγές, πρόσθε πού ποτ̄ ἡσθ̄ ἐμόν,
νῦν δ' ἔσχατόν σου τούμδὸν ἅπτεται δέμας. 1550
ἡδη γὰρ ἐρπω τὸν τελευταῖον βίον
κρύψων παρ̄ Ἄιδην· ἀλλά, φίλατε ξένων,
αὐ̄τὸς τε χώρα θ̄ ἡδε πρόσπολοί τε σοὶ
εὐδαίμονες γένοισθε, καὶ εὐπραξία
μέμνησθε μου θανόντος εὐτυχεῖς ἀεί. 1555

στρ. ΧΟ. εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν

1543 ὥσπερ σφῶ] Porson conj. ω̄ πρὶν σφῶ.—σφῶ made from σφῶ in L.

1545 ἐξερεῦν *Vat.* 1549 πού ποῦ L, ποτ̄ in an erasure.—ω̄ φῶς, ἀφεγγές πρόσθε πού ποτ̄ ἡσθ̄ ἐμόν Nauck. 1551 τὸν τελευταῖον τὴν τελευταῖαν Mus-

tate, δκνῶμεν, μέλλωμεν. ἐντρέπεσθαι
(1) 'to turn about': (2) 'to give heed to,'
with gen., as *O. T.* 724; (3) then, absol.,
'to feel a scruple or misgiving,' to hesitate,
as here. Intelligible as the third use is,
this is perh. the only clear example of it
in classical Attic: but cp. Polyb. 31. 12
(with ref. to Demetrius son of Seleucus
urging his claims before the Roman
Senate), ἐνετρέποντο μὲν ἀπαρτες ἀκού-
οντες ἐν ἑαυτοῖς, κονῦ γε μὴν ἔδοξε τῷ
συγκλήτῳ τὸν μὲν Δημήτριον κατασχεῖν,
i.e. 'they all *felt some compunction* in
their own minds,'—some *misgiving* as to
the fairness of their conduct. The he-
sitation which Oed. deprecates is that
which the *others* might feel in acknow-
ledging that the hour of his end had
come.—The schol. wrongly took ἐντρέπ.
in its first sense, 'look behind us': ἀντὶ¹
τοῦ ἐπιστρεφώμεθα: "Ομηρος" ἐντροπα-
λιζόμενος.

1542—1555 A more splendid dra-
matic effect than Sophocles has created
here could hardly be conceived. Hitherto,
throughout the play, Oedipus has been
strongly characterised by that timidity in
movement, and that sense of physical
dependence, which are normal accom-
paniments of blindness. (Cp. 21, 173 ff.,
495 ff., 1206, etc.) Now, suddenly

inspired by the Unseen Power which
calls him, he becomes the guide of his
guides. Now it is they who shrink. Eager
and unfaltering, the blind man beckons
them on. And so he finally passes from
the eyes of the spectators.

1542 f. ω̄δ̄: see 182.—καινός, of a
novel *kind*, 'in strange wise': cp. Plat.
Euthyd. 217 B καινοὶ τυνε...σοφιστα...
καὶ τίς η σοφία;

1547 τῇδ̄, ω̄δε, τῇδε, lit., 'this way,—
hither,—this way';—marking that he is
already sure of his path. The number
of forms from δθε in this v. and 1546 is
curious, but it is evident that the natural
distribution of emphasis in speaking
would avoid an unpleasing effect.

1548 ὁ πομπός: *Ai.* 831 καλῶ δ' ἄμα |
πομπαῖον Ἐρμῆν χθνῶν εῦ με κομισαί: hence
ψυχοπομπός (*Diod.* 1. 96): *Hor. Carm.* 1. 10. 17 *Tu pias laetis animas*
reponis Sedibus. He was also the guide
of the living on errands of danger or guile
(*El.* 1395, *Ph.* 133 'Ε. δ πέμπων δόλιος).
—**ἡ τε ν. θεός:** Persephone: *Ant.* 803 ώ̄
ἀριθμὸν ἐν νεκρῷ | πλεῖστον δέδεκται
Περοέφαστος' δλωλότων.

1549 ε. φῶς ἀφεγγές, light which, for
the blind, is no light: cp. 'darkness of
life' in Tennyson's lines quoted on 33:
σκότον βλέπειν, ἐν σκότῳ όραν (*O. T.* 419),

spired, he moves with slow but firm steps towards the left of the stage, beckoning the others onward.) My children, follow me,—thus,—for I now have in strange wise been made your guide, as ye were your sire's. On,—touch me not,—nay, suffer me unaided to find out that sacred tomb where 'tis my portion to be buried in this land.

This way,—hither,—this way!—for this way doth Guiding Hermes lead me, and the goddess of the dead!

O light,—no light to me,—mine once thou wast, I ween,—but now my body feels thee for the last time! For now go I to hide the close of my life with Hades.—Truest of friends! blessed be thou, and this land, and thy lieges; and, when your days are blest, think on me the dead, for your welfare evermore.

[*He passes from the stage on the spectators' left,—followed by his daughters, THESEUS, and attendants.*]

CH. If with prayer I may adore the Unseen Goddess, Strophe.

grave: *τὸν ταλαίπωρον* F. W. Schmidt: *τύνδε δεῖλαιον* Martin. 1555 μεμ-
νῆσθε (optat.) Elms. For this form see n. on *O. T.* 49. 1556 ἀφανῆς *ἀφανῆ* Meineke.

1273). The dying bid farewell to the sunlight, as *Aē. 856 σὲ δ', ω φαενής ήμέρας τὸ νῦν σέλας | ...προσενέπω | πανάστατον δῆ*. So here the blind man, for whom light has long been changed to darkness, bids farewell to his *memory* of it.—*πρόσθε*, before he blinded himself (cp. *O. T. 1183*). The full thought is,—‘Once I saw thee, but for long I have only *felt* thee, and now I *feel* thee for the last time.’ Whitelaw cp. *Par. Lost* 3. 21, *Thee I revisit safe, | And feel thy sovereign vital lamp; but thou | Revisit'st not these eyes. And Lear 4. 1. 23 Might I but live to see thee in my touch, | I'd say I had eyes again.*

1551 f. *τὸν τελευταῖον βίον* is most simply taken (1) as=‘the last part of my life,’ its close, as (e.g.) *Il. 6. 40 ἐν πρώτῳ βίῳ*=at the end of the pole. He is going ‘to hide the close of his life with Hades’ (*παρ* “Αἰδην” since motion is implied), not merely because he is about to quit life, but because he is destined to quit it by a strange passing not beheld of men.—(2) We might also take *τελευταῖον* as proleptic adj. *with arr.* (see on 1089 *τὸν εὐάγρον*): ‘to hide my life, so that it shall be ended.’ I prefer (1).

1553 *αὐτὸς τε*: cp. on 488. Theseus and his realm are identified, as 308 f., 1125, 1496.—*πρόστολοι*, like *ὅπλοις* (1103). Here his Attic lieges generally

seem meant, rather than his followers from *Athens* as opposed to the Colonies (1066). So 1496 *σε καὶ πόλισμα καὶ φίλους*.

1554 f. *κάπ' εὐπραξίᾳ*: ‘and in your prosperous state,’ *ἐπὶ* expressing the attendant condition (as it denotes the terms of a treaty): cp. *El. 108 ἐπὶ κωκυτῷ... | ...ἡχῷ...προφωνέν*; *Ant. 759 ἐπὶ ψόγοις δενάζειν*: Aesch. *Eum. 1047 δολούσατε νῦν ἐπὶ μολπαῖς*: Thuc. 7. 81 § 5 *ἐπὶ εὐπραγίᾳ ηδῆ σαφεῖ* (‘when success was now assured’).—*μέμνησθε*, imper., not *μεμνήσθε*, optat.: for this depends on them, but their weal (*εὐδ. γένοσθε*) on the gods.—*εὐτυχεῖς ἀελ*: (remember me), for your lasting welfare. If they duly revere his memory, their good-fortune will abide.

1556—1578 Fourth stasimon. *Strophe* 1556—1567=*antistr.* 1568—1578. See Metrical Analysis.—‘May Persephone and Pluto suffer Oedipus to pass painlessly to the place of the dead. May the Erinyes and Cerberus spare to vex his path. Hear us, O Death.’

1556 *εἰ θέμις ἔστι*: a propitiatory address, since Pluto and the other *χθόνιοι θεοί* are stern to human prayers. So Hades is *δίχα παιάνων* (*Eur. I. T. 185*), *ἀμελυχος ηδῆ ἀδάμαστος* (*Il. 9. 158*). Hor. *Carm. 2. 14. 5 Non si tricensi, quotquot eunt dies, Amice, places illacrimabilem*

- 2 καὶ σὲ λιταῖς σεβίζειν,
 3 ἐννυχίων ἄναξ,
 4 Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι 1560
 5 *ἀπονα μηδ' ἐπὶ βαρυαχεῖ
 6 ξένον ἔξανύσαι
 7 μόρῳ τὰν παγκευθῆ κάτω
 8 νεκρῶν πλάκα καὶ Στύγιον δόμον.
 9 πολλῶν γάρ ἀν καὶ μάταν 1565
 10 πημάτων ἵκουμενών
 11 πάλιν *σφε δάιμων δίκαιος αὖξοι.

ἀντ. ὁ χθόνιαι θεαί, σῶμά τ' ἀνικάτου 1568

1559—1567 L gives these vv. thus:— | αἰδωνεῦ ἀϊδωνεῦ | λίσσομαι* μήτ' ἐπιπόνω (sic) μήτ' ἐπιβαρυαχεῖ (from -άχει) | ξένον ἔκτανύσαι | μόρῳ τὰν παγκευθῆ κάτω | νεκρῶν πλάκα καὶ στύγιον | δόμον. πολλῶν γάρ ἀν καὶ μάταν πημάτων ἵκουμενών | πάλιν σε δάιμον δίκαιος αὖξοι. | 1560 λίσσομαι MSS. (=έξ ἀντρῶν 1571): λίσσωμαι Dindorf: αἴτοιμα Doederlein: ἵκουμαι Blaydes: δίδον μοι Hartung (from the schol.). 1561 μήτ' ἐπιπόνω L, F: μήτ' ἐπίπονα B, L², Vat.: μήπον* ἐπίπονα A, R: ἐπὶ πόνῳ (without μήτ') Seidler: μὴ πίπονα (with μή

Plutona tauris.—τὰν ἀφανῆ θεὸν, Persephone (1548), an unusual title, perhaps suggested by the literal sense of "Αἴδης": cp. Pind. fr. 207 Ταρτάρον πυθμήν πέρει σ' ἀφανός: Aesch. Th. 859 τὰν ἀάλιον | πάνδοκον εἰς ἀφανῆ τε χέρον (the nether-world).

1558 f. ἐννυχίων ἄναξ (*Tr.* 501 τὸν ἐννυχὸν "Αἴδαν"), suggested by *Il.* 20. 61 ἄναξ ἐνέρων "Αἴδωνες". This poetically lengthened form of "Αἴδης" (trisyllabic only here) occurs also *Il.* 5. 190 "Αἴδωνῆς προάψειν", Hes. *Theog.* 913, and oft. in later poets. A stream of the Troad on Mt Ida was called "Αἴδωνες" from its disappearing into the ground, *Paus.* 10. 12. 3 f.

λίσσομαι=έξ ἀντρῶν in the antistrophe (1571): but, since the first syll. of ἀντρῶν is 'irrational', i.e. a long syllable doing duty for a short, the normal choree λίσσο is defensible. (See Metr. Analysis.) Dindorf's λίσσωμαι, which he calls a 'modestior subiunctivi usus' (i.e. 'permit me to pray'), will certainly not stand. The schol. had in his text δίδον μοι,—not instead of λίσσομαι, but (as his words show) in addition to it. As the construction of λίσσομαι was clear enough, δίδον μοι would rather seem to have been a gloss on some other imperat. with μοι. Possibly νεῦσόν μοι (cp. *Ph.* 484 νεῦσον, ... πειπόητι: Pind. *P.* 1. 71 νεῦσον, *Kronikos*)

which may have been current as a *v.l.* for λίσσομαι.

1561 ff. L gives μήτ' ἐπιπόνω (sic) μήτ' ἐπιβαρυαχεῖ. While this verse is certainly corrupt, the antistrophic verse (1572) seems to afford firmer ground in the words φύλακα παρ' Αἴδῃ. These three words, at least, have every appearance of genuineness; and they tally metrically with ἐπὶ βαρυαχεῖ. That the latter is Doric for βαρυνχεῖ is confirmed by the fact that the schol. actually uses the latter form in his note; cp. 1663 οὐ στενάκτος. Brunck's ἀδάματον (for MS. ἀδάμαστον) being certain in 1572, the question then is:—How are the words μήτ' ἐπιπόνω μήτ' to be so corrected that they shall metrically answer to ἀδάματον? The absence of the τ subscript agrees with the hypothesis of an original μήτ' ἐπιπόνως. If, with Wecklein, we regard this as having been a gloss on a genuine ἀπόνα (adv. neut. pl., 319), and read ἀπόνα μηδ' ἐπὶ βαρυαχεῖ, an exact correspondence is obtained, without further change in the strophe, and without any change in the antistrophe. The sense is also clear.—In the Appendix other views are given.

ἐπὶ βαρυαχεῖ...μόρῳ: for the prep. (= 'with') see on 1554. This prayer to Pluto needed the preface *el θέμας* (1556),

and thee, lord of the children of night, O hear me, Aïdoneus, Aïdoneus! Not in pain, not by a doom that wakes sore lament, may the stranger pass to the fields of the dead below, the all-enshrouding, and to the Stygian house. Many were the sorrows that came to him without cause; but in requital a just god will lift him up.

Goddesses Infernal! And thou, dread form of the uncon- Anti-strophe.

'πὲν for μηδὲ ἐπὶ' Gleditsch: *ἀπονα* Wecklein.

Vauvilliers. **1564** *νεκύων* MSS.: *νεκρῶν* Triclinius. **1565** *ἄν και μάταν*] *ἀνταλλαγὴν* Buecheler.—I conjecture *πολλῶν γὰρ αἴ* (or *ἄν*) *τέρματα* *ἄν πημάτων ικνούμενον*. **1567** σε MSS.: σφε Reiske. **1568—1573** L thus:—*ἄ χθόνιαι θεαί: σῶμά τ' ἀνικάτου | θηρὸς ὃν ἐν πύλαι φασὶ πολυξέστοισι εὐνάσθαι | κνυζέσθαι τ' ἔξ δυτρῶν | ἀδάμαστον φύλακο παρατῖαι | λόγοις αἰὲν ἀνέχει.* **1568** *ἀνικάτου* (or *-τρου*) MSS.: *ἀμαρμάκου* Meineke, so that a short syll. may answer to the first of *θεῶν* (1556).

since he *στεναγμοῖς καὶ γόνις πλούτιζεται* (*O. T.* 30). Cp. Aesch. *Th.* 915 *δόμων μᾶλ'* *ἄχ' ἄν* *ἐσ* *οὐς προπέμπει | δαικῆρη γόνος. ἔξανύσαι*, reach: *Ai. δοῦ ἀνύσειν...* "Αἰδαν: *Ant.* 804 *τὸν παγκοτῆν...θάλαμον | ...ἀνύσουσαν.* *Eur. Or.* 1684 *λαυτρῶν διστρῶν πόλον ἔξανύσας.* —*παγκευθῆ*, as Hades is *πάνδοκος* (n. 1565), *πολυδέγμων* (*H. Hymn.* 5, 31), *παγκότας* (*Ant.* 810), *πολύκονος* (*Ai.* 1193). —*πλάκα* (1577, 1681), a plain: cp. the *lugentes campi* of Vergil's Inferno (*Aen.* 6, 441).

1565 f. The traditional text, *πολλῶν γάρ ἄν καὶ μάταν πημάτων ικνούμενων*, is usu. understood; 'for, whereas sorrows were *coming upon him* in great number *and without cause* (*καὶ μάταν*), a just god may now lift him up once more.'

In this there are two difficulties. (1) *ικνούμενων* is thus the partic. of the *imperf.*, = *ἐπει λικνεῖτο*. But manifestly the partic. ought here to have a *pres.* sense, '*are* coming on him.' When the pres. partic. (or inf.) serves for the *imperf.*, there is usually something in the context which prevents too great ambiguity, as is the case in 1587 (*παρών*), and *O. T.* 835 *τοῦ παρόντος*, where see n. Cp. Xen. *An.* 5. 8. 1 *Ξενοφῶντος κατηγοροῦσδν τυνε φάσκοντες παλεσθαι (= ὅτι ἑταίροντο) ὑπ' αὐτοῦ, καὶ ὡς ὑβρίζοντος (= ὅτι ὑβρίζε) τὴν κατηγορίαν ἐποιοῦντο.* Dem. or. 20 § 119 *ταῦτα αὐτοὶ τε ποιεῖτε...καὶ τοὺς προγόνους ὁργίζεσθε ἐὰν μή τις φῦ ποιεῖν (= ὅτι ἑτοῖντο).*

(2) *μάταν* is strange in the sense '*without cause*' as = '*undeservedly*'. Another proposed version, '*without any good result so far*', seems inadmissible. Nor can the sense be '*wildly*' (*temere*).

Hence there is ground for suspecting *καὶ μάταν*. Buecheler's *πολλῶν γάρ ἄνταλλαγὴν πημάτων* is brilliant, though the word occurs only in glossaries, and is slightly prosaic, as properly meaning 'barter.' But it leaves the blot *ικνούμενων*. I would suggest *ικνούμενον*, and, for *ἄν και μάταν, αἴ (or ἄν) τέρματα*: *now that he is coming to the goal of many sorrows.* So the pl. *El.* 686 *δρόμου...τὰ τέρματα.* A doubled *ἄν* would not be unsuitable here, as expressing earnest hope; but *αἴ*, which MSS. often confuse with *ἄν*, would well mark the turning-point: and for its combination with *πάλιν* cp. 1418.—Another possibility would be *πολλῶν γάρ ἄν ἀλλαγὴν πημάτων ικνούμενον* (cp. *O. T.* 1206 *ἀλλαγὴ βλοῦ*), or *ικνούμενας* as = 'due': so oft. of *ικνούμενος χρόνος, ἥλικα, etc.*

1567 The MS. *σε* is possible; but Reiske's *σφε* has very strong probability. Campbell says, 'the apostrophe gives liveliness to what would otherwise be a frigid sentiment': but would it be so frigid? Changes to, and from, apostrophe are certainly not rare in choral odes; but this would (to my mind) be a somewhat harsh example;—quite different, e.g., from *O. T.* 1201, where see n. on 1197.—*αὔξει*, 'uplift,' raise to honour: cp. *O. T.* 1092 (n.), *Tr.* 116 (n. on 1453 f.).

1568 *χθόνιαι θεαί: οἰχολ.* *Ἐρινύες.* Hardly Demeter and Persephone (683), who would not be thus associated with the fell Cerberus.—*σῶμά τ'*: the periphrasis suggests a more vivid image of the dread monster: cp. *Tr.* 508 *φάσμα ταύρου*; Verg. *Aen.* 6. 289 *et forma tricorporis umbrae* (Geryon). *Eur. Ph.* 1508

- 2 θηρός, ὃν ἐν πύλαισι
 3 *ταῖσι πολυξένοις
 4 εὐνᾶσθαι κνυζεῖσθαι τ' ἐξ ἄντρων
 5 ἀδάματον φύλακα παρ' Ἀιδὰ
 6 λόγος αἰὲν ἔχει.
 7 τόν, ὁ Γᾶς παῖ καὶ Ταρτάρου,
 8 κατεύχομαι ἐν καθαρῷ βῆναι
 9 ὄρμωμένῳ νερτέρας
 10 τῷ ξένῳ νεκρῶν πλάκας.
 11 σέ τοι κικλήσκω τὸν αἰένυπνον.

1570

ΑΓΓΕΛΟΣ.

ἀνδρες πολῖται, ξυντομώτατον μὲν ἀν

1570 φασὶ MSS.: ταῖσι Bergk.—πολυξέστοις MSS.: πολυξένοις Musgrave. **1571** κνυζεῖσθαι L, A, F, R, L²: κνυζάσθαι B, Vat.: κνυζάσθ' T (with ει written above), Farn. **1572** ἀδάματον B, Vat.: ἀδάμαστον the rest: ἀδάματον Brunck.—φύλακα] ὑλακα Gleditsch.—Ἀιδὰ for δίδᾳ Elms. **1573** λόγος αἰὲν ἀνέχει the MSS., except those which (as T, Farn.) have the conject. of Triclinius, ὁ λόγος αἰὲν ἔχει. The insertion of ὁ was an error: on the other hand ἔχει for ἀνέχει has rightly been received by most of the recent edd. The last syll. of αἰὲν led to the corruption. **1574** τὸν Hermann: ὅν MSS.: δός Nauck: ὕ Wecklein: τόδ'

Σφιγγὸς ἀουδοῦ σῶμα: *Her. Fur.* 24 τρισώματον κύνα.—ἀνικάτου is sound, since the long penult. (=θε of θεῖν 1556) is an 'irrational' syllable. Meineke's ἀμαιμάκον is an unexampled form of ἀμαιμάκετος. Cp. *Tr.* 1097 τὸν θ' ὑπὸ χθονὸς | Ἀδον τρίκρανον σκύλακ', ἀπρόσμαχον τέρας. Homer mentions 'the dog of Hades' only in reference to Eurystheus sending Heracles ἐξ Ἐρέβεων ἀξοντα κύνα στυγερῷ Αἴδαο (*Il.* 8. 308, *Od.* II. 625). The name Cerberus occurs first in Hes. *Th.* 311, where he is the offspring of Typhaon and Echidna, and has fifty heads: Horace makes him *centiceps*, *Carm.* 2. 13. 34. Κερβέροις was used (at least in comedy) as = Κυμέροι, but the connection with ἔρεβος is doubtful.

1569 ff. It seems clear that the φασὶ after πύλαισι in the MSS. is an interpolated gloss on λόγος ἔχει. If φασὶ were genuine, it must go with εὐνᾶσθαι only, κνυζεῖσθαι depending on λόγος ἔχει: a construction awkward beyond example. Bellermann seeks to avoid this by pointing thus, φασὶ πολυξέστοις | εὐνᾶσθαι etc., *supposing* εἶναι with φασὶ: but this is even worse. The long delay of λόγος

ἔχει brought in the gloss.—In the ms. πολυξέστοις the long penult.=ἄν of ἄναξ (1559). Even if we assume an 'irrational' syllable (—for —), the sense seems fatal. 'Of polished stone' is surely not a good epithet for the Gates of Hell. πολυξένοις appears certain: cp. Aesch. *Supp.* 157 τὸν πολυξενώτατον | Ζῆνα τῶν κεκμηκότων | ιέξμεθα σὺν κλάδοις | ἀρτάναις θανοῦσα. See above on παγκευθῆ (n. 1561 ff.), and cp. *Ant.* 893 in n. on 1548.

1571 While κνυζάσθαι is the form recommended by the analogy of like words for the sounds of animals (βληχάσσαι, μυκάσαι, ἥλασσαι, etc.), κνυζεῖσθαι has L's support, and also seems better just after εὐνᾶσθαι. If right here, it is, however, much the rarer form of the two.—ξ ἄντρων: Verg. *Aen.* 6. 417 *Cerberus haec ingens latratu regna trifaciū Personat, adverso recubans immanis in antro. —Immania terga resolvit Fusus humili, totoque ingens extenditur antro.*

1572 f. φύλακα. Hes. *Th.* 767 ἐνθα θεοῦ χθονίου πρόσθεν δόμοι ἡχήνετε... | ἐστάσιν· δεινὸς δὲ κύων προπάροιθ φύλαστε. He fawns on those who enter: ἔξελ-

quered hound, thou who hast thy lair in those gates of many guests, thou untameable Watcher of Hell, gnarling from the cavern's jaws, as rumour from the beginning tells of thee!

Hear me, O Death, son of Earth and Tartarus! May that Watcher leave a clear path for the stranger on his way to the nether fields of the dead! To thee I call, giver of the eternal sleep.

MESSENGER.

Countrymen, my tidings might most shortly be summed

Hartung. **1575** ἐν καθαρῷ MSS.: ἐκ καθαρῶν Madvig: ἐκ καθαρῶν Meineke.—Hermann suspected βῆναι, suggesting μολέν or κλεύ. **1578** τὸν] τὸν' L, F: τὸν the rest.—αἰένυπνον] αἰὲν ὑπνον L, made by S from αἰὲν δύπνον: αἰὲν δύπνον most MSS., and Ald.: αἰὲν ἔνυπνον Triclinius (T, Farn.). Schol.: ὑψ' ἐν ἀναγνωστέον αἰένυπνον (sic); αἰένυπνον οὐτως ἀποδίδοσι. This schol. is usually printed with a full stop, which is not in L, after δύπνον. But the sense is, ‘Thus they (αἰὲν and ὑπνον) make αἰένυπνον.’ **1579** ξυντομωτάτως MSS.: ξυντομωτάτων Elmsley (who had before conjectured -ος or -ην): ξυντομωτάτων Wecklein.

θεῖν δ' οὐκ αὐτις ἐὰν πάλιν, ἀλλὰ δοκεῖντα |
ἔσθιει ὅν κε λάβῃσι πυλέων ἔκποσθεν ἴντα.
—λόγος...ἔχει, transitive, like Pind. *P. 1.*
96 ἔχθρα φαλαρηι κατέχει...φάτις, rather
than intransitive like ὁ λόγος κατέχει ('the
report prevails that...') Thuc. *I. 10 § 2.*
Cp. Paus. *9. 3 § 9* μαντεύεθαι δὲ τὰς
νύκτας το ἄρχαιον αὐτόθι ἔχει λόγος.

1574 τὸν (as relat.) is more probable
than ὅν after the vowel: cp. *O. T.* 199
ἔρχεται | τὸν, ὃ τὰν πυρφρών.—Γάσ τοι.
This cannot mean Pluto, who was the
son of Cronus and Rhea; nor Cerberus
(usu. called son of Typhon and Echidna),
unless with Nauck we change τὸν to δός.
Thanatos is not elsewhere thus described,
(in Hes. *Th.* 211 he is the son of Νύξ,
no father being named,)—but is probably
meant here. The invocation in 1578 is
certainly addressed to him.

1575 f. The MSS. have ἐν καθαρῷ
βῆναι. ‘And I pray that he (Cerberus)
...may leave a clear path for the stranger,’
as he passes to Hades. βῆναι ἐν καθαρῷ
τῷ ξένῳ must mean strictly, ‘to go on to
clear ground for the stranger,’ i.e. to pass
to ground which he will not traverse,
leaving his path clear. ἐν καθαρῷ is thus
virtually equivalent to ἔκποδάν. Mad-
vig’s ἐκ καθαρῶν is proleptic:—‘go out
of the path, so as to leave it clear.’ Cp.
Pind. *Ol. 6. 23* κελεύθω τ' ἐν καθαρᾷ |
βάσομεν δύκον: Her. *I. 202* (of a river)
ῥέει διὰ καθαροῦ (through an open
country, where its course is not checked).
So *Il. 8. 491* ἐν καθαρῷ, in a clear space.

I suspect the text to be unsound, but the
data are inadequate for its certain correc-
tion. Two views are possible. (1) τὸν in
1574 may be corrupt. If (e.g.) Hartung’s
τόδι were read, the sense would be:—
‘This is my prayer for the stranger...,
that he may move in a clear path.’ Such
a view best suits the natural sense of ἐν
καθαρῷ βῆναι. (2) τὸν may be sound,
while ἐν καθαρῷ may have supplanted
something like ἐκ καθόδου. Or βῆναι
may have come (e.g.) from φθῆναι: ‘I
pray for the stranger that he speed safely
past Cerberus to clear ground.’—πλάκας:
see on 1564.

1578 τὸν αἰένυπνον, Death, the giver
of the ἀτέρμονα νήγυρετον ὑπνον (Moschus
3. 105): in contrast with his brother
who λένε πεδῆσας (*Ai. 676*).

1579—1779 Exodus. The passing
of Oedipus is told. His daughters make
lament. Antigone prays of Theseus that
he send them to Thebes, if haply they
may avert the coming strife of their bro-
thers; and he promises to do so.

1579 f. ξυντομωτάτων (neut. as adv.) is
the best correction of the MS. ξυντομωτά-
τως. A few such forms in -ος have MS.
authority in good writers, though they
are mostly comparatives, as βεβαιοτέρως,
ἔρρωμενεστέρως (Isocr.), καλλιένως, σα-
φεστέρως, etc. In Eur. *Suppl.* 967 γηράσ-
κω δυστηγνύτατος | οὐτ' is corrected by
Reiske to δυστηγνότατως, which metre
commends: but this is an almost isolated
example. There is thus a strong presump-

- τύχοιμι λέξας Οἰδίπουν ὀλωλότα. 1580
 ἃ δ' ἦν τὰ πραχθέντ' οὖθ' ὁ μῦθος ἐν βραχεῖ
 φράσαι πάρεστιν οὔτε τἄργ' ὅσ' ἦν ἐκεῖ.
ΧΟ. ὄλωλε γὰρ δύστηνος; ΑΓ. ὡς λελοιπότα
 κείνον τὸν τάειτ βίοτον ἔξεπίστασο. 1585
ΧΟ. πῶς; ἀρα θείᾳ κάπονῳ τάλας τύχῃ;
ΑΓ. τοῦτ' ἔστιν ἥδη κάποθαυμάσαι πρέπον.
 ὡς μὲν γὰρ ἐνθένδ εἴρπε, καὶ σύ που παρὼν
 ἔξοισθ', ύφηγητῆρος οὐδενὸς φίλων,
 ἀλλ' αὐτὸς ἡμῶν πᾶσιν ἔξηγούμενος.
 ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὅδὸν
 χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
 ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,
 κοίλου πέλας κρατήρος, οὗ τὰ Θησέως 1590

1584 *ἀεὶ* L, F, Suid.: *αἰεὶ* A and most MSS. *κείνον γ' ἔσαιει* Hermann: *ἐκείνον ἄρτι* Meineke: *κείνον τὸν ἄνδρα* Mekler: *κείνον τὸν αἰνὸν* Hartung: *κείνον τὸν ἄβιον* Nauck: *κείνον σαφῶς τὸν βίοτον* Dindorf. **1585** *κάπονῳ* (or -ω) most MSS.: *καὶ πόνῳ* L: *καὶ πόνω* B, F, Vat. **1586** *τοῦτ' L²(?), A, R: *ταῦτ' L* and most MSS.*

tion in favour of the ordinary form where, as here, it can easily be restored.—Wecklein reads *ξυντριβάτων*: ‘I would hit on the briefest mode of speech.’—Cp. *O. T.* 1234 δ μὲν τάχιστος τῶν λόγων εἶπεν τε καὶ | μαθέν, τέθηκε θεῖον Ἰοκάρτης κάρα. —λέξα... ὀλωλότα: cp. *O. T.* 463 εἶπε... τελέσαντα, π.

1581 f. ἃ δ' ἦν τὰ πραχθέντ'. ἃ = ἄτυπα: see on 1171. ‘But as to what the occurrences were, *neither* is the tale possible for me to tell in brief compass, *nor* (were) the events (brief) which happened there’: sc. οὐτε (βραχέα ἦν) τἄργ'. That is, resolving the parataxis with οὔτε—οὔτε:—‘But as to what occurred, the tale cannot be briefly told, as *neither* were the occurrences themselves brief.’ ὁ μῦθος οὐκ ἐν βραχεῖ πάρεστιν would have sufficed: φράσαι (epexeg. inf.) further defines πάρεστιν.

1584 The ms. words *τὸν ἀεὶ* (or *αἰεὶ*) certainly conceal a fault, which is perhaps very old. We cannot supply *χρόνον* (‘for ever’). Nor do I see how *τὸν ἀεὶ βίοτον* could mean, ‘the life of all his days’ (‘What life, life-long, was his,’ Whitelaw). The schol. gives nothing better than a fatuous interpretation of *τὸν ἀεὶ βίοτον* as *τὸ μακρὸν γῆρας*. The first question is whether the fault is

confined to *ἀεὶ*. (1) If so, *τόν* being sound, *ἀεὶ* (*a*) may conceal another adv., or an adj.: as *ἄρτι*, *ἄβιον*, *αἰνόν*, *ἄλαβον*, *ἄτυχῆ*. Of these *ἄλαβον* is perh. least unsatisfactory. It should not be too hastily assumed that the poet would have shunned a fourfold -ον. Or (b) *ἀεὶ* may have arisen from some ancient mutilation of *ἄνδρα*. The very simplicity of *κείνον τὸν ἄνδρα* has a solemnity which is not unfitting here; and to my mind this solution has greater probability than perhaps many would concede to it at first sight. (2) If *τόν* is corrupt, then there are these possibilities. (a) *τὸν ἀεὶ* may conceal one word, such (e.g.) as *τάνοιξν*, ‘all-wretched,’ Aesch. *Cho.* 49. (b) *τόν* may have been inserted to supply a lost syllable: though against this is the fact that our MSS. often tolerate lame trimeters. This view suits (e.g.) *ἐκείνον ἄρτι*, or Hermann’s *κείνον γ' ἔσαιει* (to which, however, the γ' is fatal). (3) It is vain to speculate on the possibility of corruptions extending beyond *τὸν ἀεὶ*. The words *βίοτον ἔξεπίστασο* and *κείνον* (or *ἐκείνον*) are *prima facie* sound. Thus (e.g.) to suggest *ἐκείνον ἔξεπίστασος εἰσαὶ βίον* would be unwarrantable. We seek to amend, not to re-write.

1585 f. *ἀπόνῳ*, as they themselves

thus : Oedipus is gone. But the story of the hap may not be told in brief words, as the deeds yonder were not briefly done.

CH. He is gone, hapless one? ME. Be sure that he hath passed from life.

CH. Ah, how? by a god-sent doom, and painless?

ME. There thou touchest on what is indeed worthy of wonder. How he moved hence, thou thyself must know, since thou wast here,—with no friend to show the way, but guide himself unto us all.

Now, when he had come to the sheer Threshold, bound by brazen steps to earth's deep roots, he paused in one of many branching paths, near the basin in the rock, where the inviolate covenant of Theseus

1588 ὑφηγητῆρος A, B, F, R: ὑψ' ἡγητῆρος L (made by S from ἀφῆγητῆρος, *sic*), T, Vat., Farn.: ὑψ' ἡγητόρος (*sic*) L². **1590** καταρράκτην L (the second ρ added by S): ρρ most MSS.: ρ B, Farn., Vat.—δὸν F, T, R: δόδὸν L and most MSS.

1592 πολυσχίστων Heath: πολυσχίστω (as L) or πολυσχίστω MSS. **1593 ε.** Θη-σέως [Περίθου τε] Πειρίθου | Θησέως τε Blaydes.—Περίθου τε κεῖται] Περίθω καλεῖ-

had just prayed for him. Cp. the prayer of Ajax to Hermes Cthonios that he may die ἀσφάδαστος (*Ai.* 833).—τοῦτ... ἥδη means, ‘here we come to the point which is indeed (*καὶ*) worthy of wonder’: cp. Plat. *Sympos.* 204 B δῆλον δῆ...τοῦτό γε ἥδη καὶ παῖδι, δῆτι, etc.

1588 ὑφηγητῆρος is supported against ὑψ' ἡγητῆρος (*a*) by such examples as 83, ώ̄ ἐμῶ̄ μὲντης πέλας, (*b*) by the fact that the compound with ὑπό is suitable where, as here, the sense is that no one so much as hinted or indicated the way. Cp. Plat. *Crito* 54 Ε πράτωμεν ταύτη, ἐπειδὴ ταύτη δὲ θεὸς ὑφηγεῖται. So *O. T.* 966 ὧν ὑφηγῶν (‘on whose showing’): *ib.* 1260 ώ̄ ὑφηγητοῦ τοῦ.

1590 καταρράκτην (from βάστω to strike hard, or dash, cp. 1503), lit. ‘dash-ing or rushing down’; Strabo 10. 640 τηρήσας καταρράκτην ὅμβρον: here, of a cleft descending abruptly into the ground. Strabo applies the word to the cataracts of the Nile (called κατάδοντος by Her.): in this sense it is usu. spelt with one ρ, as if from καταράσσω: so Lucan 10. 317 *praecipiētis cataractae*. Cp. Plut. *Mor.* 781 Ε ὀκτυμα θύραν ἔχον ἐπιρρακτήν, a room with a trap-door in it: so too *Arat.* 26 θύρα καταρράκτη. The *v. l.* καταφράκτην (*Suidas*) is worthless.

1591 χαλκοῖς βάθροις. *Il.* 8. 13 ἐς Τάραρον ἡρέεντα, | τῇλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἔστι βέρεθρον, | ἐνθα

σιδήρεια τε πύλαι καὶ χάλκεος οὐδός. Hes. *Theog.* 811 (of Tartarus) ἐνθα δὲ μαρμά-ρεια τε πύλαι καὶ χάλκεος οὐδός, | ἀστρεμ-φής, βρέχησι δημεκέεσσιν ἀρηρώς, | αὐτοφήν: ‘a brazen threshold, immove-able, fixed in the earth by roots without a break, of natural growth,’ i.e. not wrought by human hands. The rift or cavern at Colonus, from which the adjoining region took the name of the χαλκοῦ δός (see on 57), was locally supposed to be connected with the ‘brazen threshold’ below by brazen steps reaching down into the under-world. The stress laid on the χαλκοῖς βάθροισι here, and the name ‘Brazen Threshold’ itself, rather suggest that the myth was visibly symbolised by some artificial steps made at the top of the steep rift.—γῆθεν, as *Od.* 13. 163 λᾶνας θῆκε καὶ ἐρήζωσεν ένερθεν (Poseidon petrifying the Phaeacian ship).

1592 πολυσχίστων. Several paths converged at the καταρράκτης δός. Oedipus halted (*ἔστη*) near the δός, i.e. just before the path which he was following met the others. We are reminded, perhaps designedly, of that σχιστή δός in Phocis at which the misfortunes of his early manhood began (*O. T.* 733).

1593 κοίλοι..κρατῆρος. (1) Schneidewin takes this to mean a *large brazen vessel* set in a rift of the ground, over which Theseus and Peirithous slew the victims when they made their pact (*ὅρκια*

Περίθου τε κεῖται πίστ' ἀεὶ ξυνθήματα·
 ἀφ' οὖ μέσος στὰς τοῦ τε Θορικίου πέτρου 1595
 κοιλης τ' ἀχέρδου κάπο λαίνου τάφου
 καθέζετ'. εἰτ' ἔλυσε δυσπινεῖς στολάς.
 κάπειτ' ἀντας παῖδας ἡνώγει ρυτῶν

ται Wecklein. **1595** ἐφ' οὖ μέσον στὰς· τοῦθορικίου πέτρου L, with *τε* added above *θο* by first hand. (The *θ* has not been made from *τ*: it is merely an instance of *θ* written with the cross-stroke slightly prolonged; βάθροι (v. 1591), as written in L, shows a like *θ*). The other MSS., too, have ἐφ' οὖ μέσον, except that Vat. has μέσον. Brunck gave ἀφ' (instead of ἐφ') οὖ μέσον. (μέσον had been conjectured by Musgrave

Ἐταμον). He cites Eur. *Suppl.* 1201, where Theseus is directed thus to make a covenant with Adrastus; the throats of nine sheep are to be cut over a bronze *τρίποντος*, and the terms of the pact (*ὅρκος*) are then to be graven in its basin (*τρίποδος ἐν κοιλῷ κύτῳ*). (2) The schol., whose view is more likely, understands a *basin or hollow in the rock*: κοιλον πέλας κρατήρος· τοῦ μυχοῦ τὰ γάρ κοιλὰ οὐτως ἐκάλον ἐκ μεταφορᾶς. θέν και τὰ ἐν τῇ Αἴτνῃ κοιλάματα κρατήρες καλούνται. Cp. Arist. *De Mundo* 6 τῶν ἐν Αἴτνῃ κρατήρων ἀναρραγέντων. Plat. *Phaedo* III D says of the subterranean cavities, συντετρῆσθατε τε πολαχθῆ...καὶ διεξόδους ἔχειν, η̄ πολὺ μὲν ὑδωρ ρέει ἐξ ἀλλήλων εἰς ἀλλήλους ὕσπερ εἰς κρατήρας. The scholiast adds:—λέγει δι' οὖ (sc. μυχοῦ) καταβῆναι φασὶ τὴν Κέρην ἀρπαγέσσαν. That is, the schol. took this *κρατήρ* or *μυχός* in the rock to be the actual cavity in which the *καταρράκτης* δόδος began. In each case the *κρατήρ* was close to the δόδος.

Θησέως. Theseus went down to Hades with Peirithous, king of the Thessalian Lapithae, to help him in carrying off Persephone. Both heroes were made prisoners by Pluto. Theseus was afterwards delivered by Heracles, when sent by Eurystheus to capture Cerberus. According to another version, adopted by Eur. in his *Peirithous*, Heracles delivered Peirithous also.

1594 Πειρίθου. Elsewhere in extant classical literature the form is *Πειρίθοος* or (Attic) *Πειρίθοος*. But a form *Πειρίθους* is sufficiently attested by the name of the Attic deme of which this hero was eponymus. Harpocr. *Πειρίθαιδαι· δῆμος ἐστι τῆς Οἰνητοῦ*. Aeschin. or. I § 156 *Πειρκλείδην τὸν Πειρίθοιδην*: and so [Dem.] or. 50 § 41. Eustathius (101. 3)

notices both forms, and Dindorf ascribes Πειρίθου to the Paris MSS. of Georgius Syncellus (the Byzantine chronographer, 800 A.D.), p. 299. II: vases and inscriptions also give it. There is no need, then, to write Πειρίθου Θησέως *τε*, as Blaydes does.

κεῖται...ξυνθήματα: schol. οἷον ὑπομνήματα τῆς πίστεως ἡς ἔθεντο πρὸς ἀλλήλους: i.e. he understood by **κεῖται** some visible memorial. This seems clearly right. The local belief probably pointed to characters or marks on the rock. See the schol. on Ar. *Eg.* 785 ἔστι δὲ καὶ ἀγέλαστος πέτρα καλουμένη παρὰ τοῖς Ἀθηναῖοις, ὅπου καθίσαι φασὶ Θησέα μέλλοντα καταβαῖνειν εἰς Ἄδου. Leake (*Demi* I. 635) conjectured that this πέτρα may have marked the place (*χωρίον*) mentioned by Paus. I. 18. 4 as near the temple of Sarapis, s.e. of the acropolis, ἐνθα Πειρίθους καὶ Θησέα συνθεμένους ἐς Δακεδαίμονα καὶ υπερονέος Ἑσπρωτὸς σταλῆναι λέγονται. But the expeditions named there are distinct from the descent to Hades with which the schol. connects the πέτρα. And, wherever this ἀγέλαστος πέτρα was, there must have been a cavern suggestive of the descent to Hades. The schol.'s phrase, παρὰ τοῖς Ἀθηναῖοις, would cover Colonus.

Others understand: 'where the compact *has been made*' (**κεῖται** = pf. pass. of *τίθημι*),—a lively way of saying, 'was made', ἐτέθη: but this is improbable.—Wecklein conjectures **Πειρίθοος καλεῖται**: 'where men say that the compact of Th. with P. was made': the dat. as *Tz.* 668 τῶν σῶν Ἡρακλεῖ δωρημάτων: the verb as Simonides fr. 107 ἐνθα καλεῖται...Αρτέμιδος...τέμενος. (Cp. on *O. T.* 1451.) This idiom, however, elsewhere always refers to *places*, not to *acts*.

and Peirithous hath its memorial. He stood midway between that basin and the Thorician stone,—the hollow pear-tree and the marble tomb; then sate him down, and loosed his sordid raiment.

And then he called his daughters, and bade them fetch

also.) Most MSS. have *τοῦ τε θορικού*, but *τε* is omitted by B, Vat. (as by the first hand in L). *τοῦτ' ἐρύκλου* F. *τοῦ τε τρικορύφου* Schneidewin. **1596** κάπῳ λαίνου τάφου MSS. (λαίνον Vat.): *τάφρον* for *τάφου* Suidas s.v. "Αχερόδος. κάπι Canterbury: καύτολαίνου τάφου Dobree. **1597** ἔλυσε B, T, Farn. (ἔλευσε Vat.): *ἔδυσε* the rest.

1595 (1) With L's ἐφ' οὐ: 'At which (the *κρατήρ*) he halted, midway between the other objects. Cp. II. 22. 153. ἔνθι δ' ἐπ' αὐτάρων πλυνο εὔρεις ἔγρυς ἔσων, at the springs. With ἐφ', L's μέσου is possible; 'at which, midway as it is.' (2) With Brunck's ἀφ' οὐ, it becomes necessary to read μέσος. The *κρατήρ* is then one of four points from which the point denoted by μέσος is measured. The second ἀπό may be taken with ἀχέρόδου also: cp. O.T. 734, 761. μέσος usu. takes a simple gen. of the extremes, and is not elsewhere found with ἀπό, but the latter is natural (Plat. *Parm.* 145B τὸ γε μέσον τον τῶν ἑσχάτων ἀπέχει).

τοῦ τε Θορικού πέτρου. It was from Thoricus (Apollod. 2. 4. 7) that 'radiant Eos caught up Cephalus to the gods' (Eur. *Hipp.* 455). Hence the name of that place may have been associated in the Athenian mind with the idea of removal to another world. Θορικός (so Her., Xen., etc.: Θόρικος schol.) was a town and deme of Attica, belonging to the tribe 'Ακαματίτης, on the S.E. coast, about 6 miles N. of Sunium, and 42 S.E. of Colonus. It was reckoned among the twelve towns of the old Attic dodecapolis, and, to judge by the ruins, was a considerable place down to late times (Leake, *Demi* II. 17—22). If Θορικού is unsound, the familiarity of Θορικοί as a deme-name may have suggested it. Schneidewin's *τρικορύφου* rests on the schol. to 57: καὶ τις τῶν χρησμοποιῶν φησί. Βοωτοί δὲ ἦπποι ποτιστείχουσι Κολωνόν, | ἔνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδός. But, if Θορικού came from *τρικορύφου*, the genuine word must have been well-nigh obliterated.

1596 κολάτης τ' ἀχέρόδου: schol. τῆς τὸν πνθμένα ἔχοντος ὑπόκενον, σαπέντα. The wild pear gave its name to the Attic deme 'Αχερόδους ('Αχερόδουσιοι); as in its other form, ἀχράς, to 'Αχραδίνη, the E. quarter

of Syracuse. If, as the schol. states (n. 1593), the local myth placed the rape of Persephone here, this old tree may have been pointed out as the spot whence she was snatched. An ἐρωέας (wild fig-tree) by the Cephissus was connected with a like legend (Paus. I. 38. 5). A wild olive-tree (*κότων*) at Troezen was associated with the disaster of Hippolytus (2. 32. 10), as the στρεπτὴ ἡλάτη at Epidaurus (see on 694) with Heracles.—κάπῳ λαίνου τάφου. Dobree's καύτολαίνου ('of natural rock,' cp. on 192) is more ingenious than probable. Cp. Eur. *Helen.* 962 τόνδε λαίνον τάφον: Ἑλ. 328 μνῆμα λαίνον πατρός. The λαίνον τάφος is opposed to a τύμβος of earth or a λάρναξ of wood (Thuc. 2. 34): it would commonly denote an oblong monument with a flat slab (*τράπεζα*) on top, the sides being sometimes sculptured.

The power and beauty of this passage are in no way lessened for us because we know nothing of the basin or the stone, the tree or the tomb. Rather it might be said that the very fact of our ignorance illustrates the spirit in which these details are introduced. Their significance is essentially local: ταῦτα γράμμα τοῖς ἔγχωροις (schol.). They show us how the blind man, who had never been at Colonus before, placed himself at precisely the due point in the midst of its complex sanctities. The god made him as one who had the most intimate and minute knowledge of the ground.

1597 ἔλυσε, as *Tyr.* 924 λύει τὸν αὐτῆς πέπλον: while the midd. in II. 17. 318 λύοντο δὲ τεύχεα refers to Greeks stripping Trojans.—δυσπινέας: cp. 1258. He prepares to put on the garb of the dead.

1598 ρυτῶν (ρέω), flowing, ἐξ ἀερύτου κρήνης (469). Cp. Theophr. *Causs. Plant.* 2. 6. 3 (with ref. to correcting the properties of water by mixing different kinds), δι' δὲ πολλάκις ἀν ἄρμόσει

νῦδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν.
 τὸ δὲ εὐχλόου Δήμητρος εἰς προσόψιον 1600
 πάγον μολοῦσαι τάσδε ἐπιστολὰς πατρὶ¹
 ταχεῖ πόρευσαν σὺν χρόνῳ, λουτροῖς τέ νυν
 ἐσθῆτι τὸ ἔξήσκησαν γένεται.
 ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονήν,
 κούκλην ἦτορ οὐδὲν ἀργὸν ὥν ἐφίετο, 1605
 κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
 ρίγησαν ὡς ἡκουσαν· ἐστὸν δὲ γούνατα
 πατρὸς πεσοῦσαι κλαῖον, οὐδὲ ἀνίεσαν
 στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
 ὃ δὲ ὡς ἀκούει φθόγγον ἔξαιφνης πικρόν,
 πτύξας ἐπ' αὐτᾶς χεῖρας εἶπεν· Ὡ τέκνα,
 οὐκ ἐστὸν ἔθοντας τῇδε ἐν ἡμέρᾳ πατήρ.
 ὅλωλε γάρ δὴ πάντα τάμα, κούκέτι
 τὴν δυσπόνητον ἔξετ' ἀμφὶ ἐμοὶ τροφήν.
 σκληρὰν μέν, οἴδα, παιδεῖς· ἀλλ' ἐν γάρ μόνον 1615
 τὰ πάντα λύει ταῦτα ἔπος μοχθήματα.

1600 τὸ δὲ F (from the corrector), T, Farn., schol.: most MSS. have τῷδε (as L), or τάδε (as A).—προσόψιον L, F: ἐπόψιον the rest. 1601 πάγον] πηγὴν L. Stephani (*Reise durch einige Gegenden des nördl. Griechenl.*, p. 107).—μολοῦσαι L: μολοῦσα A:

λεπτὸν καὶ καθαρὸν μὴ καθαρῷ καὶ παχεῖ,
 καὶ φρεατιῶν ναματιώψ (well water with
 river water), καὶ βύτὸν καὶ δύμβριον
 (spring or rain water) λυμαλῷ καὶ ἀπλῶς
 στασιμῷ.

1600 f. They go to a hillock a little way off, on which was a shrine of Demeter Euchloës. See map in Introd.—εὐχλόου, as protecting the young green corn and other young vegetation (χλόη), Paus. 1. 22. 3 ἔστι δὲ (at Athens) καὶ Γῆς κουροτρόφου καὶ Δήμητρος λεπόν Χλόης. She was associated with Γῆ κουροτρόφος and with Apollo in the Χλόειa held on 6th Thargelion (latter part of May). Other names given to Demeter as protectress of crops, etc., expressed the ills which she averted, as καῦστις, ἀξησία (parcher), ἐρυσίβη (mildew), ἐλήγηρος (popularly referred to εἰλη, sunshine, but doubtful).

προσόψιον, not found elsewhere, is read by L and Suidas. ‘The hill of Demeter, in full view’: rather than, ‘the hill looking on Demeter.’ The act. sense is possible (*Ph.* 1040 θεοὶ τὸ ἐπόψιον), but

the other seems better here: cp. *Ant.* 1110 ὄρμασθο...εἰς ἐπόψιον τόπον.

1602 f. πόρευσαν and πόρευσαν are alike admissible in this ρῆσις (cp. 1606 ff.), but the former seems preferable on the general principle of not multiplying omissions of augment without necessity. (Cp. *Tr.* 560 μεσθοῦν πόρευε.) *Brought* this behest, i.e. the water for which he had asked. Eur. *Ph.* 984 ΜΕΝ. χρημάτων δὲ τίς πόρος; — | ΚΡ. ἐγὼ πορεύω χρωνόν. Cp. on 1458 πόροι. — ταχεῖ σὺν χρ.: cp. 885: *Tr.* 395 σὺν χρωνῷ βραδεῖ μολών. — λουτροῖς, as the dead were washed: Lucian *De Luctu* 11 μετὰ ταῦτα δὲ λούσαντες αὐτοὺς...προτίθενται. So *Ai.* 1405 λουτρῶν δοτῶν (for the dead Ajax).

1603 γένεται, as the dead were usually dressed for burial, i.e. in white. Artemidorus *Oneir.* 2. 3 ἀνδρὶ δὲ νοσοῦντι λευκὰ ἔχειν ιμάτια θάνατον προαγορεύει, διὰ τὸ τοὺς ἀποθανόντας ἐν λευκοῖς ἐκφέρεσθαι.

1604 παντὸς...δρῶντος. (1) Usu. explained:—‘when he had content of all

water from some fount, that he should wash, and make a drink-offering. And they went to the hill which was in view, Demeter's hill who guards the tender plants, and in short space brought that which their father had enjoined; then they ministered to him with washing, and dressed him, as use ordains.

But when he had content of doing all, and no part of his desire was now unheeded, then was thunder from the Zeus of the Shades: and the maidens shuddered as they heard; they fell at their father's knees, and wept, nor ceased from beating the breast, and wailing very sore.

And when he heard their sudden bitter cry, he put his arms around them, and said: 'My children, this day ends your father's life. For now all hath perished that was mine, and no more shall ye bear the burden of tending me,—no light one, well I know, my children; yet one little word makes all those toils as naught;

μολούσα B, T.

1602 ταχεῖ] βραχεῖ Reisig.

ἡδονήν] πάνθ' ὅσ' εἶπ' ἔδρων πρὸς ἡδονήν Mekler.

οὐδὲν most MSS.—ἔφελο L.

1604 παντὸς ἐλχε δρῶντος

1605 οὐδὲν ἄργον L: ἄργον

οὐδὲν most MSS.—πεσοῦσαι κλαῖον] πεσόντ' ἔκλαον Dindorf.—

ἀνειεσαν L, with η written above ει: gl. οὐκ ἀνέπεμπον.

1610 ὁ δ'] δοῦ L.

service,' i.e. when his daughters had done for him all that he wished. Then πᾶν δρῶν will be 'every activity' of attendants: cp. the Homeric δρηστῆρες, δρῆστειραι, of servants, *Od.* 10. 349 etc. (2) A better view is: 'when of doing all he had content' (as Whitelaw), when πᾶν δρῶν is his *own* activity. Cp. τὸ βαυλήσεον τῆς γνώμης and similar phrases (see on 267): also Thuc. 1. 142 ἐν τῷ μῇ μελετῶντι, 'in the absence of practice.' As to *Tz.* 196 τὸ γάρ ποθοῦν ἔκαστος ἑκατεῖν θέλων,—where τὸ ποθοῦν used to be explained as 'the desire within him,'—it is now generally held to be corrupt (E. Thomas conjectures τὰ γάρ ποθεῖν'). But the absence of the art. makes πᾶν δρῶν a bolder expression than any of these; nor can the adverbial ἐν ἀνείβοντι, 'alternately,' (Pind. *N.* 11. 42,) be properly compared. I suspect, then, that the text is corrupt. To Mekler's conjecture (see cr. n.) the obstacle is ἔδρων instead of ἔδρασαν. The obvious ἔρωτος ('desire') should not be too lightly rejected: cp. 436.

1605 ἄργον, neglected: see on *O. T.* 287.

1606 κτύπησε: for the omission of the augment, see on *O. T.* 1249. Ζεὺς χθ.: *Il.* 9. 457 Ζεύς τε καταχθόνιος καὶ ἐπανὴ

Περσεφόνεια. At Corinth Pausanias saw three images of Zeus, one being Χθόνιος, another Τύψιος, the third nameless (2. 2. 8). The Zeus Chthonios was a benevolent Pluto, associated with Demeter in the prayers of the husbandman (Hes. *Op.* 465).

1608 f. οὐδ' ἀνέσαν, 'did not remit' (cp. ἀνέναι φιλακήν, ἀσκησιν, ἔχθραν, etc.); *not*, 'did not send up' (as in *O. T.* 1277, a different context). κλαυθμός was commonly associated with κομμός (*planctus*) and γέος. If Soph. had meant otherwise, he would have added another verse with ἀλλά.—παρμήκεις, very loud: see on 489.

1610 ἔξαιφνης, because they burst into their wail when the sudden peal of thunder was heard.

1613 πάντα τάμα, all that concerns my earthly life.

1614 ff. τὴν δυσπόν.: cp. 509: Aesch. *Pers.* 515 ὁ δυσπόνητε δαῖμον.—ἄμφ' ἔμοι: cp. *El.* 1143 quoted on 345; τροφήν, *ib.* and 352.—σκληράν, in appos.; cp. 1173.—ἀλλά... γάρ, 'but (I need not speak of hardship), *for*' := 'but indeed': cp. on 988.—ἐν... ἔτος, 'one word,' viz. φιλέιν. Cp. *Ant.* 53 μήτηρ καὶ γυνή, διπλοῦν ἔπος. (This is better than 'one saying,' i.e. reflection.)—λνεῖ, cancels.

τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐδὲ τητώμεναι
τὸ λοιπὸν ἥδη τὸν βίον διάξετον.

τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι
λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος
γόων ἀφίκοντ' οὐδ' ἐτ' ὠρώρει βοή,
ἥν μὲν σιωπή, φθέγμα δ' ἔξαιφνης τινὸς
θώμξεν αὐτόν, ωστε πάντας ὄρθιας
στῆσαι φόβῳ δείσαντας ἔξαιφνης τρίχας. 1620
καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός.
ὡς οὗτος οὗτος, Οἰδίπους, τί μέλλομεν
χωρεῖν; πάλαι δὴ τάπο σοῦ βραδύνεται.
οὐδὲ ὡς ἐπήσθετ' ἐκ θεοῦ καλούμενος,
αὐδῷ μολεῶν οἱ γῆς ἄνακτα Θησέα. 1625
κάπει προσῆλθεν, εἶπεν· ὡς φίλον κάρα,
δός μοι χερὸς σῆς πίστιν *όρκιαν τέκνους,

1620

1625

1630

1619 τὸ λοιπὸν ἥδη βίον διάξετον L, F: and so the rest, only with τὸν instead of τὸ. (Βιώτον T, Farn.) τὸ λοιπὸν ἥδη τὸν διάξετο Suidas, which Froehlich accepts, with the change of τὸ to τὸν. τὸ λοιπὸν ἥδη τὸν βίον διάξετο Elmsley. τὸν λοιπὸν ἥδη βίον ἑκδιάξετο Meineke. **1625** φόβῳ] In L the letters φ and β have been written by S in erasures: the first hand may have written λόφῳ.—ἔξαιφνης] εὐθέως Dindorf. **1626** καλεῖ L (λ in an erasure), and most MSS.: κάλει T, Farn.: κάλλει Vat.—

1618 f. τητώμεναι: cp. on 1200.—The simplest view of the MS. τὸ λοιπὸν ἥδη βίον διάξετον is Elmsley's, that βίον was written by a mistake for τὸν βίον. (The error here affords no ground for suspecting βίον in 1584.) But τὸν βίον (Suidas) is equally possible: cp. O. T. 1487 νοούμενος τὰ λοιπὰ τὸν πυκρὸν βίον. The constr. τὸν λοιπὸν...τὸν βίον would be a rare one: Dem. or. 15 § 16 πρὸς τὸν λοιπὸν τὸν χρόνον, Xen. Cyr. 4. 5. 1 τὸν σίτον...τὸν ἡμαστὸν: so η πολλὴ τῆς γῆς, etc.

1620 f. ἐπ' ἀλλήλ. ἀμφικ.: i.e. each of the daughters had twined her arms about her father, while he had also embraced them. Cp. Od. 8. 523 ωδὲ γυνὴ κλαίγοι φίλον πόσῳ ἀμφιπεσσόστα.—Λύγδην from λύγω, singulare. Anthol. Pal. 15. 28. 3 λιγέως ὀλοφύρετο μήτηρ, | λύγδην, ἰσταμένη.

1623 σιωπή, a moment of absolute stillness, after the wails had subsided. Job iv. 15 ‘Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the

appearance thereof; a form was before mine eyes: there was silence, and I heard a voice.’—τινὸς: Eur. Andr. 1147 πρὶν δῆ τις ἀδύτων ἐκ μέσων ἐφθέγξατο | δεινόν τι καὶ φρικώδες.

1624 f. θώμξεν αὐτόν. Porson on Eur. Ph. 5 wished to read θεῶν ἐθώμξεν (omitting αὐτόν). But the change is unnecessary, if occasional omission of the augment is conceded to such *rhētes* as this: cp. 1606. θωμτσω denotes a loud, urgent cry (cp. Eur. Hipp. 219 κυσι θωμτσαι): here with acc. of the person called.—πάντας, subject to **στῆσαι**. For this phrase, instead of πᾶντας τρύχας, see on 150 φυτάλμως. Cp. 1464.—φόβῳ is causal dat. with **στῆσαι**, rather than modal dat. with **δεῖσαντας**, so that we should not compare Tr. 176 φόβῳ...ταρβούσαν: O. T. 65 ὑπνῳ γ' εὐδοντα.—ἔξαιφνης, though it has come in 1623 (and 1610): see on 554.

1626 πολλὰ πολλαχῇ, ‘with repeated and manifold calling.’ There seems to be no genuine instance of πολλαχῇ meaning simply πολλάκις. It is always

love had ye from me, as from none beside ; and now ye shall have me with you no more, through all your days to come.'

On such wise, close-clinging to each other, sire and daughters sobbed and wept. But when they had made an end of wailing, and the sound went up no more, there was a stillness ; and suddenly a voice of one who cried aloud to him, so that the hair of all stood up on their heads for sudden fear, and they were afraid. For the god called him with many callings and manifold : ' *Oedipus, Oedipus, why delay we to go ? Thou tarriest too long !*'

But when he perceived that he was called of the god, he craved that the king Theseus should draw near ; and when he came near, said : ' O my friend, give, I pray thee, the solemn pledge of thy right hand to my children,

πολλαχεῖ (with *η* written above) L. Blaydes conject. *πολλάκις*.—Lehrs agrees with Hermann (on Arist. *Poet.* p. 224) in rejecting this v. **1627 ε.** τί μέλομεν ; | χώρει Nauck.—δῆτ τάπτ] δῆτ' ῥ' ἀπό L, whence δῆτ' ἀπό F.—βραδύνεται] After *v* two letters have been erased in L. **1630 οἱ** L, F: *οἱ* B, with *οι* above: *οἱ* the rest. **1632 ἀρχαταν** MSS.: ἀρθυταν Wecklein: ἀρκταν L. Schmidt: ἀρκέσειν Nauck: *ισχυρὰν* Sehrwald: ὄρκταν P. N. Papageorgius.—τέκνοις] τέκνον Vat.

'by many routes' (as Xen. *An.* 7. 3. 12), 'in many ways' (Her. 6. 21), or 'on many grounds' (id. 1. 42). The phrase here, then, cannot mean '*loudly* (*πολλάδι*) and *often*' : nor can it be merely, 'again and again.' But *πολλαχῆ* need not refer to different *forms of words*. It is enough to understand it of varying tones in which the name was sounded, or of the voice seeming to come from different points at successive moments.

It is strange that a modern critic should have thought this 'alienissimum a divina maiestate' (Schaefer). He must have forgotten that a divine summons had already been thrice repeated when 'the LORD came, and stood, and called as at other times, Samuel, Samuel.'

1627 ὁ οὔτος. So the goddess Athena, calling Ajax to come forth from his tent; *Ai.* 71 οὔτος, σὲ τὸν τὰς etc.: 89 ὁ οὔτος, Αἴας, δεύτερὸν σε προσκαλῶ, where Αἴας is voc. (*ib.* 482), as **Οἰδίποτος** here (cp. 461). **οὔτος** ('Ho there !'), thus used, implies that the person addressed is not duly heeding the speaker; here it helps to express impatience. So, when Medea turns her face away from Jason's smooth words, he cries to her, αὐτη, τι χλωροῖς δακρύους τέγγεις κόρας; etc. (*Med.* 922). There is nothing of *roughness* in the phrase, except in the particular combi-

nation οὔτος σύ (*O. T.* 532, 1121: Eur. *Hec.* 1280).

1628 χωρεῖν: cp. the emphatic place of δεῖξαι, *O. T.* 278. Nauck's μέλομεν ; | χώρει· by the change to the singular number, breaks the companionship of Oedipus with the Unseen.—τάπτο σοῦ adv., βραδύνεται pass. impers.: delay is made on thy part. Cp. Eur. *Tro.* 74 ἔποι μὲν τάπτει τάπτ' ἐμοῦ : Ar. *Plut.* 100 ἔφετο μὲ νῦν. Ίστον γὰρ ηδη τάπτ' ἐμοῦ (or in both places it is *ἀπό* rather than *ἐπί*). Cp. 293.

1630 οἱ, ethic dat., 'for him,' as a grace to him: cp. 81. The enclitic almost adheres to μολέων, while γῆς is naturally drawn to ἀνακτα: thus the two monosyllables in the 3rd foot do not hurt the rhythm.—Theseus, with attendants, had followed Oed. to the ὁδός (see 1589), but had remained apart while the daughters ministered to their father (1598—1603). He is now summoned to approach them.

1632 ὄρκταν, the conjecture of P. N. Papageorgius, is the best emendation of the certainly corrupt ἀρχαταν. It gives exactly what we need, viz. such an epithet for πίστιν as marks the special solemnity of the pledge. Cp. Plat. *Legg.* 843 Α φίλταν τε καὶ ἔχθραν ἔνορκον. The occurrence of ὄρκτος in 1637 cannot be made an objection (cp. 544 n.); on the con-

ὑμεῖς τε, παῖδες, τῷδε· καὶ καταίνεσσον
μήποτε προδώσειν τάσδ' ἔκών, τελεῖν δ' ὅσ' ἀν
μέλλης φρονῶν εὖ̄ ξυμφέροντ' αὐταῖς ἀεί. 1635
ὅ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
κατήνεσσεν τάδ' ὄρκιος δράσειν ξένῳ.
ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
ψαύσας ἀμαυρᾶς χερσὶν ὥν παιδῶν λέγει· 1640
ὦ παιδε, τλάσας χρὴ τὸ γενναῖον φρενὶ¹
χωρεῖν τόπων ἐκ τῶνδε, μηδὲ ἢ μὴ θέμις
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
Θησεὺς παρέστω μανθάνων τὰ δρώμενα. 1645
τοσαῦτα φωνήσαντος εἰσηκούσαμεν
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν,

1634 τάσδ'] L has *σ* in an erasure; the *α* was first *ᾶ*, then *ἀ*.

L, F: μέλλῃς most MSS.: νέψῃς F. W. Schmidt.

Musgrave: ὄκνου Wex, Bothe.

1640 τλάσας MSS.: τλάσα Dindorf (formerly

Wunder, Blaydes: τλάγε Dind. (n. to Oxf. ed. of 1860).—φρενὶ A, R, L²: φέρειν L and

trary, it rather confirms ὄρκιαν here. The-seus did just what Oedipus asked.

ἀρχαῖαν has been explained as follows:—(1) ‘Thy right hand, *that time-honoured pledge*.’ I agree with Campbell and Bellermann that this is the best version: indeed, I should be disposed to say, the *only* sound one. But in such a context we surely want something more than so general an epithet. (2) Thy pledge, ‘*which some day will be old*’, i.e. which you are sure to observe permanently. Herm. supports this extraordinary ‘prolepsis’ by Aesch. *Ag.* 579, where, however, ἀρχαῖον γάρ is rather, ‘the traditional ornament’ of temples (spoils): unless we should read (*δόνος*) ἀρχαῖος. (3) ‘A pledge of such good faith as you have always observed’ (*fides perpetuo apud te usu sacra*, Ellendt). (4) A modification of the last view refers ἀρχαῖαν to v. 631, as=‘the pledge given at the beginning (of our intercourse).’ It is impossible to accept any one of these interpretations.

(1) Two other conjectures claim notice. ἀρθμῖαν (Wecklein)=‘in a friendly compact.’ Cp. *Od.* 16. 427 *οἱ δὲ ήμῶν ἀρθμοι*

1635 μέλλεις

1636 οἴκτου MSS.: ὄκνου

1640 τλάσα Dindorf (formerly

Wunder, Blaydes: τλάγε Dind. (n. to Oxf. ed. of 1860).—φέρειν A, R, L²: φέρειν L and

ἡσαν, ‘they were in amity with us.’ In *Ph.* 1132 Erfurdt has restored ἀρθμοι (as =‘trusty comrade’) for ὄκλιον. But this epithet does not strengthen πίστιν. (2) ἀρκίαν (L. Schmidt)=‘sure.’ The only support for this is the epic phrase μισθὸς ἄρκοις (*Ili.* 10. 304, *Od.* 18. 358, Hes. *Op.* 368).

1634 ἔκών, ‘if thou canst help it’: cp. Plat. *Prot.* 345 D δέ ἀν ἔκών μηδὲν κακὸν ποιῆ: in prose more often with εἶναι added, as *Symp.* 214 E ἔκών γὰρ εἶναι οὐδὲν ψεύσομαι: almost always in sentences which contain or imply a negative: but Her. 7. 164 has ἔκών τε εἶναι καὶ δεινοῦ ἐπίστοντος οὐδενὸς ... καταθεῖς τὴν ἀρχήν.

1635 μέλλῃς, sc. τελεῖν: φρονῶν εὖ̄, ‘wishing them well.’ Cp. *O. T.* 1066 καὶ μὴν φρονοῦσά γ' εὖ τὰ λώστα τοι λέγω. ‘To do all that, as their well-wisher, thou seemest likely (to do) with advantage to them.’ As a well-wisher will do *his best*, εὖ̄ φρονῶν thus practically means, ‘to the best of thy judgment’; but that is not the first sense of the words.

1636 οἴκτου μέτα, without making lamentation,—controlling his feelings

and ye, daughters, to him; and promise thou never to forsake them of thy free will, but to do all things for their good, as thy friendship and the time may prompt.' And he, like a man of noble spirit, without making lament, sware to keep that promise to his friend.

But when Theseus had so promised, straightway Oedipus felt for his children with blind hands, and said: 'O my children, ye must be nobly brave of heart, and depart from this place, nor ask to behold unlawful sights, or to hear such speech as may not be heard. Nay, go with all haste; only let Theseus be present, as is his right, a witness of those things which are to be.'

So spake he, and we all heard; and with streaming tears and with lamentation we followed the maidens away. But when we had gone apart,

the rest: *τρέφειν* Wecklein. Nauck rejects the v. **1641** μηδ' L first hand: μηδ' S. Most MSS. have μή μ': in B and F δ' is written over μ'.

1644 μανθάνειν Reiske. **1646 f.** ἀστακτὶ δὲ Blaydes conject. εἴτ' ἀστακτὶ: Nauck, εἴτ' ἄκασκα... | στελχοτες (for στένωντες): also τάσι for σὺν τάσι: and in v. 1648 πάλιν στραφέντες εἴδομεν for στραφέντες ἔξαπείδομεν.

in presence of the afflicted girls. Vauvilliers: 'οἰκτος hic est quod nos Galli dicimus foibesse.' Cp. Plat. *Phaedo* 117 C καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οὐλοὶ τε ἥσαν κατέχειν τὸ μῆδικρύειν, ὃς δὲ εἴδομεν πίνοντά τε καὶ πεπωκότα, (that Socrates had drunk the hemlock,) οὐκέτι, ἀλλ' ἐμοῦ γε βίᾳ καὶ αὐτοῦ (ἐπιςπίλη με) ἀστακτὶ ἔχωρε τὰ δάκρυα. If the men of the old Greek world were more easily moved to tears than modern men, at least they knew very well when a man is bound to repress his emotion, if he can. Why, then, obliterate a noble touch by changing οἰκτον—as Wecklein does with Wex and Bothe—to the wretchedly feeble ὅκνου?

1637 ὄρκιος: *Ant.* 305 ὄρκιος δέ σοι λέγω: *Ph.* 81 οὐ μή σ' ἐνορκον ἀξέωθεσθαι.

1639 ἀμανράΐς, 'dark,' not guided by eyes: cp. 182 ἀμανρῷ | καλῷ. Not 'feeble' (1018), for no increase of physical weakness is among the signs that his end is near; rather is he lifted above his former helplessness (1587).

1640 τλάσας...τὸ γενναῖον φρεν, 'ye must make a brave effort of the mind, and depart': τὸ γενναῖον, acc. governed by τλάσας. It might also be adv., like κάμνοντι τὸ καρτερόν *Theocr.* I. 41, but

an absolute use of τλάσας seems slightly less probable here.—φρεν, *in* or *with* it. L's φέρειν is conceivably genuine, but in that case τὸ γενναῖον can hardly be so. Bellermann combines them by rendering, 'that which it is noble to bear.' This will not serve: nor yet this, 'to bear what is noble.' Wecklein suggests τρέφειν: 'having brought yourselves to cherish fortitude.' But since the effort demanded is one of *moral* courage, I do not see why the addition of φρεν to τλάσας should offend.

1641 f. ἀ μη: 'such things as 'tis not lawful,' etc.: cp. 73.—φωνούντων, masc.

1643 ὁ κύριος, the master, he who has control of all; since to him alone the ἔξαγιστα (1526) are to be confided. The word has a further fitness here, since the maidens had been committed to the care of Theseus (cp. n. on *O. T.* 1506).

1645 f. εἰσηκούσαμεν, simply 'heard' (rather than 'obeyed'), as *Ant.* 9, *Ai.* 318, *Tr.* 351, 424.—Wecklein suggests φωνήσανθ' οὖτις, with omission of ἀστακτὶ... στένωντες.—ξύμπαντες, the attendants of Theseus, who had remained apart when their master was summoned to approach Oedipus (1630).—ἀστακτὶ: see on 1251.

χρόνω βραχεῖ στραφέντες, ἔξαπειδομεν
τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
ἀνακτα δ' αὐτὸν δημάτων ἐπίσκιουν
χεῖρ' ἀντέχοντα κρατός, ὡς δεινοῦ τινος
φόβου φανέντος οὐδ' ἀνασχετούν βλέπειν.
ἐπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
ὅρῳμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἄμα
καὶ τὸν θεῶν Ὀλυμπον ἐν ταῦτῷ λόγῳ.
μόρῳ δ' ὄποιώ κεῖνος ἀλετ' οὐδ' ἀν εἴς
θινητῶν φράσειε πλὴν τὸ Θησέως κάρα.
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
κεραυνὸς ἔξεπραξεν οὔτε ποντία
θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ,
ἀλλ' ἦ τις ἐκ θεῶν πομπός, ἦ τὸ νερτέρων
εὔνουν διαστὰν γῆς ἀλύπητον βάθρον.
ἀνήρ γάρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
ἀλγεινὸς ἔξεπέμπετ', ἀλλ' εἴ τις βροτῶν
θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,

1650

1655

1660

1665

1649 οὐδαμῆ Vat. **1651** ἔχοντα χείρα κρατός B, T, Vat., Farn.: χεῖρ' ἀντέχοντα
κρατός the rest. **1652** ἀνασχετοῦ L first hand, ἀνασχετοῦ S. **1655** τὸν] τῶν R
(with ὁν written above), F, Vat. (which has θεῶν). **1658** αὐτὸν] αὐτῶν L, F, Vat.—θεοῦ L first hand, θεὸς S. θεὸς is also in F: θεοῦ the rest. **1659** ἔξε-
πραξεν] Maehly conject. ἔξηρπαξεν: Blaydes, ἔξεφλεξεν, ἔξεπληξεν, or ἔξεπεμψεν.

1648 f. ἔξαπειδομεν. This compound occurs only here, but is not intrinsically more questionable than the Homeric ἔξαποβαίνω, ἔξαποδόννω, etc. While ἔξοράν = 'to see at a distance' (used in pass. by Eur. *Hec.* 675 etc.), ἀφορᾶν alone usu. = merely 'to regard': hence the double compound is really less pleonastic than those just mentioned. So ἐκτροτιμᾶν occurs only in *Ant.* 913.—τὸν ἄνδρα τὸν μὲν: 'we saw Oedipus,—him, I say,—no longer present anywhere, but *Theseus*, etc.' The τὸν μὲν comes in, by an afterthought, to prepare the distinction: cp. *Od.* 1. 115 εἴ ποθεν ἐλθὼν | μνηστήρων τῶν μὲν σκέδασν κατὰ δώματα θεῖη, | τιμὴν δ' αὐτὸς ἔχοι: 'make a scattering of the wooers,—those men there,—in the house, but *himself* have honour,' etc.

1650 αὐτὸν, 'alone': Ar. *Ach.* 504 αὐτὸν γάρ έμεν οὐτὶ Ληναῖς τ' ἀγόνων (citizens without foreigners): cp. *O. T.* 221 n.—δῆμος. (object. gen.) ἐπίσκιον, predicative, ὥστε ἐπισκάξειν τὰ δῆματα.

1651 ἀντέχοντα, holding over against, from the primary sense of ἀντί: so with dat. (δῆμασι) *Ph.* 830.—Perhaps nothing else in Greek literature leaves on the mind an impression so nearly akin to that of the awful vision in Job (iv. 15, 16).

1654 f. γῆν τε...καὶ...Ὀλυμπον. Theseus bows down and kisses the earth, then suddenly rises, and with upturned face stretches forth his hands towards the sky. The vision which he had just seen moved him to adore both the *χθόνιοι* and the *ὑπαροι*. This touch is finely conceived so as to leave the mystery unbroken. Cp. *Ph.* 1408 στεῖχε προσκύνας χθόνα: *Ant.* 758 τόνδ' Ὀλυμπον (the heaven above us).—ἐν ταῦτῷ λόγῳ, 'in the same address (or prayer)', i.e. one immediately after the other: not, 'on the same account.'

1659 f. ἔξεπραξεν, like διειργάσατο, διεχρήσατο, confecit, 'took his life'; cp. Eur. *Hec.* 515 πῶς καὶ νῦν ἔξεπράξατ'; 'how indeed did ye take her life?'—ποντία

after no long time we looked back; and Oedipus we saw nowhere any more, but the king alone, holding his hand before his face to screen his eyes, as if some dread sight had been seen, and such as none might endure to behold. And then, after a short space, we saw him salute the earth and the home of the gods above, both at once, in one prayer.

But by what doom Oedipus perished, no man can tell, save Theseus alone. No fiery thunderbolt of the god removed him in that hour, nor any rising of storm from the sea; but either a messenger from the gods, or the world of the dead, the nether adamant, riven for him in love, without pain; for the passing of the man was not with lamentation, or in sickness and suffering, but, above mortal's, wonderful. And if to any I seem to speak folly,

1662 ἀλύπητον L, with γρ. ἀλάμπετον written above by S. ἀλάμπετον is in the text of F (see p. xlxi.), which usu. follows S: ἀλύπητον the other MSS. **1663** ἀνήρ] ἄνηρ L.

1664 ἀλγεινῶς L, F.—Above ἔξεπέμπετ^r L has ἔξεπνευσεν (without γρ.),

written by S. **1665** δοκῶ is wanting in L²: δοκῶ A, R.

Θύελλα κινηθείσα, ‘a whirlwind from the sea, suddenly aroused,’—so as to sweep inland on Colonus, and snatch him out of men's sight. For the locative force of ποντία as=ποντόθεν, cp. on 118 ἐκπίπτως. Cp. II. 6. 345 (Helen's wish) ὡς μ' ὄφελ' ζματι τῷ ὅτε με πρῶτον τέκε μῆτρα | οὐχεσθαι προφέρουσα κακὴ θάνετο θύελλα | εἰς δρός ἦ εἰς κῆμα πολυφλοίασθοι θαλδοστή.

1661 f. πορπός: cp. 1548.—ἡ τὸ νερτέρων γῆς βάθρον, the nether world on which the upper world rests. γῆς βάθρον, earth's firm floor, rocky base: cp. Milton, ‘Hymn on the Nativity,’ *And cast the dark foundations deep.* So *Ai.* 860 έστις βάθρον is the ground on which the home stands.

ἀλύπητον, the ms. reading, is incomparably better than the variant ἀλάμπετον, which I believe to have been merely one of those conjectures in which the old transcribers and commentators sometimes indulged. By ἀλύπητον the poet meant, ‘without pain’ (to Oed.); though it does not follow that he used the word with definite consciousness of an active sense. Cp. *Ph.* 687 ἀμφιπλήκτων ροθίων, the billows that beat around him: *O. T.* 969 ἀψαντος, ‘not touching,’ etc. (*ib.* 885 ἀφόβητος, ‘not fearing,’ is not properly similar, since ἐφοβήθην was deponent). Plat. *Legg.* 958 Ε τὰ τῶν τετέλευτοκότων σώματα μάλιστα ἀλυπήτως τοῖς ζῶσι... κρύπτειν, to bury the dead *with least*

annoyance to the living. The passive sense, ‘not pained,’—i.e., where all earthly pain is over,—seems less suitable. Pollux 3. 98 says, Πλάτων δὲ καὶ ἀλύπητος ἔχει, ὥσπερ καὶ Σοφοκλῆς ἀλύπητον: where, since Plat. has the word only in the place just cited, ἀλύπητος should perch. be ἀλυπήτως. The second ref. seems to indicate this passage, rather than *Tr.* 168 ξῆν ἀλυπήτῳ βίῳ, and, if so, proves the existence of the reading as early at least as c. 160 A.D.—ἀλάμπετον (instead of ἀλαμπέτε) is not attested for the classical age, though it occurs in later poetry (*Anthol. P.* 9. 540, etc.), as does also a subst. λαμπέτης.

1663 f. οὐ στενακτός, ‘not with wailing.’ Some assume a definitely active sense, ‘not wailing’; see last n., and add μειττός ‘blaming’ (*Tr.* 446). Others make it definitely passive, ‘not bewailed.’ The thought is that his end was ‘not accompanied by στεναγμοί,’ and the poet probably meant to suggest both ideas. Cp. on σωτήριον 487.—σὺν νόσοις: cp. *O. T.* 17 σὺν γήρᾳ βαρεῖς.—ἀλγεινός, associated with ἀλγος, here as *feeling*, not as causing, it: thus only here. Analogous is Pind. *Ol.* 1. 26 καθαροῦ λέβητος, the cauldron of cleansing, where Fennell cp. Theocr. 24. 95 καθαρῷ δὲ πυρώσατε δῶμα θεοῖς.

1665 f. εἰ δὲ μὴ δοκῶ, ‘But if I seem not to speak with understanding’ (i.e. if my narrative is thought incredible and

οὐκ ἀν παρεύμην οἶστι μὴ δοκῶ φρονεῖν.
ΧΟ. ποῦ δ' αἱ τε παῖδες χοί προπέμψαντες φίλων;
ΑΓ. αἰδ' οὐχ ἔκαστ· γόνων γὰρ οὐκ ἀσήμουνες
φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμαωμένας.

στρ. α'. AN. αἰαῖ, φεῦ· ἔστιν ἔστι νῷν δὴ
 1670
 2 οὐ τὸ μέν, ἄλλο δὲ μή, πατρὸς ἐμφυτον
 3 ἄλαστον αἷμα δυσμόροιν στενάζειν,
 4 φῶτιν τὸν πολὺν
 5 ἄλλοτε μὲν πόνον ἐμπεδον εἴχομεν,
 6 ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν
 7 ἴδοντε καὶ παθούσα.
 1675

1666 παρειμην] *παρεξαιμ*^ρ Hartung, the schol. having *παραχωρησαιμ*. **1667 χοι!**
 χ' of L, the χ in an erasure, the ι made from i ; it was first *και οι*. **1669 φθηγ-**
 $\gammaοις$ δ L, with most MSS. (δ is wanting in Vat.): *φθηγγοι σφε* A, R, L².
1670 αι (sic) αι φει $\epsilon\sigma\tau\iotaν$ $\epsilon\sigma\tau\iotaν$ $\nu\omega\bar{\nu}$ $\delta\bar{\eta}$ L, = 1679 πόθος καὶ κακῶν ἅρ̄ ἦν *(sic)*.
 The Glasgow ed. of 1745 deleted *φει* in v. 1670, so that *αιαυ* should correspond with
πόθος in 1697. Hartung, keeping *φει*, added *τοι* after *πόθος*, deleting the second $\hat{\eta}$:
 and J. H. H. Schmidt prefers this course.— $\epsilon\sigma\tau\iotaν$ $\epsilon\sigma\tau\iotaν$ (like L), B, Vat.: $\epsilon\sigma\tau\iotaν$ $\epsilon\sigma\tau\iotaν$ T,

foolish), ‘I would not crave belief from those to whom I seem not sane.’—οὐκ ἀν παρέμψων. παρέμψω = ‘to win over to one’s own side,’ and so either (1) with *gen.* of pers., Plat. *Rcp.* 341 B οὐδέν (adv.) σου παρέμψαι, I ask no favour, no mercy, *from* you: or (2) with *acc.* of pers., Legg. 742 B παρέμενος...τοὺς ἔρχοντας ἀπόδημετω, ‘when he has persuaded the rulers,—obtained their permission: so again *ib.* 951 A. Here it seems better to understand τούτων than τούτους. He scorns to deprecate their unbelief. Eur. *Med.* 892 παρέμεσθα (I crave pardon) καὶ φαμεν κακῶς φρονεῦν.—His closing words mark *his own* profound belief in the reality of what he has seen. Cp. *El.* 550 εἰ δὲ σοι δοκῶ φρονεῖν κακῶ | γνώμην δικαλαν σχόνσα, τοὺς πέλας φέγε. *Ai.* 1038 ὅτῳ δὲ μὴ ἡρά ἐστιν ἐν γνώμῃ φίλα, | κελυψ τ’ ἐκένα στεργέτῳ, κάγω τάδε. *Ant.* 409 σοι δ’ εἰ δοκῶ νῦν μώρα δρώσα τυγχάνειν, | σχεδὸν τι μώρῳ μωρίᾳν ὀφίουσκάω. To the ancient Greek, who enjoyed discussion, there was something peculiarly impressive in declining it.

1667 f. χοὶ προπέμψ.: meaning Theseus (295n.), though the plur. might also be explained of Theseus *with* his attendants (166) — ἀπάντηνες = ἄτηνοι, only here

1670—1758 Kommos. Ist str. 1670.

—1696 = 1st antistr. 1697—1723. 2nd str.
1724—1736 = 2nd antistr. 1737—1750.
See Metrical Analysis.

1670 ff. *aīāt*, *ɸēū*. To delete *ɸēū* here seems a less probable remedy than to supply *tau* in 1697, where the neighbourhood of *kał* may have caused its loss.

Ἐστιν ἔστιν νῦν δῆ. The passage is simple if it is only remembered that οὐ τὸ μέν, ἄλλο δὲ μῆ is an adverbial phrase, equivalent to παντελῶς. ‘It is indeed for us twain *in no incomplete sense* to bewail the accurst blood of our father which was born in us, hapless that we are.’ While he lived, they suffered with him. Now, his fate has snatched him from them in strange and terrible sort, leaving them destitute. οὐ τὸ μέν, ἄλλο δὲ μῆ (*νυν*, instead of *οὐν*, because it goes with the inf. στρεάζεν), ‘not in *one* respect merely, with the exception of some other’; not merely *partially*. This phrase is frequent where the notion of *completeness* or *universality* is to be brought out with greater emphasis than would be given by the mere use of *πᾶς* or like words. Aesch. Pers. 802 συμβαλεῖ γάρ οὐ τὰ μέν τὰ δ' οὐ, i.e. ‘for our disasters are complete.’ Her. I. 139 οὐ τὰ μέν, τὰ δ' οὐ, ἄλλα πάντα οὐσιῶν: so id. 2. 37: Phocylides fr. 1 Λέριον κακοῦ, οὐδὲ μέν, δοθεὶς οὐ. | πάντες: Eur. Ph. 1641

I would not woo their belief, who count me foolish.

CH. And where are the maidens, and their escort?

ME. Not far hence; for the sounds of mourning tell plainly that they approach.

AN. Woe, woe! Now, indeed, is it for us, unhappy sisters, *Kommos*.
in all fulness to bewail the curse on the blood that is ours from
our sire! For him, while he lived, we bore that long pain without pause; and at the last a sight and a loss that baffle thought are ours to tell.

Farn.: ἔστιν ἔστιν the rest.—Elms. conject. αἰ̄ αἰ̄, φεῦ, πάρεστι νῷν δὴ. **1671 f. οὐ** from οὐ L: and ἀλαστον.—For πατρὸς Nauck conject. πάθος: and for ἀλαστον αἷμα ὁνυμόρον, ἀλαστόρων ἐκ δαιμόνων. **1673 φτιν** MSS.: ὥτινε Badham. **1675 ἐν]** ἐμ L first hand, which S sought to make into ἐν.—παροίσομεν] παρεβρομεν Hartung, περάσομεν Reisig, κάχ' εὔρομεν Blaydes, ἀπελαύσαμεν Arndt. **1676 ιδόντε καὶ** παθόντα (from παθόντα) L: ιδόντε καὶ παθόντα A: ιδεῖν τε καὶ παθόνται Vat.: ιδόντε καὶ παθόνται the other MSS.: ιδόντε καὶ παθόντε Brunck, Nauck: ιδεῖν τε καὶ πυθέ-

οὐ γὰρ τὸ μέν σοι βαρὺ κακῶν, τὸ δὲ οὐ
βαρύ, | ἀλλ’ εἰς ἀπαντά δυστυχῆς ἔφυσ,
πάτερ: Plat. *Rep.* 475 B, etc. The idiom strikingly illustrates three tendencies of Greek; (1) love of antithesis, (2) love of parataxis, (3) the tendency to treat whole clauses as virtually adverbs (cp. οὐκ ἔσθι
ὅπως οὐ, οὐδὲ ὅτι, etc.).

1671 f. ἐμφύτον, 'planted in us at our birth': whereby they are sharers in the hereditary ἄρά on the Labdacid race.—**ἀλαστον**: cp. on 1482.—**αἷμα**, as kinsfolk are of the same 'blood': cp. Eur. *Ph.* 246 κοινὸν αἷμα, κοινὰ τέκεα: *O.* T. 1406 αἷμ' ἐμφύλιον, an incestuous kinship.

1673 φτιν, dat. of interest, for whom: cp. 508 τοῖς τεκοῦσι γὰρ | οὐδὲ εἰ πονεῖ τις. As making the sense of πόνον clearer, the dat. is preferable to the nom. dual, ὥτινε (Badham).—**τὸν πολὺν**: for the art. cp. on 87.

1675 f. ἐν πυράτῳ, 'at the last,' i.e. 'at his death,' as opp. to **ἄλλοτε μέν**, i.e. 'during his life.'—**ἀλόγιστα**, things which baffle λογισμός, things which transcend human reason. As ιδόντε shows, the reference is to the mysterious manner of their father's death, while παθόντα marks their loss by that death.

παροίσομεν can only be explained with Hermann, as = 'we shall bring forward,' 'allege.' 'And we shall have to tell of things baffling reason, as seen and suffered by us at the end.' This will seem less strained, I think, if we observe that Antigone need not be supposed to know of the *Messenger's* narrative. She may believe that she is

bringing the Chorus the first intelligence of the event; and, if so, **ἀλόγιστα παροίσομεν** would be no unsuitable preface. This view agrees with the next words of the Chorus, who ask **τι δὲ ἔστιν**; as if uncertain what she means; and **βέβηκεν**; as if they did not *know* that Oedipus was gone. They do not wish to check the flow of her sorrow, to which utterance will be a relief. Cp. Eur. *I. A.* 981 αἰσχύνομαι δὲ παραφέροντος οἰκτρούς λόγους, 'advancing a plea to pity' (unless 'bringing in' be preferable). Her. 9. 26 καὶ κακὰ καὶ παλαιὰ παραφέροντες ἔργα, 'citing' (as claims).—We cannot render **παροίσομεν** 'we shall suffer beside' (over and above our former sufferings), since the reference is to the fact of their bereavement, not to its prospective consequences.—Though the phrase is certainly strange, yet the defence indicated above may at least avail in arrest of judgment. If **παροίσομεν** were to be altered, I should be disposed to suggest **ἐπερδόσαμεν** ('we have gone through,' cp. περᾶν κίνδυνον etc.). The more obvious **ἄποροίσομεν** and **ἀπορήσομεν** are barred by the context.

1676 ιδόντε καὶ παθόντα. The difficulty is to explain how, if **παθόντε** originally stood here, it was changed in the MSS. to **παθόντα**, when ιδόντε (which metre requires) was more likely to cause an opposite change. I therefore leave **παθόντα** in the text. And it is important to notice that a similar combination of forms (both attested by metre) occurs in an Attic inscription of about the second

ΧΟ. 8 τί δ' ἔστιν; ΑΝ. ἔστιν μὲν εἰκάσαι, φίλοι.
ΧΟ. 9 βέβηκεν; ΑΝ. ὡς μάλιστ' ἀν ἐν πόθῳ λάβοις.

- 10 τί γάρ, ὅτῳ μήτ' Ἀρης
 11 μήτε πόντος ἀντέκυρσεν,
 12 ἄσκοποι δὲ πλάκες ἔμαρψαν
 13 ἐν ἀφανεῖ τινι μόρῳ *φερόμενον.
 14 τάλαινα, νῶν δ' ὀλεθρία
 15 νὺξ ἐπ' ὅμμασιν βέβακε. πῶς γάρ ἦ τιν' ἀπίαν 1685
 16 γάν ἦ πόντιον κλύδων' ἀλώμεναι βίου
 17 δύσοιστον ἔξομεν τροφάν;
 ΙΣ. 18 οὐ κάτοιδα. κατά με φόνιος Ἄιδας ἔλοι
 19 πατρὶ ξυνθανεῖν γεραιῷ 1690

σθαι Blaydes. **1677** τί δ' (then two letters erased) ἔστιν | ΑΝ. οὐκ ἔστι μὲν εἰκάσαι φίλοι L. οὐκ ἔστι (or οὐκ ἔστιν) all MSS. Deleting οὐκ, Hermann writes ἔστιν μὲν, Blaydes ἔστιν ύμιν (=1704<εῦ>; ἔπραξεν). Campbell ἔστιν μὲν (=1704 ἔξεπραξεν, Elmsley's correction of the second ἔπραξεν). L gives to the Messenger (ΑΓ., ΑΓΓ., ΑΠΓ.) the words τί δ' ἔστιν;...βέβηκεν;—and, in 1679 ff., τί γάρ, ὅτῳ...down to 1682 φανύμεναι (=our φερόμενον). In v. 1683 it puts ΑΝ. before τάλαινα.

1678 εἰ πόθῳ MSS., except that εἰ πόθον is in T (with ω written above), Farn. ἐν for εἰ Canter. **1680** πόντος MSS., except that Vat. has πόνος. Schol., φτινι μήτε πόλεμος μήτε νόσος ἐπῆλθεν. Hence Reisig conject. νοῦσος, Wecklein πυρετός. **1682** ἐν ἀφανῇ | τίνι μόρῳ φανύμεναι L. (The first hand wrote ἐν ἀφανῇ.) φανύμεναι Vat., φανύμεναι the other MSS.: φερόμεναι Hermann, φερόμενον

cent. B.C., edited by Kaibel, *Erigr. IIIO*: λευκοῖσιν φάρεσσι καλυψαμέναι χρός καλὸν | ἀθωάτων μετά φύλων ἵτον προλιπόντ' ἀνθρώπους | Αἰδὼς Εὔνομή τε.—Cp. Eur. *Antr.* 1214 ὡς κακὰ παθῶν ιδών τε.—See Appendix.

1677 The Chorus ask, ‘And what is it?’ She replies, ἔστιν μὲν εἰκάσαι, ‘we may conjecture’ (τὸ δὲ σαφὲς οὐδές οἶδε). Cp. Eur. fr. 18 δοξάσαι ἔστι, κόραι· τὸ δ' ἐπήτυμον οὐκ ἔχω εἰπεῖν. So 1682 μόρῳ δ' ὅποις κείνος ὥλετ' οὐδὲ ἀν εἰς | θυγτῶν φράσειε. Better thus than, ‘you can guess.’—The ms. οὐκ ἔστιν μὲν = ‘we cannot conjecture.’ (Not, ‘I can liken my grief to no other,’ as Bellermann: schol. οὐδὲ εἰκόνα ἔχω λαβεῖν τοῦ πάθους.) οὐκ requires us to omit μέν or else to alter v. 1704, where see n.

1678 ὡς μάλιστ' ἀν ἐν πόθῳ λάβοις, as thou mightest most desire (that he should pass away). λαμβάνειν τι ἐν πόθῳ, to take a thing into one's desires, to conceive a wish for it; cp. *Ant.* 897 ἐν ἐλπίσιν τρέψω: ἐν ὁργῇ ἔχειν τινά (*Thuc.* 2. 21). For λαμβάνειν of mental conception, cp. 729.—The ms. εἰ (for ἐν) seems

a mere mistake. The construction ὡς μάλιστα ἀν πόθῳ λάβοις, εἰ (λάβοις) is intolerable here.

1679 f. τί γάρ, ὅτῳ: ‘How else, when he,’ etc. For the causal use of the relat. see on 263.—μήτ' Ἀρης μήτε πόντος. His death was sudden, yet not violent. Death in battle and death by drowning are taken as types of the death which is both sudden and violent. Schol.: ώτινι μήτε πόλεμος μήτε νόσος ἐπῆλθεν. This certainly looks as if he read something else than πόντος. Cp. *Ant.* 819 οὐτε φθινάσιν πληγεῖσα νόσοις | οὐτε εἰφέων ἐπέχειρα λαχοῦν. Hence the conjecture νοῦσος, a form which the Attic poets nowhere use. Wecklein's πυρετός is too specific (as if one said, ‘neither the War-God, nor typhoid’).

I think that I can suggest the true solution. The schol.'s νόσος was a paraphrase of πόνος, a corruption of πόντος which actually appears in the Vatican MS. here.

1681 f. ἄσκοποι...πλάκες, the ‘viewless fields’ of the nether world (cp. on 1564).—φερόμενον, pass., is clearly right,

CH. And how is it with you? AN. We can but conjecture, friends.

CH. He is gone? AN. Even as thou mightest wish: yea, surely, when death met him not in war, or on the deep, but he was snatched to the viewless fields by some swift, strange doom. Ah me! and a night as of death hath come on the eyes of us twain: for how shall we find our bitter livelihood, roaming to some far land, or on the waves of the sea?

IS. I know not. Oh that deadly Hades would join me in death unto mine aged sire!

Kuhnhardt. 1683 *νῶι δ' ὀλεθρίαν* (*sic*) L. 1684 *ὅμμασιν* T, Farn.: *ὅμμασι* the rest.—*βέβακε* r: *βέβηκε* L.

1688—1692 *οὐ κάτοιδα...βιωτὸς*. The MSS. and Aldine give these vv. to Antigone (so that there is no break in her part from 1678 to 1692): Turnebus gives them to Ismene, and so most edd.

Ἐλοι MSS.: *ἔλοι* Campbell. 1689 *ἀτέασ* L: "Αἰδας Wecklein.—

1690 The general opinion of recent critics is that the words *ξυνθανεῖν γεραιῷ* are an interpolation; as the words *ἔργος ἄπορος* in v. 1715 clearly are. The word *πατρὶ* is also rejected by some (as Nauck, Wecklein), while others defend it. Dindorf, in his Oxf. ed. of 1860, kept *πατρὶ*, and it is kept by Mekler in his 6th ed. of the Teubner Dindorf (1885): but in the 5th ed. of Dindorf's *Poet. Scenici* (1869) *πατρὶ* was changed to *πάρος*.

'borne away,' helping *ἴμαρψαν* to express sudden and swift disappearance. Plat. *Phaed.* 98 B ἀπὸ δὴ *θαυμαστῆς ἐλπίδος...* ὡχημὸν *φερόμενος*, 'from what a sumit of hope was I hurled *headlong*'; Rep. 496 D ἐν *χειμῶνι κονιορτοῦ καὶ ζάλης ὑπὸ πτεύματος φερομένου*. The midd. *φερόμεναι*, as 'carrying off to themselves,' would be somewhat strange, and also much less forcible.

1683 f. *ὁλεθρία νῦξ*: cp. O. T. 1222 *κατεκοιμῆσα τοῦμὸν δύμα*, I have closed my eyes (as in death),—said, as here, in despairing grief.

1685 ff. *ἄτλαν γάν*, some distant land, the Homeric *ἄπιν γάνη* (Il. I. 270 etc.). If the regular quantity, *ἄτλαν*, is to be kept here, we must read *τόσον*, with Arndt, for *τοσόνδ'*, in 1712. But *τοσόνδ'* is there confirmed by metre (see Metrical Analysis). In this word *ā* is not found elsewhere. But, by a converse license, *'Απία* (see on 1303) had sometimes *ā* in later epos; and if, in poetical usage, the quantity of *'Απία* could thus be affected by association with *ἄπη*, it is conceivable that the influence should have been reciprocal.—*ἀλόμεναι* with acc. of space traversed, as *Ai.* 30 *πηδῶντα πεδία*.—*διστοιστον*, not -ou, since *βίου—τροφάν* form one notion; cp. *Ant.* 793 *νείκος—ἀνδρῶν ξύναιμον*.

1689 ff. *κατὰ...* ἔλοι = *καθέλαι*: so 1709 *ἀνά...* στένει (cp. O. T. 199 n.).—*φόνιος* here = 'deadly,' in a general sense, as O. T. 24 (n.) *φονίον σάλον* (of the plague).

In this and some following passages the correspondence of strophe and antistrophe has been disturbed by interpolations, and also omissions, in the MSS. A *κομψός* of this kind was peculiarly liable to corruption by the actors, and that has doubtless been one of the causes at work. (Cp. on 1737.) At some points it is now impossible to restore the text with certainty; but the whole extent of the mischief is small. In dealing with such points we can only use caution, and clearly recognise the doubtful nature of the ground.—On this passage, see note in Appendix.

1690 The words *πατρὶ ξυνθανεῖν γεραιῷ* are not suspicious in themselves (though Nauck demurs to calling a dead man *γεραιός*); but they are in metrical excess of 1715 f. Now, if *ξυνθανεῖν γεραιῷ* is omitted, *πατρὶ* must go also, or else be altered. For ἔλοι *πατρὶ* could not mean 'take for' (i.e. to join) 'my father.' I prefer to leave *πατρὶ ξυνθανεῖν γεραιῷ*, and to suppose a lacuna after 1715. The sense is: 'may deadly Hades lay me low (*καθέλαι*), so that I may share the death of mine aged sire.' Cp. *Ai.* 516 καὶ *μη-*

20 τάλαιναν· ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.
 ΧΟ.21 ὃ διδύμα τέκνων ἀρίστα, τὸ φέρον ἐκ θεοῦ φέρειν,
 22 μηδ' ἔτ' ἄγαν φλέγεσθον· οὗτοι κατάμεμπτ' ἔβη-
 τον.

1695

ἀντ. α'. ΑΝ. πόθος <τοι> καὶ κακῶν ἄρ' ἦν τις.
 1697
 2 καὶ γὰρ ὃ μηδαμὰ δὴ φίλον <ἢν> φίλον,
 3 ὅπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.

1691 Nauck brackets μέλλων, and Wecklein γ' ὁ μέλλων.

T, Farn. (with Trichlinius): διδύμα...δύστα the other MSS.

καλῶς | φέρειν χρῆ MSS. The words φέρειν χρῆ are rejected by Herm., Dind., and others: Wecklein, keeping φέρειν, would omit καλῶς and χρῆ. Thus τὸ φέρον ἐκ θεοῦ καλῶς (or φέρειν)=1721 τὸ τέλος, ὃ φίλαι, βίου.—τὸ παρὸν for τὸ φέρον Sallier.

1695 μηδ' ἄγαν οὕτω φλέγεσθον MSS. Keeping this, Hermann proposed λήγετ' ἥδη (or λήγετον δῆ) for λήγετε in v. 1722; and Wecklein, λήγετ' αὐτῷ. Dindorf, leaving the simple λήγετε in v. 1722, writes μηδὲν ἄγαν here, and omits οὕτω: Bellermann, μηδ' ἔτ' ἄγαν. Burton, reading λήγετον in v. 1722, gave μηδ' ἄγαν here.

1693 διδύμα...δύστα**1694** τὸ φέρον ἐκ θεοῦ

τέρ' ἀλλῃ μοῖρα τὸν φύσαντά τε | καθεῖλεν
 "Αἰδον θανατόμονος οἰκήτορας.

1691 γ' ὁ μέλλων is struck out by some. But it suits the sense, and it also fits the antistrophic metre, if in 1718 we add τὰς (with Hermann) before πατρός, —an addition probable in itself.

1693 f. The MSS. give τὸ φέρον ἐκ θεοῦ καλῶς φέρειν χρῆ. There has certainly been an interpolation, equivalent to ——. (1) Some reject the words φέρειν χρῆ. Then τὸ φέρον ἐκ θεοῦ καλῶς must be taken with φλέγεσθον: ‘As to the fortune sent by heaven for your good, be not too passionate in grief’ (pass.): or, if with Herm. the verb is made midd., ‘do not inflame the trouble sent for your good’ (cp. the act. in *Ai.* 196 ἄταν οὐρανίαν φλέγων). So, if the ms. μηδ' ἄγαν is kept, μηδ' =‘do not on your part’ (Herm., εἴτιαν non debet vos tam vehementer urere’). But μηδὲν ἄγαν or μηδ' ἔτ' ἄγαν (see cr. n.) gives in this case a clearer sense. (2) Wecklein, with whom I agree, rejects καλῶς and χρῆ, keeping φέρειν. Then τὸ φέρον ἐκ θεοῦ φέρειν=‘bear the fate from heaven,’ the inf. standing for imperat., a use fitting in such a precept (*O. T.* 1529). The origin of the interpolated words is thus clear: χρῆ explained the use of the inf., while καλῶς was meant to fix the sense of φέρειν, lest τὸ φέρον should obscure it.

τὸ φέρον ἐκ θεοῦ, =the fortune from the god. τὸ φέρον in this sense admits of two explanations. (1) ‘That which

brings’ good or evil. This view seems confirmed by the analogy of *fors*, *fortuna* (*ferre*): Ter. *Ph.* 1. 2. 88 *quod fors feret, feremus*; Cic. *Att.* 7. 14 *ut fors tulerit*, etc. (2) ‘That which carries’ or ‘leads’ us forward, in a course which we cannot control (cp. ἡ ὅδὸς φέρει ἐκεῖσε, and like phrases). This view might seem to be supported by the epigram of Palladius (c. 400 A.D.) in *Anthol.* *P.* 10. 73 ὁ τὸ φέρον σε φέρει, φέρει καὶ φέρον· εἰ δὲ ὁ ἄγανακτεῖς, | καὶ σαντὸν λυπεῖς, καὶ τὸ φέρον σε φέρει: ‘as Fortune bears thee on, bear, and be borne; but if thou chafest, thou vexest thine own soul, and (none the less) she bears thee on.’ There, however, σε φέρει is said for the sake of a play on the word, and hardly warrants an inference as to the way in which τὸ φέρον was usually understood.—The conjecture τὸ παρὸν (cp. 1540) would be plausible only if there were reasons for thinking that τὸ φέρον in this sense was a phrase of post-classical date.

1694 The ms. μηδ' ἄγαν οὕτω answers to λήγετε τοῦδε in 1722. The question is, Are we (1) to compress the former, or (2) to expand the latter? Dindorf and others prefer (1), and so eject οὕτω, reading μηδ' ἔτ' (or μηδὲν) ἄγαν, =λήγετε τοῦδε. This view agrees with the metre, and is adopted by Heinrich Schmid (see Metr. Analysis). If, on the other hand, οὕτω is kept here, then Hermann’s λήγετε <ἥδη> τοῦδε is the simplest supplement in 1722. For

Woe is me! I cannot live the life that must be mine.

CH. Best of daughters, sisters twain, Heaven's doom must be borne: be no more fired with too much grief: ye have so fared that ye should not repine.

AN. Ah, so care past can seem lost joy! For that which is anti-was no way sweet had sweetness, while therewith I held *him* strophe. in mine embrace.

1696 οὗτοι κατάμεμπτ' ἔβητον MSS. (*κατάπεμπτ'* L, with μ written above).—[ἔβητον] ἔβήτην Elmsley. M. Schmidt conject. ἀπέσβη, relying on the lemma of the schol., οὗτοι κατάμεμπτος ἔβη. **1697** τοι after πόθος was added by Hartung.—ἄρ' ἦν τις] ἄρ' ἦν τις ὅτι L. **1698** καὶ γὰρ δ (sic) μηδαμῆ δὴ τὸ φίλον φίλον L (δ is also in L², F, T, Farn.): the true δ in A, B, R, Vat.). Omitting τὸ, and adding ἦν, Brunck gave καὶ γὰρ δ μηδαμὰ δὴ φίλον ἦν φίλον. After μηδαμὰ Firnhaber proposed to read δῆτα φίλον φίλον, Mekler δῆτ' ὀφέλεν φίλον ('quod nunquam debebat iucundum esse, iucundum erat'). **1699** ὑπέτε γε καὶ τὸν MSS. (Vat. omits γε). Wecklein conject. νῦν for τὸν: Heimsoeth, ἔως for ὑπέτε: Arndt,

Wecklein's conjecture λίγετ' <αἰνοῦ> τοῦδ' (*Ars Soph. emendandi* p. 81), it may be said that νῦν might have dropped out before τὸν: cp. *Ai.* 706 αἰνὸν ἄχος.

1695 οὗτοι κατάμεμπτ' ἔβητον, 'ye have fared not blameably': ye cannot justly complain of the destiny which has removed your father, in old age, by a painless death (cp. 1678). *κατάμεμπτος*, neut. pl. as adv.: cp. on 319. *βαύνειν* does not occur elsewhere in a strictly similar use, for we cannot compare the perf. εἴθε βεβηκώς (*El.* 979) as = 'placed well,' 'prosperous.' But there is at least some analogy in such figurative uses of it as Eur. *Her.* 625 ἀ δ' ἀρετὰ βαύνει διὰ μηχθῶν, the path of virtue lies through troubles; *H. F.* 630 ὥδ' ἔβητ' ἐπὶ ξυροῦ; 'had ye come into such peril?' *Ph.* 20 σὸς οὐκος βίησεται δι' αἵματος, 'will pass through deeds of blood':—where a certain course of *fortune* is expressed. Indeed, the metaphor is so easy and natural as hardly to demand special warrant in the case of *βαύνειν*: e.g. *O. T.* 883 εἰ δέ τις ὑπέροπτα χεροὺς ἦλγει πορεύεται ('walks haughtily'). I hold, then, that no suspicion of the text can fairly be founded on ἔβητον.

But the scholium in L is:—οὗτοι κατάμεμπτος ἔβη: οὐκ ἐν τοῖς τοιούτοις ἔσται [Elmsley ἔστε] ὥστε καταμέμφεσθαι· ητοι ὡς ἀν ἐπικουφίζοντος αὐταῖς τὴν συμφορὰν τοῦ βασιλέως (Theseus). η ὁλον, οὐκ ἐν χειρούν νῦν ὑμῖν ἔσται τὰ πτράγματα. Does the lemma point to another reading? I do not think so.

Papageorgius points out (*Krit. und palaeogr. Beiträge z. d. alt. Sophokles-scholien*, p. 59) that ἔβη was probably a mere slip, by the scholiast who copied the old scholia into L, for ἔβητ' (ἔβητον), while κατάμεμπτος was a like error for κατάμεμπτος. On the strength of this schol., however, (1) Nauck conjectured οὗτοι κατάμεμπτος αἰσα: (2) Harp. οὗτοι κατάμεμπτ' ἔβη γάρ: (3) M. Schmidt, οὗτοι κατάμεμπτ' ἀπέσβη, which Wecklein adopts, citing Bekk. *Anecd.* 422 ἀπέσβη· ἔσθεσθη ἡ ἀπασαρο, τεθηκεν. But the word would ill suit the swift passing of Oed.: it rather suggests a gradual extinction of life: cp. Eur. *Med.* 1218 (after a long death-agony) χρόνῳ δ' ἀπέσβη καὶ μεθῆκ' ὁ δύσμωρος | ψυχήν.

1697 <τοι>: see on 1670.—ἄρ' ἦν. The impf. of *new perception*: 'there was such a thing, then' (all the time), though I did not know it before: *Ph.* 978 ὥδ' ἦν ἄρα | δ ἔννλαβώ με: Eur. fr. 807 μέγιστον ἄρ' ἦν ἡ φύσις: Plat. *Gorg.* 508 C ἂ Πᾶλον αἰσχύνη φῶν συγχωρεῖν, ἀληθῆ ἄρα ἦν, 'were true all the time.' (Distinguish the impf. of *previous admission*: *ib.* 478 C οὐ...τοῦτ' ἦν εὐδαιμονία, 'happiness, we agreed, was not this.')

1698 f. The MS. τὸ φίλον φίλον can only mean: 'that which is in no way τὸ φίλον (was) φίλον.' But the article is unendurable here, making her say, in effect, that her former duty was not the *ideal* of what is pleasant. It came in to patch the metre, when ἦν had dropped

4 ὁ πάτερ, ὁ φίλος, ὁ τὸν ἀεὶ κατὰ
5 γᾶς σκότον εἰμένος.
6 οὐδέ γ' *ἐνερθ' ἀφίλητος ἐμοί ποτε
7 καὶ τāδε μὴ κυρήσῃς.
ΧΟ. 8 ἐπραξέν; AN. ἐπραξέν οἶνον ἥθελεν.
ΧΟ. 9 τὸ ποῖον; AN. ἀς ἔχρηζε γᾶς ἐπὶ ξένας 1705
10 ἔθανε· κοίταν δ' ἔχει
11 νέρθεν εὐσκίαστον αἰέν,
12 οὐδὲ πένθος ἔλιπ' ἄκλαντον.
13 ἀνὰ γὰρ ὅμμα σε τόδ', ὁ πάτερ, ἐμὸν
14 στένει δακρύον, οὐδ' ἔχω 1710
15 πῶς με χρῆ τὸ σὸν τάλαιναν ἀφανίσαι τοσόνδ' ἄχος.
16 ὡμοι, γᾶς ἐπὶ ξένας θανεῖν ἔχρηζες, ἀλλ'
17 ἔρημος ἔθανες ὕδε μοι.
ΙΣ. 18 ὁ τάλαινα, τίς ἄρα με πότμος αῦθις ὕδος ὑ | - - | - - ||

ὅπτε γ' ἔτ' αὐτὸν: Mekler, δύτηνικ' αὐτὸν.

Elms. conject. θαών or πεσών. Wecklein, οὐδέ γ' ἔνερθ': Hermann, οὐδὲ γάρ ὃς: Linwood, οὐδὲ γάρ ὡς. 1703 τāδε (with η written above), T, Farn., after Triclinius: τάδε the other MSS. 1704 ἐπραξέν;—ἐπραξέν MSS. Holding that a syllable has been lost, Elmsley conjectures ἐπραξέν;—ἐξἐπραξέν: Blaydes, ἐπραξέν εὐ; ἐπραξέν. See on v. 1677. 1709 ἀεὶ γὰρ MSS.: ἀνὰ γὰρ Herm. 1710 δάκρυον L, L², F, Vat.: δακρύον A, B, R: δακρύρρον Triclinius (T, Farn.): δακρύον Reisig. 1712 ἀφανίσαι τοσόνδ' ἄχος MSS. The words are omitted by B, Vat.—τόσον Arndt. 1713 f. ἡν· μὴ | γᾶς ἐπὶ ξένας θανεῖν ἔχρηζεσ. ἀλλ' ἔρημος

out. For μηδαμά instead of οὐδαμά cp. 73: for the neut. pl. form, 1104.—τὸν = αὐτὸν: cp. 742.

1700 f. ὁ φίλος: for the nom. cp. on 185.—Join τὸν ἀεὶ κατὰ γᾶς σκότον, the eternal darkness beneath the earth: there is no warrant for τὸν ἀεὶ with ellipse of χρόνον as = 'for ever' (cp. 1584).—εἰμένος: Pind. N. II. 15 θνατά μεμάσθω περιστέλλων μέλη, | καὶ τελευτάν ἀπάντων γᾶν ἐπιεσθμένος: Xen. Cgy. 6. 4. 6 ἐπομψώ...βούλεσθαι ὅν...γῆν ἐπιεστασθαι μᾶλλον η̄ σῆμα.

1702 οὐδέ γ' ἔνερθ' is Wecklein's correction of the corrupt οὐδὲ γέρων. In Linwood's οὐδὲ γάρ ὃς (which Hartung and Blaydes adopt), γάρ will refer to her addressing him as ὁ φίλος (1700). We might also conjecture οὐδὲ ἔκει ὃν, 'not even in that other world' (Aī. 1372 κάκει κάνθάδ' ὃν): for the hiatus cp. 1720 ἀλλ' ἐπει δλβίως.—οὐδὲ γέρων yields no intelligible sense. (1) 'Even though thou wast old at the time of thy death.' (2) 'Even though thou art old in Hades,'—the dead

being supposed to remain such as they were at the time of death. (3) 'Even when thy memory is old'—i.e. after the lapse of years. This last is untenable: while neither (1) nor (2),—which Campbell blends by rendering 'Even old as thou wast (or art)',—seems appropriate. She could hardly say that they would still love him *though* he had been so long with them, and had died at a ripe age.

1704 The first ἐπραξέν is itself an argument for the second. A simple repetition is more fitting than ξέπραξέν. Cp. on 1677. Cp. Aī. 966 ἐμοὶ πικρὸς τέθηκεν η̄ κείνοις γλυκύς, | αὐτῷ δὲ τερπνός· ων γάρ ἡράσθη τυχεῖν | ἐκτήσαθ' αὐτῷ, θάνατον διπέρη ηθελεν.

1707 f. εὐσκίαστον: cp. on 406. Pind. P. II. 21 Ἀχέροντος ἀκτὰν παρ' εὔσκιουν.—πένθος...ἄκλαντον: lit. 'he did not leave behind him a mourning unhonoured by tears,'—i.e. he is duly mourned by weeping friends, as the spirits of the dead desired. Solon fr. 21 μηδὲ μοι ἀκλαντος θάνατος μδοι, | ἀλλὰ

Ah, father, dear one, ah thou who hast put on the darkness of the under-world for ever, not even there shalt thou ever lack our love,—her love and mine.

CH. He hath fared— AN. He hath fared as he would.

CH. In what wise? AN. On foreign ground, the ground of his choice, he hath died; in the shadow of the grave he hath his bed for ever; and he hath left mourning behind him, not barren of tears. For with these streaming eyes, father, I bewail thee; nor know I, ah me, how to quell my sorrow for thee, my sorrow that is so great.—Ah me! 'twas thy wish to die in a strange land; but now thou hast died without gifts at my hand.

IS. Woe is me! What new fate, think'st thou,

ἔθανες ὁδέ μοι L. In Τοι is written over μή. For ἡώ μή Wecklein (*Ars Soph. emend.* p. 157) writes ὄμοι: then ὄμοι γάρ ἐπὶ ξένας θανεῖν ἔχρησες· ἀλλ' | ἔρημος ἔθανες ὁδέ μοι=1686 f. γάν ή πόντιον κλύδων' ἀλώμεναι βίου | δύσσοιστον ἔξομεν τροφάν. Nauck merely deletes μή: then ἡώ=γάν ή. Dindorf, deleting all the words between τούδενδ' ἄχος (1712) and ἔρημος, indicates a lacuna after ἄχος, ——

1715 ff. ὃ τάλανα· τίσ αὔρα με πέτρωσ | αὐθίσ ὁδ' ἔρημος ἄπορος | ἐπιμένει σέ τ' ὃ φίλα | πατρὸς ὁδ' ἔρημος L. ἐπιμένει Hermann for ἐπιμένει, and so most edd. The words αὐθίσ ὁδ' ἔρημος ἄπορος, regarded by Reisig as an interpolation from v. 1735, are rejected by Lachmann and Dindorf; the latter indicates a lacuna after

φίλουσιν | ποιήσαιμι θανὼν ἀλγεα καὶ στοναχάς.

1709 In τόδ' ἔμδυ ὄμμα δακρῦνον ἀναστένει (tmesis, 1689) σε, it is truer to regard ἔμδυ ὄμμα as a periphrasis for ἔγω than ἀναστένει as a mere synonym for 'mourns.' Cp. *Ai.* 139 πεφύβημαι | πτηνῆς ὡς ὄμμα πελεῖας, *ib.* 977 ὡς φίλατα' Alas, ὃ ξύναψαν ὄμμα' ἔμοι.

1711 f. τὸ σὸν ἄχος, grief for thee: cp. 419 n.—ἀφανίσαι, do away with, overcome (not, 'conceal').—**τόσον**, Arndt's correction of τοσόνδ', would give us the normal ἄπλαν in 1685 (n.).

1713 f. ὄμοι is Wecklein's correction of λῷ μή. That μή was an error for μοι had already been surmised by some old corrector (see cr. n.). Hermann defended μή by taking it with ἔχρησες as = 'would that thou hadst not wished'—an unheard-of construction (cp. on 540). He took ἔρημος ὁδέ... μοι as = 'lonely, just as thou wast, for me,'—i.e. in his wanderings before he had found Attic friends; since, if he had died while still alone with her, she could have given him burial herself.—With ὄμοι render:—'Ah me, it was thy wish to die in a strange land (and so far thy death is well); but thus (by this manner of death) thou hast died *forlorn in regard to me*'

(μοι ethic dat.). She means, 'I have had no opportunity of rendering thee the due rites, and now I do not know the place of thy grave, so as to make the ἐναγλυματα at it.' Hence her passionate desire to find his grave (1724 ff.), which Theseus with difficulty allays by reminding her of his solemn promise (1760). The preparatory offices rendered at 1602 f. could not be viewed as taking the place of a daughter's tribute to the dead. Like 1410, this trait serves to recall the special manifestation of her piety in the earlier play.—Not merely:—'It was your wish; but it was sad for me to see you die *forlorn*',—i.e. in exile. Though ἐπὶ ξένης, he was *not* in this sense ἔρημος,—he who, in his own words, had 'Athens and all her people' for his friends (772).—Cp. 1705 ὃς ἔχρησε... θανε. The repetition of one phrase in no way justifies Dindorf's rash hypothesis of interpolation here (see cr. n.). Here, the wish is connected with a painful thought; there, with a soothing one. Mention of the wish itself might most naturally recur in a lament.

1715 f. Cp. 1735 αὐθίσ ὁδ' ἔρημος ἄπορος. Almost all critics are now agreed that the words ἔρημος ἄπορος were borrowed thence, to supply a gap here. But

19 -υ | -υ | -υ | -υ || 1716

20 ἐπαμμένει σέ τ', ὁ φίλα, τὰς πατρὸς ὥδ' ἐρήμας;
ΧΟ.21 ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσε τὸ τέλος, ὁ φίλαι, βίου, 1720
22 λήγετε τοῦδ' ἄχους· κακῶν γάρ δυσάλωτος οὐδείς.

στρ. β. AN. πάλιν, φίλα, συθῶμεν. ΙΣ. ως τί ρέξομεν;

AN. 2 ὑμερος ἔχει με. ΙΣ. τίς; 1725

AN. 3 τὰν χθόνιον ἔστιαν ἰδεῖν

ΙΣ. 4 τίνος; AN. πατρός, τάλαιν' ἐγώ.

ΙΣ. 5 θέμις δὲ πῶς τάδ' ἐστί; μῶν 1730

6 οὐχ ὄρᾶς; AN. τί τοδ' ἐπέπληξας;

ΙΣ. 7 καὶ τόδ', ως AN. τί τόδε μάλ' αὐθίς;

ΙΣ. 8 ἄταφος ἔπιτνε δίχα τε παντός.

AN. 9 ἄγε με, καὶ τότ' *ἐπενάριξον.

ΙΣ. 10 αἰαῖ· δυστάλαινα, ποῦ δῆτ'

11 αὐθίς ὥδ' ἐρημος ἄπορος

12 αἰῶνα τλάμον' ἔξω;

1735

πέτρος, *— — — —* (=1689 'Αἴδας ἔλοι πατρί). Nauck rejects only *ἔρημος ἄπορος*: then, after *αὐθίς ὥδ'*, we want *— — —*, to supply which J. H. H. Schmidt suggests *ἀνδρίθιος*. Wecklein rejects *ώδ' ἔρημος ἄπορος*, reading 'Αἴδας in v. 1689: then 1715 f. *ώ τάλαινα· τίς ἡρα με πέτρος αὐθίς | ἐπαμμένει σέ τ', ω φίλα, πατρὸς ὥδ' ἐρήμας*=1689 f. *οὐ κάτοιδα· κατά με φύνος* "Αἴδας | Έλοι τάλαιναν" ως ἔμοι βίος οὐ βιωτός.—τὰς before *πατρὸς* was added by Hermann: thus *ἐπαμμένει σέ τ', ω φίλα, τὰς πατρὸς ὥδ' ἐρήμας*=*τέροι τάλαιναν* ως *ἔμοιγ' οὐ μέλλων βίος οὐ βιωτός*.—τὰς *πατρὸς ὥδ' ἐρήμας* Dindorf.

1722 λήγετε τοῦδ' ἄχους MSS., except those which (as T, Farn.) have the λήγετον of Triclinius: λήγετ' ἦδη Hermann: see above on v. 1695. 1723 οὗτοι is added before δυσάλωτος by T, Farn.

1725 *ρέξομεν* A, R, L²: *ρέξωμεν* L and most MSS.

1726 ff. The words *τίς*; and (two lines lower down) *τίνος* are given to the Chorus by the corrector of L. The verse AN. *ὑμερος ἔχει με*. ΙΣ. *τίς*;=1739

opinions differ as to whether we should here retain *αὐθίς*, or *ώδ'*, or both. I retain both. See Metrical Analysis, and Appendix on 1690.

1720 f. ἔλυσε τὸ τέλος...βίου, lit., 'closed the end of life,' a pleonasm which blends *ἔλυσε βίον* and *ἀφίκετο τὸ τέλος βίου*: so Eur. *El.* 956 *τέλος κάμψη βίου* instead of the simple *κάμψη βίου* (*Helen.* 166). The phrase *λένει βίον* occurs Eur. *I. T.* 692, *καταλανει βίοτον Suppl.* 1004.

1722 λήγετε: cp. on 1694.—κακῶν δυσάλωτος, hard for calamity to capture. Every mortal is an easy prey to misfortune. The gen. as 1519: *Αἴ. 910 ἄφρακτος φίλων, Αἴτ. 847 φίλων δικλαυτος, ιδ. 1034 μαντικῆς | ἄπρακτος.* In prose a prep. would usu. be added, as Xen. *Ages.* 8. 8. 8 *τείχη ἀνάλωτα...νπόδ πολεμίων.*—

Cp. Shaksp. *Hen. VI.* Pt. iii. l. 4. 115
'their woes, whom fortune captivates.'

1724 f. *πάλιν...συθῶμεν*, hasten back (601) to the neighbourhood of the καταράκτης ὅδος (1590).—ως τί ρέξομεν? ως with the fut. indic., depending on *συθῶμεν*, is the object-clause after a verb implying effort: Xen. *Cyr.* 3. 2. 13 ως δὲ καλῶς ἔξει τὰ ὑμέτερα, ἔμοι μελήσει. With the fut. indic., however, ὅπως is much commoner than ως.

1726 The ms. text of this verse does not answer metrically to 1739. Bergk and Gleditsch alter both verses (see cr. n.). Hermann, whose remedy is simplest, leaves this v. intact, and in 1739 reads ΧΟ. καὶ πάρος ἀπέφυγε AN. τί; See n. there.

1727 τὰν χθόνιον ἔστιαν, the home,

awaits thee and me, my sister, thus orphaned of our sire?

CH. Nay, since he hath found a blessed end, my children, cease from this lament; no mortal is hard for evil fortune to capture.

AN. Sister, let us hasten back. IS. Unto what deed?

2nd strope.

AN. A longing fills my soul. IS. Whereof?

AN. To see the dark home— IS. Of whom?

AN. Ah me! of our sire. IS. And how can this thing be lawful? Hast thou no understanding?

AN. Why this reproof? IS. And knowest thou not this also— AN. What wouldest thou tell me more?— IS. That he was perishing without tomb, apart from all?

AN. Lead me thither, and then slay me also.

IS. Ah me unhappy! Friendless and helpless, where am I now to live my hapless life?

XO. καὶ πάρος ἀπεφεύγετον (so L). Gleditsch corrects thus:—AN. οὐερος ἔχει μέ <τις>. ΙΣ. τίς <οὖν>; = 1739 XO. καὶ πάρος ἀπεφύγετον <AN. τὶ δῆ>; So, too, Bergk, only with φάρος instead of τίς οὖν, and τὸ τὶ instead of τὶ δῆ;

1727 χθονίαν A, R: χθωνιον the rest.

1728 ἐγώ Vat.: ἔγω L with the rest.

1729 πῶς ἐστι L first hand: S inserted τάδ'.—After μῶν Triclinius added δῆτ', wishing to make an iambic trimeter.

1731 τόδε] L has δε in an erasure.

1733 ἄγε με καὶ τὸ τ' ἑντρέξον L. The other MSS. also have ἑνάρέξον, except L², which has ἑξενάριξον. Elmsley ἐπενάριξον.

1734 The MSS. have only a single αλα: Gleditsch repeats it, giving the second to Antigone.—ποῦ] πῇ L²: ποῖ the other MSS.: πῇ Halm, Wecklein. See comment.

1736 τλάμον] τλάμων MSS.

The corrector of L has not altered ω to ο (as has been supposed): but the first hand wrote the second loop of ω a little less clearly than usual; a similar ω is that of L's κακῶσ in v. 1740. If the corrector had meant to make τλάμον', he would, as elsewhere, have erased the right-hand part of ω, and then changed ν to ν'. τλάμον'

resting-place, in the ground (1763 θήκεν λεπάν). Oedipus had himself spoken in her hearing of the λεπός τύμβος (1545) where he was to rest.

1729 f. θέμισ...τάδ': cp. 883: *O. T.* 1329.—μῶν οὐχ ὄφας; dost thou not see for thyself that it cannot be?—since Oedipus solemnly forbade it (1529, 1640). μῶν οὐ is a strong 'nonne?' (Aesch. *Suppl.* 417, Eur. *Med.* 733, Plat. *Polit.* 291 D, etc.).—ἐπέπληγας, sc. μοι: 'what is this reproof of thine to me?'

1731 f. καὶ τόδ' still depends on οὐχ ὄφας;—μάλιστας: cp. 1477.—ἔπιτυτε, impf., must be either (1) 'was appointed to perish,' or (2) 'was perishing' when we last saw him. (2) seems best.—διχα τε παντός, 'apart from all': i.e. without any eye-witness (save Theseus).—Better thus than, 'in a manner different from all other men.'—Ismene opposes her sister's desire as (1) unlawful, and (2) impossible.

1733 ἄγε με. 'Lead me (to the spot where we last saw our father), and then slay me also.' In ἐπενάριξον the prep.= 'in addition' (i.e. to my father). *Not*, 'slay me at his grave' (Eur. *Hec.* 505 καὶ μὲν ἐπισφάξαι τάφῳ). She could not intend this after Ismene's words Διάφορος ἐπιτυνε, to which she had been attentive. Cp. Ismene's wish, 1689.

1734 ff. The ms. ποῦ δῆτ'...ξω has been defended in two ways, neither of which is satisfactory: (1) by an ellipse of μολούσα: (2) as= 'until when?' As in 383 (n.) we should read δητον for δηποι, and in 335 (n.) ποῦ for ποῖ, so here I feel sure that ποῦ is right. It suits the sense better than the v. L. πῇ, besides being closer to the MSS. The v. L. ἀξω, (which would justify ποῖ), is plainly a mere corruption of ξω. —αὖθις, lit., 'now again,' i.e. after this new turn in our unhappy fortunes.

ἀντ. β'. ΧΟ. φίλαι, τρέσητε μηδέν. ΑΝ. ἀλλὰ ποῖ φύγω;

ΧΟ. 2 καὶ πάρος *ἀπέφυγε <ΑΝ. τί; >

ΧΟ. 3 τὰ σφῶν τὸ μὴ πίτνειν κακῶς.

1740

ΑΝ. 4 φρονῶ. ΧΟ. τί δῆθ' *ὅπερ νοεῖς;

ΑΝ. 5 ὅπως μολούμεθ' ἐς δόμους

6 οὐκ ἔχω. ΧΟ. μηδέ γε μάτευε.

ΑΝ. 7 μόγος ἔχει. ΧΟ. καὶ πάρος ἐπεῖχε.

1745

ΑΝ. 8 τοτὲ μὲν ἄπορα, τοτὲ δὲ ὑπερθεν.

ΧΟ. 9 μέγ' ὅρα πέλαγος ἐλάχετον τι.

ΑΝ. 10 φεῦ, φεῦ· ποῖ μόλωμεν, ὥς Ζεῦ;

Hermann.—ἔξω L²: ἔξω L and the rest.

σφῶν τὸ μὴ πίτνειν κακῶς | L. So the other MSS. (with πίτνεῖν in most), without μὴ, L². Hermann: ΧΟ. καὶ πάρος ἀπέφυγε ΑΝ. τί; | ΧΟ. τὰ σφῶν τὸ μὴ πίτνειν κακῶς. For ἀπέφυγε Heimsoeth ἔφευγε: for τὰ σφῶν, τὰ σφέτερα. The conjectures of Gleditsch and Bergk are given on v. 1726. 1741 ὑπερνοεῖς MSS.: ὑπερνοεῖς Herm.: ὑπερ νοεῖς Graser. 1742 βουλόμεθ' B, Vat.: μολούμ' T, Farn.: μολούμεθ' the rest. 1743 μὴ δή γε μάτευε L²: μὴ δέ γε μάτευε L and the rest (μάτευε Vat.). 1744 ἐπεῖ MSS. (σ' ἔχει L², with λόγος for πάρος): ἐπεῖχε Wunder:

1737—1750 In these verses the utterances usually assigned to Antigone all turn on her anxiety as to a refuge, and her desire to return to Thebes. Such feelings, at this moment, are more in harmony with the character of Ismene (cp. 1735). Antigone is at present absorbed in the yearning to visit her father's tomb, or at least the spot where she last saw him alive (1724). When Theseus appears, it is this wish which she instantly presses on him. Only when it has been put aside does she think of a return to Thebes (1769).

Ought we, then, to read ΙΣ. for ΑΝ. throughout vv. 1737—1750? This has been suggested by Bergk. I may observe that the Laur. MS. leaves the question open. At 1730 it has ΑΝ. before τι τόδι ἐπέπληξας. After that, there is no indication of any person, but only short lines (—), until at 1741 ΑΝ. again stands before φρονῶ. The next words, τι δῆθ' etc., have ΧΟ. before them: but after that no person is indicated till 1751, where ΧΟ. (instead of ΘΗ.) is erroneously placed before παύετε.

I am disposed to think that Sophocles wrote the words for Ismene, but that the fourth-actor difficulty had led to a fluctuation of stage-practice, which helps to account for the ambiguity of the MS. tradition. See the note on the Dramatis

Personae. If the part of Ismene, after v. 509, was ever taken by a κωφόν πρόσωπον, there may then have been a wish to keep her part in this scene as small as possible. Similarly at 1689 ff. there is a doubt as to which sister ought to have the words οὐ κάποιδα...βιωτός.

1738 φύγα: cp. on 170.

1739 f. The ms. ἀπεφύγετον is most simply corrected to ἀπεφύγετον. But then we must either (1) add τι δή, and expand v. 1726, as Bergk and Gleditsch do (cr. n. ad L): or (2), leaving v. 1726 intact, suppose that vv. 1739, 1740 are spoken by the Chorus without any interpellation by Antigone. This, however, is improbable, and also injurious to the point of v. 1740. Further, with ἀπεφύγετον, v. 1740 has a construction which makes the order of the words harsh, viz.: —'Ye escaped,' τὸ μὴ τὰ σφῶν πίτνειν κακῶς, 'so that your affairs should not fall out ill' (Xen. *An.* 1. 3. 2 Κλέαρχος μικρὸν ἀπέφυγε μὴ καταπετρωθῆναι). I therefore incline to Hermann's ἀπέφυγε ΑΝ. τί; 'Long ago there was an escape'—ΑΝ. 'For what?' [lit. 'what escaped?']—CH. 'For your fortunes, from falling out ill.' The merits of this reading are:—(1) it leaves v. 1725, which seems quite sound, unaltered: (2) by making τὰ σφῶν nom. to ἀπέφυγε, it smooths v. 1740. It may be added that, with ἀπεφύγετον, v. 1740

CH. My children, fear not. AN. But whither am I to flee? ^{2nd anti-}

CH. Already a refuge hath been found— AN. How ^{strope.} meanest thou?—

CH. —for your fortunes, that no harm should touch them.

AN. I know it well. CH. What, then, is thy thought?

AN. How we are to go home, I cannot tell. CH. And do not seek to go.

AN. Trouble besets us. CH. And erstwhile bore hardly on you.

AN. Desperate then, and now more cruel than despair.

CH. Great, verily, is the sea of your troubles.

AN. Alas, alas! O Zeus, whither shall we turn?

ἐπήσι Bothe. **1745** τέρα MSS.: ἀπόρα Wunder: ἔτερα Meineke.—τοτὲ δ'] νῦν δ' Hartung: τάδε δ' Blaydes, who gives ὑπέρφεν for ὑπέρθεν. **1746** ἐλάχετόν τι MSS., ἐλαχέτην τι Elms.: ἐλάχεις ἄτας Blaydes. **1747 f.** φεῦ, φεῦ] val val | ξύμφημι καύτός | φεῦ φεῦ MSS. (ξύμφημ' αὐτός F).—Dindorf rightly deletes the words val val, ξύμφημι καύτός, which, besides being so feeble, destroy all metre. He also changes φεῦ, φεῦ to αἰαῖ: see comment.—μολώμεν A and most MSS.: μελωμεν L, μελλομεν

is somewhat pointless, since the mere allusion in τὸ στόψιν to Creon's attempt is too vague to answer Antigone's τι; ('what did we escape?'). Most 'escapes' are escapes from 'one's affairs falling out ill.'

1741 φρονῶ, I am conscious of that, —'I know it well,'—in quick and grateful response to their allusion. Theseus and the men of Attica had indeed rescued her and her sister in their extremity. Not, 'I am thinking...', for (a) the question τι δῆθο refers back to her ποι φύγω; and (b) some acknowledgement was due to their reminder.—The MS. ὑπερνοεῖς, as Hermann saw, is corrupt. The compound, which occurs only here, could not mean (1) 'why art thou too anxious?' (Wunder): nor (2) 'what further hast thou in thy thoughts?'—Hermann's ὑπερνοεῖς is a compound used by Aelian *Var. Hist.* 4. 8 as='to have a secret thought or purpose.' But the word seems scarcely appropriate in regard to thoughts which, far from hiding, she is in the act of uttering. Graser's ὅπερ νοεῖς is so far closer to the MSS. that ν for ο would be an easier mistake than ρ for ν.

1742 ὅπως μολούμεθ': 'how we are to return to Thebes, I know not':—for Oedipus had predicted that both her brothers would soon fall in the war (1373), and Creon, the next heir to the throne, was no friend. This continues the thought ποι φύγω; (1737). The inter-

posed words of the Chorus did not touch her difficulty.

1743 μηδέ γε μάτευε: 'No, (thou canst not return to Thebes,) nor seek to do so,'—but stay in Attica under the protection of Theseus.

1744 μόγος ἔχει, sc. ἡμᾶς.—ἔπειχε, 'bore hardly on you,' sc. ὑμῖν or ἐφ' ὑμᾶς: for μόγος ἔπειχεν ὑμᾶς would mean, 'restrained you.' The MS. ἔπει doubtless arose from a contraction of ἔπειχε. The sense of ἔπήσι, 'was coming on you,' would be less apt; and the preceding ἔχει also confirms ἔπειχε.

1745 τοτὲ μὲν...ὑπέρθεν. Whitelaw: 'Oh then past cure, but worst is now grown worse.' The neut. plur. is most simply taken as adverb (319), referring to μόγος ἔπειχε: though we might also construe, ἀπόρα (ἥν τα ἡμέτερα). **τοτὲ μὲν...** τοτὲ δέ, 'at one time' (i.e. while Oed. lived)...'at another time' (i.e. now that he is dead). ὑπέρθεν, hyperbolic, since ἀπόρα already= 'hopeless': cp. fr. 188 ω πᾶν σὺ τοκύπτασα καὶ πέρα, γύναι.

1746 πέλαγος, without κακῶν or the like, is excused by the familiarity of this metaphor in Greek: cp. on 663.

1747 φεῦ, φεῦ. Dindorf substitutes αἰαῖ, because he supposes the latter to have generated the val val which, with the words ξύμφημι καύτός, he ejects (see cr. n.). But so common a form as αἰαῖ was not very likely to be thus corrupted.

11 ἐλπίδων γάρ ἐσ τίν <ἢτι> με
12 δαίμων τανῦ γ' ἐλαίνει;

1750

σύστ. ΘΗ. παύετε θρῆνον, παῖδες· ἐν οἷς γάρ
χάρις ἡ χθονία *ξύν' ἀπόκειται,
πενθεῖν οὐ χρή· νέμεσις γάρ.

AN. ὁ τέκνον Αἰγέως, προσπίτνομέν σοι.

ΘΗ. τίνος, ὁ παῖδες, χρείας ἀνύσαι;

AN. τύμβον θέλομεν προσιδεῖν αὐτὰ
πατρὸς ἡμετέρου.

ΘΗ. ἀλλ' οὐ θεμιτόν.

AN. πῶς εἴπας, ἄναξ, κοίραν' Ἀθηνῶν;

ΘΗ. ὁ παῖδες, ἀπεῖπεν ἐμοὶ κεῖνος
μήτε πελάζειν ἐσ τούσδε τόπους
μήτ' ἐπιφωνεῖν μηδένα θυητᾶν
θήκην ιεράν, ἦν κεῖνος ἔχει.

1755

1760

B, F, Vat.: Schneidewin conject. μένωμεν.
Hermann: ἐσ τί ποτέ με Duentzter.

1749 ἐσ τί με MSS.: ἐσ τίν' ἔτι με
1750 γ' after τανῦ is wanting in F. τὸ
νῦν ἐ B. **1751** θρήνων L, F, Vat., L² (from the corrector): θρῆνον L² (first
hand) and the other MSS. In v. 1778, where θρῆνον is certain, θρήνων is given
by L, B, F (with o above), Vat. **1752** χάρις ἡ χθονία ξύν' απόκειται (sic) L.
συναπόκειται B, Vat., Farn.: ξυναπόκειται the rest. ξύν' απόκειται Reisig: νῦξ ἀπό-
κειται Martin: νῦξ ἐπίκειται Wecklein: χθονί τάδε χάρις ξύνα κένται Nauck: ξενία
κέιται Meineke: ξυναπόθηγκει Blaydes. **1754** ὁ τέκνον αἰγέωσ· προσπίπτομέν

It is simpler to suppose that the ejected phrase was a mere interpolation, perhaps due to actors.

1748 f. ἐλπίδων γάρ ἐσ τίν': lit., '(we may well ask whither we are to go,) for towards what remaining (ἢτι) hope of (all possible) hopes is fate now urging us?' What hope now remains for us, in the course on which we are driven? For ἔτι, which here is virtually equiv. to an adj. λοιπήν, cp. 865 τῆσδε τῆς ἀρᾶς ἔτι.—
Ἐλπίδων in its good sense, rather than neutral or sinister ('bodings'): cp. El. 958 ποι γάρ μενεῖς βάθυμος, ἐσ τίν' ἐλπίδων | βλέψας' ἔτι δρθῆ;

1751 ff. θρῆνον, not θρήνων, is clearly right. The 2nd per. sing. imper., παῦε, is the only part of παύω which is used intransitively by the classical Attic writers,—being, in fact, an exclamation (like our 'stop!'), though sometimes joined with a gen. (παῦε τοῦ λόγου, Ar. Ran. 580). No weight can be given to the fact that L has θρήνων here, since it has it also in 1778 (see cr. n.).

ξύν' απόκειται for the MS. ξυναπόκειται
is (I think) right. The literal sense is:—
ἐν οἷς γάρ 'for in a case where' (neut. pl.),
χάρις ἡ χθονία 'the kindness shown by
the χθόνιοι,' ξύν' απόκειται 'is stored up
as a common benefit' (ξυνά, neut. pl. as
adv.),—common, namely, to Oedipus and
the Athenians. That is:—'By the death
of Oedipus, the Powers below have given
him the everlasting rest which he desired,
and us the abiding safeguard which he
promised' (i.e. his grave). To mourn
here would be to provoke the deities
who have ordered all things well for
him and for us.—ἀπόκειται, is laid up
in store: cp. [Dem.] or. 23 § 42 τὸ
τῆς συγγάμης ὠφέλιμον...ὅτῳ ποτὲ τῶν
πάντων ἀπόκειται δόθηλον δύ, it being
uncertain for whom the benefit of compassion
is laid up,—i.e., who may need to
draw upon it. Dem. or. 18 § 198
ὅτῳ τὰ τῶν Ἑλλήνων ἀτυχήματα ἐνευδοκ-
ικεῖν ἀπέκειτο, 'a man to whom the
disasters of his countrymen were a fund
of material for self-glorification.' In the

To what last hope doth fate now urge us ?

Enter THESEUS, on the spectators' right.

TH. Weep no more, maidens ; for where the kindness of the Dark Powers is an abiding grace to the quick and to the dead, there is no room for mourning ; divine anger would follow.

AN. Son of Aegeus, we supplicate thee !

TH. For the obtaining of what desire, my children ?

AN. We fain would look with our own eyes upon our father's tomb.

TH. Nay, it is not lawful.

AN. How sayest thou, king, lord of Athens ?

TH. My children, he gave me charge that no one should draw nigh unto that place, or greet with voice the sacred tomb wherein he sleeps.

σοι L ($\hat{\omega}$ from the first hand, but outside the v., in the left marg., between ANT. and *τέκνων*), A, B, T, Vat., L², Ald. Reading *προσπίτνούμεν*, Triclinius omitted $\hat{\omega}$ for metre's sake (T, Farn.). F has *προσπίτνομεν*, but omits $\hat{\omega}$ before *τέκνων*.

1755 *χρέας* MSS.: *χρέαν* Brunck.—*τίνα δή, παῖδες, χρέαν ἀνύσαι* Blaydes. **1757 αὐταὶ κατρά** Meineke.

1758 ἀλλ' οὐ θεμιτὸν κεῖσε μολεῖν MSS. (in L θεμι τὸν, perhaps with an erasure of σ before the τ : in A *κεῖσαι*). Before *κεῖσε* Turnebus added *σοι*, Erfurdt *τίνα*: after *κεῖσε* Brunck added *έστι*. The words *κεῖσε μολεῖν* are rejected, with Bothe, by Brunck, Dindorf, Nauck (who proposes *ἀθέμιστον* for οὐ *θεμιτόν*), Wecklein, Bellermann (doubtfully).

literal sense, Xen. *An.* 2. 3. 15 *αὐταὶ δὲ αἱ βάλανοι τὴν φουνκῶν, οἵας μὲν ἐν τοῖς Ἐλληνοῖς ξεποιοῦσιν, τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν*.—For *ξυνά* (adv.) cp. *Ant.* 546 *μή μοι θάντης σὺν κοινά, along with me*: *Ai.* 577 *τὰ δ' ἄλλα τενχῆ κοινή εἴμοι τεθάψεται*.—The schol. found the passage ἀσφατ, but saw part of the general sense: *νέμεσις γάρ ἔστι τοῦτον θρηνεῖν ω̄ τὰ τῆς τελευτῆς κατὰ χάριν ἀπέβη*. See Appendix.

1753 *νέμεσις γάρ*, sc. *πενθεῖν ἔστι*: it is provocative of divine anger to mourn, as if insensible of the divine beneficence. *Il.* 14. 80 οὐ γάρ τις *νέμεσις φυγέειν κακόν*, ‘tis no matter for indignation that one should flee from ill’: *Od.* 1. 350 *τούτῳ δ' οὐ νέμεσις...δεῖσεν*: Arist. *Rh.* 2. 9. 11 *ἔαν οὖν ἀγαθὸς ὁν μὴ τοῦ ἀρμότοντος τυγχάνῃ, νέμεσητον*: where, however, the *νέμεσις* is human, not, as here, divine. Cp. *El.* 1407 *εἰ δ' ἔπεστι νέμεσις, οὐ λέγω* (in revoking words which might offend the gods).

1755 f. *τίνος...χρέας*, ‘for what request,’—depending on the idea of *δεόμεθα*, *χρήσουμεν*, implied in *προσπίτνομεν*: *ἀνύ-*

σαι (sc. *αὐτήν*), epexegetic inf., ‘so that ye should obtain it’: cp. 1211 (n.).—For the use of *χρέας*, cp. *O. T.* 1435 *καὶ τὸν με χρέας ὡδε λιπαρεῖς τυχεῖν;—αὐταὶ*, with our own eyes (instead of merely hearing that it exists).

1758 The MS. words *κεῖσε μολεῖν*, which I omit, were almost certainly a gloss upon *ἄλλ' οὐ θεμιτόν*. If we keep them, then we must add something more, so as to make an anapaestic dimeter (see cr. n.). Campbell defends *ἄλλ' οὐ θεμιτὸν κεῖσε μολεῖν* as a paroemiac; but it is not such. In a paroemiac the penultimate syllable is necessarily long (as if here we had *κεῖσ'* *ἔλθεῖν*).

1760 f. *ἀπεῖπεν*, forbade, takes *μή* after it, as is usual (cp. *O. T.* 236 *ἀπανδῶ...μή*); Aeschin. or. 1 § 138 *ταῦτα τοῖς δούλοις ἀπεῖπον μή ποιεῖν*.

1762 *μήτ* ‘*ἐπιφωνεῖν...θήκην* must be carefully distinguished from *ἐπιφωνεῖν θήκη*. The former must mean strictly (not, ‘to utter over the grave,’ but) ‘*to approach the grave with utterance*’—the notion being that of invading the secret silence around it. Invocations and prayers to the dead were often made aloud at

καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς
χώραν ἔξειν αἰὲν ἀλυπτον.
ταῦτ' οὖν ἐκλυεν δαιμων ἡμῶν
χώ πάντ' αἶων Διὸς Ὀρκος.

1765

AN. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνω,
ταῦτ' ἀν ἀπαρκοι. Θήβας δ' ἡμᾶς
τὰς ὠγυγίους πέμψον, ἐάν πως
διακωλύσωμεν ίόντα φόνον
τοῖσιν ὁμαίμους.

1770

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' *ὅποσ' ἀν
μέλλω πράσσειν πρόσφορά θ' ὑμῖν

1764 καλῶς] κακῶν Hermann.

1765 χώραν] χώρας Vat.—ἔξειν] ἔχειν L².—
ἀλυπτον] ἀσύλον Wecklein, ἀδῆγον Nauck.

1766 ἐκλυεν R, ἐκλυε L and most

MSS. 1768—1779 Nauck thinks that these twelve verses are spurious.

a grave: Eur. *Helen.* 961 λέξω τάδ' ἀμφὶ μυῆμα σοῦ πατρὸς πόθῳ· | ὡ γέρον, δο οἰκέες τὸν δε λάιρον τάφον, etc.—The alternative is to take ἐπιφονέν as = ‘mention to another’: but this is unfitting, since Theseus alone knows the place.

If μηδενὶ were substituted for μηδένα, this would give a much easier sense; but then Theseus must be the subject to both infinitives:—‘he forbade me to approach, ... or to tell.’ According to Greek ideas, however, Theseus, at least, ought occasionally to visit the grave with ἐναγισματα: and in fact the rendering of such honours is implied by the provision that the place of the grave should always be known to one person (1531). I therefore keep μηδένα.

Θῆκην ιεράν: cp. 1545. Thuc. 1. 8 τῶν θηκῶν ἀναρεθεισῶν δοσι ἥσαν τῶν τεθνεῶτων ἐτῇ νήσῳ.

1762 f. καλῶς with πράσσοντα (not with ἔξειν), ‘in a seemly manner,’ ‘duly’ (Lat. *rite*): cp. 617: O. T. 879 τὸ καλῶς δ' ἔχον | πόλει πάλαισμα. The fact that πράσσοντα καλῶς usually meant ‘faring well’ is no objection. The ancient Greek instinct for words was remarkably free from bondage to phrases. Cp. Ant. 989 n. —ἀλυπτον: an echo of the expression used by Oed. (1519). Why change it to ἀδῆγον (1533, Nauck), or ἀσύλον (Wecklein)?

1766 f. ταῦτ' οὖν: ‘These things, then, (οὖν, according to the injunctions of Oedipus,) I was heard to promise by the god,’ etc. ταῦτ' is short for ‘the

promise to do these things,’ as if ἐπισχνουμένων stood with ἡμῶν. For ἐκλυεν with both gen. and acc. cp. O. T. 235.—δαιμῶν: the Divine Power that called Oedipus away (1626).

1767 πάντ' ἀτῶν: cp. 42. The *a* of ἀτῶ short, as in 240 and Ph. 1410: whereas it is long in 181, 304, Ai. 1263.—Διὸς Ὀρκος, as the servant of Zeus. Hes. *Op.* 8οζ ἐν πέμπτῃ γάρ φασιν Ἔρινας ἀμφιπολεύειν | Ὁρκον γενούμενον, τὸν Ἔρις τέκε πήμ' ἐπιώρκους. This personified Horkos is a deity who witnesses an oath, and punishes perjury (Hes. *Theog.* 231). He is the son of Eris, because strife gives birth to treaties; he is attended at his birth by the Erinyes, because they avenge broken faith. And he is the servant of Zeus, because Zeüs Ὀρκος is the supreme guardian of good-faith—represented in the βούλευτήριον at Olympia by a Zeus with lightnings in both hands,—the most terrible, Pausanias says, that he knew: πάντων δπόσα ἀγάλματα Διὸς μάλιστα ἐτέκπληξιν ἀδίκων ἀνδρῶν (5. 24. 9).

1768 f. κατὰ νοῦν. Ar. *Eg.* 549 κατὰ νοῦν πράξας: so oft. κατὰ γνώμην.—τάδ' ...ταῦτ': cp. on 787.

1770 τὰς ὠγυγίους, a specially fit epithet, since the mythical Ὀγύγης was represented (in one legend at least) as son of Boeotus, and first ruler of Thebes (Paus. 9. 5. 1). Another legend connected him with Attica (Paus. 1. 38. 7). The trait common to the two legends is a

And he said that, while I duly kept that word, I should always hold the land unharmed. These pledges, therefore, were heard from my lips by the god, and by the all-seeing Watcher of oaths, the servant of Zeus.

AN. Nay, then, if this is pleasing to the dead, with this we must content us. But send us to Thebes the ancient, if haply we may hinder the bloodshed that is threatened to our brothers.

TH. So will I do; and if in aught beside I can profit you,

1771 *ἴόντα*] *ἴόντε* Naber. **1772** *τοῖσιν*] *τοῦς ἡμετέρουσιν* Meineke. **1773** *καὶ τάδε]* *τάδ' ἔγώ* Klotz.—*ὅσα ἀν A, δοσ' ἀν the rest: ὅσα γ' ἀν* London ed. of 1722: *δοπόσ'* ἀν Porson: *ὅσατερ* Blaydes: *ὅσσοι* ἀν Wunder: *ἀσσοί* ἀν Nauck. **1774** *πρόσφορ'* ἀν *ὑμᾶν μέλλω δράσειν* Blaydes.

great inundation which happened in his reign. The adj. is applied by Aesch. to Thebes, (*Th.* 321 πόλιν ὁγυγίαν, *Pers.* 37 τὰς τ' ὁγυγίους Θῆβας), and also to Athens (*Pers.* 974). The Attic poets used it in the general sense of 'very ancient,' as *Phil.* 142 κράτος ὁγύγιοις, 'royalty inherited from of old.'

1771 ff. *ἴόντα*, a pres., not fut., partic. (*O. T.* 773 n.), 'coming on them': *El.* 374 κακὸν...εἰς αὐτὴν ἤν: Plat. Legg. 873 επαρὰ θεοῦ...βέλος ἤν. So *Ant.* 185 τὴν ἄτην ὄρον | στείχουσαν ἀστοῖς.—ὅμαλοις: see on 330.

Antigone suggests that she and Ismene may yet be in time to plead with their two brothers, and so to avert the doom of mutual destruction pronounced on them by their father (1373). Thus the close of this drama is linked by the poet with the beginning of his earlier *Antigone*, which opens at a moment just after the deaths of the brothers. The sisters are then living at Thebes, where Creon has succeeded to the throne. An additional pathos is lent to Antigone's part there by the suggestion here of a previous intercession. In Aesch. *Theb.* it is the Chorus (of Theban maidens) that endeavours to dissuade Eteocles from going to meet his brother (677 ff.); in Eur. *Phoen.* it is their mother Iocasta who seeks to reconcile them (452 ff.).

1773—1776 After οὐ in 1776 the ms. γάρ must be struck out, as Hermann saw, so that the anapaests spoken by Theseus may end with a paroemiac. When anapaests spoken by the Chorus close a tragedy, these always form a system separate from the anapaests (if

any) which precede them. This was plainly necessary, in order to avoid an unduly abrupt ending. But if we point thus:—*πρὸς χάριν* οὐδεὶς μὲν ἀποκάμψειν, the asyndeton has a crude effect. Hence, placing only a comma after *πρὸς χάριν*, we should render:—'Not only will I do these things, but *in all things* which I am likely to do for your advantage (etc.) I must not wax weary.' The sentence begins as if the constr. was to be *δράσω καὶ τάδε καὶ πάντα*. But the new verb added at the end requires *πάντα* to be acc. with *ἀποκάμψειν*. (Cp. on 351.)

1773 ὅπόσ' ἀν seems slightly preferable to *ὅσα γ' ἀν* as a correction of the ms. δοσ' ἀν (or ὅσσοι ἀν), because the qualification which γ' would imply is sufficiently provided for by *πρόσφορα* etc.: cp. 1634 τελεῖν δοσ' ἀν | μέλλεις φρονῶν εὖ ξυμφέροντι αὐταῖς δέι.

1774 ff. *πράσσειν*, pres. inf. with μέλλω, as in eight other places of Sophocles. He has the fut. inf. with it ten times, including *O. T.* 967, where the ms. *κτενεῖν*, if sound, would be the only instance of the *aor.* inf. with μέλλω in Soph.; but there the fut. *κτενεῖν* is clearly right. Where μέλλω means 'to delay,' the pres. inf. is naturally preferred: cp. 1627: *O. T.* 678 τι μέλλεις κομβεῖν θόμων τὸν δέσμον;

πρόσφορά θ' ὑμῖν, καὶ πρὸς χάριν τῷ κατὰ γῆς: at once for your advantage, and to the gratification of the dead. *πρόσφορα*, 'suitable' for a given purpose, and so 'useful,' 'profitable': so often in Attic prose, as Thuc. 1. 125; 2. 46, 65; 7. 62. *πρὸς χάριν*: cp. *O. T.* 1152 n.

Ἐρρει is justified by the *sudden and swift*

καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
πρὸς χάριν, οὐδὲν μ' ἀποκάμνειν.
ΧΟ. ἀλλ' ἀποπαύετε μηδὲ ἐπὶ πλείω
θρῆνον ἐγείρετε·
πάντως γὰρ ἔχει τάδε κῦρος.

1775

1775 νέον ἔρρει] νέον ἔρρεισ L: νέος ἔρρεις F.
MSS. (*γὰρ* without accent in L); Hermann deleted *γὰρ*.

1776 οὐ γὰρ δέν μ' ἀποκάμνειν
1777—1779 These

removal of Oedipus, as *O. T.* 560 *ἄφαντος ἔρρει*, he hath been *swept* from men's sight. In *EL.* 57 *τούμὸν ὡς ἔρρει δέμας | φλογιστὸν ἥδη*, it is little more than *οὐχεῖται*. More commonly *ἔρρειν* implies either an evil end, or at least some feeling of contempt on the speaker's part, as Eur. *Suppl.* 1112 οὐδὲς χρῆν, ἐπειδὰν μηδὲν ὠφελῶσι γῆν, | θαυμάτας ἔρρειν κάκτοδῶν εἴναι νέοις. Wecklein regards the words ὃς νέον ἔρρει as a spurious addition (*Ars Soph.* em. p. 81).

1776 ἀποκάμνειν, 'to cease from labouring,' can take an acc. of the labour avoided; hence *πάνθ* in 1773 need not be merely acc. of respect. Xcn. *H.* 7. 5.

19 πόνον...μηδένα ἀποκάμνειν, 'to flinch from no toil.' Also with inf., Plat. *Crito* 45 B μὴ ἀποκάμψῃς σαυτὸν σῶσαι, 'do not abandon the effort to save yourself.' So ἔκκαμνω, Thuc. 2. 51 τὰς ὀλοφύρσεις τῶν ἀπογγυμένων...ἔξεκαμον, 'were worn out by the lamentations of the dying.' For the form of the sentence cp. Plat. *Rep.* 445 B ἐπειδὴ ἐταῦθα ἐληλύθαμεν, ὅσον οὖν τε σαφέστατα κατιδεῖν ὅτι πάντα οὐτῶς ἔχει, οὐ χρή ἀποκάμνειν. For this force of ἀπό cp. ἀπαλγέω, ἀπανθέω, ἀποξέω, ἀποκύδευω, ἀπολοφύρομαι.

1777 ff. ἀλλ' introduces the final words of comfort which the elders of Colonus address to the Theban maidens; cp. 101.

and pleasure the dead who hath lately gone from us, I am bound to spare no pains.

CH. Come, cease lamentation, lift it up no more; for verily these things stand fast.

three vv. are condemned as spurious by Fr. Ritter (*Philol.* 17. 431 f.).—μήτ' MSS.: μηδὲ Elms.—ἐπιπλείω L, T, Farn.: ἐπὶ πλείω the rest. 1778 θρῆνον] Cp. n. on v. 1751. 1779 τάδε] τόδε L².

—ἀποπαύετε, no less than the following verb, governs θρῆνον: cp. on 1751.—Though the neut. pl. πλείω alone is sometimes adverbial, there seems to be no instance of ἐπὶ πλείω as = ἐπὶ πλέον: indeed, such a phrase is hardly conceivable. ἐπὶ must therefore belong to ἔγειρετε: for the tmesis cp. on 1689.

1779 ἔχει...κύρος, lit., ‘have validity,’ = κεκίρωται, *sancta sunt*. Cp. *El.* 919 πολλῶν...κύρος...καλῶν (‘sanction of’), Aesch. *Suppl.* 391 οὐκ ἔχουσι κύρος...ἀμφὶ σοῦ, ‘authority over thee.’—Two meanings are possible: (1) ‘These promises of Theseus are certain to hold good’: or, more generally, (2) ‘These events have

assuredly been ordained past recall’ (by the gods). Most commentators prefer (1). But (2) seems more fitting at the conclusion. The last soothing words of the Chorus convey a precept of resignation to the divine will.

Fr. Ritter rejects the last three verses, as he rejects the choral *clausulae* of all the other six plays (*Philol.* xvii. 422—436): cp. *O. T.* 1524 cr. n. Here, at least, there is not a shadow of ground for the suspicion. It did not require a Sophocles to write vv. 1777—1779, but the burden of proof rests with those who deny that he wrote them.

APPENDIX.

Verse 80 εἰ χρῆ σε μίμνειν ἢ πορεύεσθαι πάλιν.—The passages of Aesch. quoted for an Attic use of the Homeric η...η̄ in indirect question are the following. (1) *Cho.* 755 οὐ γάρ τι φωνεῖ παῖς ἔτ' ὅν ἐν σπαργάνοις, | η̄ λιμός, η̄ δάψη τις, η̄ λιψορία | ἔχει· νέα δὲ νηδὸς αὐτάρκης τέκνων. Stanley changed the first η̄ to ε̄. This correction, received by Dindorf and others, is clearly right. (2) *Cho.* 889 δοίη τις ἀνδροκυμῆτα πέλεκυν ὡς τάχος· | εἰδῶμεν η̄ νικώμεν η̄ νικώμεθα. Turnebus changed the first η̄ to ε̄ (so Dindorf and others). There, too, this simple remedy appears the true one. In the first passage we might, indeed, point after σπαργάνοις, and in the second after εἰδῶμεν, taking the first η̄ in each case as beginning a new sentence ('either'): but this is much less probable. (3) *P. V.* 780 δῶμα· ἔλον γάρ· η̄ πόνων τὰ λοιπά σοι | φράσω σαφηνῶς, η̄ τὸν ἐκλύσοντ' ἐμέ. With this punctuation, which is surely the best, the first η̄ begins a new sentence: 'I give thee the choice;—choose, I say;—I will clearly tell thee either the toils yet in store for thee, or the name of my destined deliverer.' It is only if ἔλον γάρ were followed by a comma, or by no point at all, that the first η̄ would necessarily mean 'whether.' In that case, I should read ε̄, as in the two former passages: but no change seems necessary. It should always be remembered that, on such a matter as η̄ versus ε̄, the authority of L and our other MSS., which abound in small errors of a like kind, cannot safely be set against an otherwise constant Attic usage.

170 θύγατερ, ποῖ τις φροντίδος Ἀθηναῖς;—In the commentary on this passage I have expressed my agreement with Mr A. Sidgwick as to the main point for which he contends in an appendix to his excellent edition of the *Choephoroi* (Clarendon Press, 1884). The point may be stated thus:—In several passages of Attic Greek, all directly or indirectly interrogative, where it has been usual to say that ἀντί is omitted, the optative is not really conditional, but dubitative. It is to be compared with the interrogative (or 'deliberative') subjunctive. But it differs from this subjunctive by expressing something more remote from the sphere of the practicable. Thus: πῶς ἔλθῃ τις Ἀθήναζε; (a practical question;) but πῶς πέτειτο τις εἰς οὐρανόν; Here, I should like to add that (in my opinion) the alleged Attic examples of this optative require to be very carefully sifted, with reference both to the text and to the context. As the question is of Attic usage, it is better, for simplicity and clearness,

to exclude the Homeric optative. Taking the instances given by Mr Sidgwick (to which we might add the ms. reading in *O. C.* 1418 f., and Antiphon or. 1 § 4), I would, first of all, draw a broad line between verse and prose, and then classify the verse examples as follows.

(1) Examples in which the simple optative is textually beyond reasonable doubt, because metre excludes both (*a*) ἄν, and (*b*) the subjunctive. Such are :—

Aesch. *P. V.* 291 οὐκ ἔστιν ὅτῳ | μεῖζονα μοῖραν νείμαιμ' ἢ σοί.

Agam. 620 οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά.

Cho. 172 οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κεραυνό νιν.

(2) Examples in which metre would admit of ἄν.

Soph. *O.C.* 1172 καὶ τίς ποτ' ἔστιν, ὅν γ' ἐγώ ψέξαιμι τι; Here, however, ὅν γ' ἐγώ is evidently preferable to ὅν ἀν ἐγώ; and I have no doubt that this is a sound example, like the three just given. But the case is different in two other passages.

O. C. 1418 πῶς γὰρ αὐθίς αὐ πάλιν | στράτευμ' ἄγοιμι ταῦτὸν εἰσάπαξ τρέσας; For αὐ, read ἄν, with Vauvilliers.

Ph. 895 παπᾶι· τί δῆτα δρῷμ' ἐγώ τοὺνθένδε γε; Read δῆτ' ἄν, with Schaefer.

But it may be asked, *why* is the insertion of ἄν to be desired in these last two passages, if (as is granted) the simple optative is possible? Because, I should reply, the question in each of these two cases has a distinctly practical character, and is in the nature of a genuine deliberation. This point will be further illustrated by the first example under the next head.

(3) Examples in which metre, though excluding ἄν, would admit of the subjunctive.

Ar. *Plut.* 438 ἄναξ Ἀπολλον καὶ θεοί, ποῦ τις φύγοι; This, again, is a practical deliberation. With Brunck and Dindorf, I should read φύγῃ, as in *O. C.* 170 ἔλθῃ.

On the other hand, the optative is sound in

Ant. 605 τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι; (where, however, Wecklein reads σὰν ἄν for τεάν): also in

Eur. *Alc.* 52 ἔστιν ὅπως Ἀλκηστις ἐς γῆρας μόλοι;

Aesch. *Cho.* 595 ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι;

The foregoing scrutiny of examples in Attic verse leads to this result. There are clear examples of the simple optative where a question as to the possible or conceivable is put in an abstract way. This optative may fitly be called ‘dubitative,’ and is properly compared with the deliberative subjunctive. On the other hand, there is no equally certain example of the simple optative used merely as a more intense deliberative subjunctive, when a person is really thinking what he is to do next. In the few apparent examples of such a use, correction is very easy, either by ἄν, as in *O. C.* 1418, *Ph.* 895; or by the subjunct, as here and in Ar. *Plut.* 438. The question raised by present peril in a man’s mind does not naturally clothe itself in an abstract form.

I have kept the examples from Attic prose to the end. The brackets indicate the places where *āv*, if inserted, might come in. Lys. or. 31 § 24 τί <āv> οὖν βουληθέντες...δοκιμάσαιτε; Dem. or. 21 § 35 πότερα μὴ δῷ διὰ τοῦτο δίκην ἢ <κάν> μείζω δοῖη δικαίως;—Plato *Gorg.* 492 B ἐπεί γε οἷς ἔξι ἀρχῆς ὑπῆρξεν...ἐκπορίσασθαι...δυναστείαν, τί <āv> τῇ ἀληθείᾳ αἰσχιον καὶ κάκιον εἴη, etc. Here it was pointed out by Woolsey that, as τί is wanting in several mss., both τί and *āv* may have been absorbed by the two last syllables of δυναστείαν.—*Euthyd.* 296 Ε πῶς <āv> ἀμφισβητοῦν; Here ἀμ would explain the loss.—Antiph. or. 1 § 4 πρὸς τίνας οὖν <āv> θλοι τις βοηθούς, ἢ ποι τὴν καταφυγὴν πουήσεται; As Dobree remarked, οὖν probably absorbed *āv*.—Supposing *āv* to be *rightly* absent from these prose passages, they would rank with the genuine verse examples of a question as to the conceivable. But it appears far more probable that, in each of them, *āv* has accidentally dropped out of our mss.,—one of the commonest accidents, especially in prose.

277 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς | μοῖρας ποεῖσθε μηδαμῶς· ἥγεισθε δέ etc.

(1) The use of ποεῖσθε here would be normal, if, instead of the simple dat. μοῖρας, we had either (a) ἐν μοῖραις, or (b) a genitive like λόγου. Cp. Her. 1. 33 οὐτε ἔχαρίζετο οὕτε λόγου μν ποιησάμενος οὐδενὸς ἀποπέμπεται. Pausan. 10. 28. 4 χρυσὸν μὲν καὶ ἄργυρον ἐν οὐδενὸς μερίδι ἐποιήσαντο.

(2) The next point to observe is the use of the word μοῖρα when it means the ‘share’ of respect, etc., assigned to a person as his due. (a) We find such phrases as these:—Plat. *Crat.* 398 ο ἐτειδάν τις ἀγαθὸς ὃν τελευτήσῃ, μεγάλην μοῖραν καὶ τιμὴν ἔχει, καὶ γίγνεται δαίμων: ‘he enjoys great respect and honour.’ Soph. *Tr.* 1238 ἀνὴρ δός, ὡς ἔοικεν, οὐ νεμεῖν ἐμοὶ | φθίνοντι μοῖραν (*“show me respect”*). (b) More frequent are phrases with ἐν and dat., as Her. 2. 172 κατώνοντο τὸν Ἀμασιν...καὶ ἐν οὐδεμιῇ μεγάλῃ μοίρῃ ἥγον, ‘made him of no great account.’ Plat. *Crito* 51 Α σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοίρῃ καὶ παρὰ θεοὺς καὶ παρ’ ἀνθρώποις, ‘in greater esteem.’ Theocr. 14. 48 ἄμμες δούτε λόγω τυδὸς ἄξιοι οὐτ’ ἀριθματοι | δύστανοι Μεγαρῆς, ἀτιμοτάτῃ ἐν μοίρῃ, ‘held at the cheapest rate.’ In these datival phrases with ἐν, the usage of μοῖρα comes very close to that of λόγος, as the ‘esteem’ or ‘account’ in which one is held. This is, to my mind, the strong argument for the old and simple correction of this passage by writing μοῖρας as gen. sing. If ἐν οὐδεμιῷ μοίρᾳ ποιεῖσθαι and ἐν οὐδενὶ λόγῳ ποιεῖσθαι (Her. 3. 50) were convertible phrases, the phrase λόγου ποιεῖσθαι might have suggested μοῖρας ποιεῖσθαι.—There is no objection to the plur. dat.; cp. Plat. *Legg.* 923 Β τὸ ἐνὸς ἐκάστου κατατιθεὶς ἐν μοῖραις ἐλάττοσι δικαίως, ‘justly making the interest of the individual a secondary consideration.’ It is the absence of ἐν that proves μοῖρας to be unsound.

(3) The third point concerns the double μή,—assuming μηδαμῶς to be sound. Cp. *El.* 335 νῦν δοκέιν κακοῦς μοι πλεῖν ὑψειμένη δοκέι, | καὶ μή

(δοκεῖν μὲν δρᾶν τι πημαίνειν δὲ μῆ) :—where I use the brackets to show that the first *μῆ* affects everything within them. ‘I deem it best to sail close-reefed, and *not* to seem active *without* doing any hurt to my foes’: i.e. each *μῆ* has its separate force.

Wecklein, however, says ‘*vehementer dubito, an huic loco μηδαμῶς accommodatum non sit, et οὐδαμῶς postuletur.*’ (*Ars Soph.* em. p. 20.) Accordingly he writes *μοίραις ποιεῖσθε ἐν οὐδαμαῖς*, which Bellermann also adopts. Blaydes, too, had proposed *εἴτ' ἐν οὐδενὸς | μοίρᾳ ποιεῖσθε τοὺς θεούς*, among many other conjectures. Now this, at least, seems certain, —that, whether *οὐδαμῶς* is or is not admissible, *μηδαμῶς*, after an imperative, is not *wrong*. The influence of the imperative normally changes *οὐ* to *μῆ*, even when the negative does not properly belong to the imperative verb: cp. n. on 78. If the Greeks could say (e.g.) *μὴ ποιεῖσθε τοὺς θεούς ἐν οὐδενὶ λόγῳ*, it would be because *ἐν οὐδενὶ λόγῳ* was felt as simply equivalent to an adjective like *ἀτίμους*. I have not yet succeeded in finding any instance of such an *οὐ* after *μῆ* with the imper.: and Wecklein does not produce any.

(4) Coming now to particular conjectures, I may say, first, that all seem to me improbable which disturb *τοὺς θεούς*, since both the case and the place are strongly confirmed by the *θεούς* which precedes. A different case, such as *τῶν θεῶν*, would weaken the effect of the repetition. Cp. *Ph.* 992 *θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης*. Hence *τῶν θεῶν | μοῦραν, μοίρας, or ὥραν* (Brunck) seems unlikely. The fault lies somewhere in the three words, *μοίρας ποιεῖσθε μηδαμῶς*. Against *ἐν μηδαμαῖς* (or *ἐν οὐδαμαῖς*) is the fact that these Ionic adjectives occur nowhere else in Attic (except, of course, in the adverbial forms); while Her. almost invariably restricts his use of them to the *masc.* plur. (as *οὐδαμοί*, ‘no set of men,’ etc.), —the fem. pl. *οὐδαμάς* in 4. 114 being a rare exception. This objection, however, is not decisive for poetry. As the result of this discussion, I should be disposed to place in the following order the corrections which appear least improbable: 1. *μοίρας* (gen. sing.) — 2. *ποιεῖσθε ἀμούρους μηδαμῶς* (cp. *Ant.* 1071 *ἄμοιρον...νέκν.*) — 3. *ποιεῖσθε ἐν ὥρᾳ μηδαμῶς*. (Suidas quotes from Aelian, *τὰ θεῖα ἐν μηδεμιᾷ ὥρᾳ τίθεσθαι.*) — 4. *μοίρας ποιεῖσθε ἐν μηδαμαῖς*. — I am not aware that (2) or (3) has yet been proposed.

424 *ἥς νῦν ἔχονται κάπαναρονται δόρυ.* English idiom requires,—‘to which they are now setting their hands, and *in which* they are uplifting the spear.’ But in Greek *κάπαναρονται δόρυ* is an independent sentence, co-ordinated with the relative clause *ἥς νῦν ἔχονται*:—‘to which they are setting their hands,—and they are uplifting the spear (in it).’ This idiom is clearly seen in those passages where a demonstrative pronoun occurs in a sentence which follows a relative clause. E.g., Thuc. 2. 34 § 5 *τιθέασιν οὖν ἐς τὸ δημόσιον σῆμα, δέστιν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ ἀεὶ ἐν αὐτῷ [not, καὶ ἐν φέρει] θάπτουσι τοὺς ἐκ τῶν πολέμων: where we should have said,—‘which is in the fairest suburb, and *in which* they bury,’ etc. So Thuc. 2. 4 § 5 *ἐσπίπτουσιν ἐς οἰκημα μέγα, δέ ἦν τοῦ τείχους, καὶ αἱ πλησίον θύραι ανεῳγμέναι**

ἔτυχον αὐτοῦ [not, καὶ οὐ, etc.]. Cp. Thuc. I. 42 § 1 (ὦν...καὶ αὐτά): 2. 74 § 3 (ἐν ᾧ...καὶ αὐτήν): 3. 51 § 1 (ἥ κεῖται...ἔχρωντο δὲ αὐτῆς), etc. When the demonstrative pronoun would be in the nominative case, it is usually omitted in Greek (unless some special emphasis is required); and then the true construction is less obvious, because (to us) it is then so natural to supply the relative pron. in the nomin.: e.g. Thuc. I. 10 § 3 (εἰκός ἐστι) νομίζειν...τὴν στρατείαν ἔκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς,...τῇ Ὄμηρον αὖ ποιήσει εἴ τι χρὴ κανταύθα πιστεύειν, ἦν (sc. στρατείαν) εἰκός ἐπὶ τὸ μεῖζον μὲν ποιητὴν ὅντα κοσμῆσαι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. The subject to φαίνεται is not ἥ supplied from ἦν: it would, if expressed, be αὐτῆς. Plat. Rep. 533 D (τέχναις) ἀς ἐπιστήμας μὲν πολλάκις προσέπομεν διὰ τὸ θέος, δέονται δὲ ὄντος ἀλλού (subject αὐταῖς, not αἷς supplied from ἀς). Often, as in v. 424, the demonstrative pron. is omitted even when it would have been in a case other than the nomin.: as in Il. 3. 234 νῦν δὲ ἄλλους μὲν πάντας ὄρῳ... | οὓς κεν ἐν γνοίν καὶ τὸ οὔνομα μιθησαίμην (sc. αὐτῶν). A plurality of relative clauses (with the relat. pron. repeated) was, of course, as permissible in Greek as it is in English; but the prevalent Greek usage, to which this note refers, illustrates the Greek preference of parataxis to hypotaxis.

436 οὐδεὶς ἔρωτ' ἐς τόνδε ἐφείνετ' ὡφελῶν.—The ms. genitive ἔρωτος τοῦδε could be explained only as an extraordinarily bold genitive of connection: ‘No one was found to help me *in regard to* this desire.’ For evidently we could not make it partitive: ‘No one was found to aid *any part* of this desire.’ But if extant Greek literature offers any true parallel to such a genitive of connection as this, I cannot find it. Thuc. I. 36 § 2 says of Corcyra, καλῶς παράπλον κεῖται, it is well placed *in regard to* (for) a coasting-voyage: again 3. 92 § 4 τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι...τῆς τε Ὑράκης παρόδου χρησίμως ἔξειν. But the genitives there are immediately connected with the adverbs (καλῶς, χρησίμως) which they define. A gen. with ὡφελῶν would be very different.

Other explanations have been attempted. (1) Wunder, followed by Jelf (*Gr.* § 436 a) and others, regards the gen. as depending on ὡφελῶν viewed as a subst.; ‘No *helper of this desire* was found.’ This is not Greek. The Greeks could say ἡ τεκοῦσά τινος (*Eur. Alc.* 167), οἱ προσήκοντές τινος, ὁ συνάρχων τινός, etc., where the participle, with the article, expressed a familiar relationship; but it is evident that such phrases are of a distinct class. Even if we could find such a phrase as οὐδεὶς ἦν πράττων τοῦ ἔργου, it would not be parallel, since the gen. could there be partitive. For a real parallel we want something like οὐδεὶς ἦν φίλων τοῦ ἀνδρός, which never was, or could be, written. (2) Others compare the *passive* in Antiphon or. 5 § 17 μὴ ὡφελεῖσθαι τοῦδε τοῦ νόμου, ‘not to *profit by* this law.’ So, too, Plut. *Mor.* 91 Γ οὐ μετρίως ἀν τις ὡφελοῦτο τῶν παθῶν τούτων. In these passages, the pass. ὡφελοῦμαι τινος, ‘I profit by a thing,’ has the construction of verbs of *sharing* or *enjoying*, like μετέχω, ἀπολαύω, ὄνταμαι τινος (*Krüger* I. 47. 15). But we could not apply the same construction to the active,

and say ὡφελῶ τινά τίνος, ‘I cause a person to profit by a thing,’ any more than δύνημι τινά τίνος. The scholiast, indeed, paraphrases, τούτου τοῦ ἔρωτος οὐδέποτε με ἐποίει ἀπολαῦσαι. But this is to cut the knot. He was puzzled by the genitive, and seized on ἀπολαῦσαι as a shift to make it seem natural. (3) Hermann says: ‘ἔρωτος τοῦδε ὡφελῶν est ὡφέλημα τοῦδε τοῦ ἔρωτος παρέχων.’ Liddell and Scott appear to follow him, for they tell us that ὡφελῶν ‘may be resolved into ὡφέλειαν παρέχων, *lending help towards this desire.*’ Almost any construction might be explained by a process of this nature: as if τῆς πενίας εὐεργεστῶν could be resolved into τῆς πενίας εὐεργεσίαν παρέχων, or τῆς γραμματικῆς διδάσκων into τῆς γραμματικῆς διδασκαλίαν παρέχων.

The notion, ‘I benefit a person *in regard to* a thing,’ was regularly expressed by ὡφελῶ τινα εἰς τι, as Thuc. 4. 75 § 1 οἱ φεύγοντες...τοὺς...Πελοποννησίους ὡφέλουν ἐσ τὰ ναυτικά (cp. Xen. Mem. 1. 6. 14), or πρός τι (Mem. 2. 4. 1, Cyr. 2. 1. 25). Few changes could be easier, from a palaeographic point of view, than that of ἔρωτ’ ἐσ into ἔρωτος: and the change of τοῦδε into τοῦδ’ (very easy in itself) would follow. The emendation of Papageorgius, ἔρωτ’ ἐσ τοῦδ’, is thus (in my opinion) as nearly certain as any correction of the kind can be. It is in every way better than Herwerden’s ἔρωντα τοῦδ’¹.

504 χρῆσται. This is the mode of writing which finds most favour in recent edd. (as those of Nauck and Wecklein). It implies that χρή and ἔσται have completely coalesced, as χρή and ἦν in χρῆν (‘synaloepha’ proper). Others write χρῆσται (crasis), or χρήσται (aphaeresis).

The other passages in which χρῆσται is found are:—(i) Soph. fr. 539 (quoted by the schol. here), χρῆσται δέ σ’ ἐνθένδ’ αὐθις. (ii) Ar. Δημητρία 6 (=fr. 329) ἀλλὰ πῶς χρῆσται ποεῖν; (iii) Pherecrates Δῆροι 8 τὸ δ’ ὄνομά μοι κάτειπε τί σε χρῆσται καλέν. In (ii) and (iii) Suidas, s. v. χρῆ, reads χρῆσθαι: but clearly the verb must be in the indic. mood. A fourth passage is commonly cited, Phrynicus Μοῦσαι 4 κάν δένβάφω χρῆσται τρεῖς χοίνικας δύ’ ἀλεύρων: but there the mss. have χρῆσθαι, and χρῆσται is merely a conjecture. In such a mutilated fragment, we cannot be sure that χρῆσθαι is not right: it may have depended on a verb now lost.

According to H. L. Ahrens (*De crasi et aphaeresi*, p. 6), χρή was originally a subst., of the same meaning as the Homeric χρειώ, χρεώ. When χρή seems to be a pres. ind., there is really an ellipse of ἔστι: the subjunctive χρῆ = χρή ἦ: χρείη = χρή εἴη: χρῆν = χρή ἦν (ἐχρῆν being a formation on false analogy): χρῆναι = χρή εἶναι, χρεών = χρή ὅν. The fact which gives strength to this theory is that χρή, if a verb, would be anomalous in form. Such a third sing., without a personal ending, has no parallel except the doubtful φῆ, said by Apollonius to stand for φησί, in Anacreon fr. 41 (Bergk). And, even if there φῆ stood for φησί, the

¹ After this had been written, I received, through the author’s kindness, an able essay on ‘The Genitive Case in Sophokles,’ by Dr Thomas D. Goodell, reprinted from the Transactions of the American Philological Association (1884). He justly regards the gen. here as suspicious (p. 28), and leaves it out of account.

accent of *χρή* is not justified. (G. Curtius, *Gk Verb*, p. 100 Eng. tr.) The forms *χρῆν* and *χρεών*, if treated as simply verbal, present further difficulties. In Eur. *Hec.* 260, *πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγέν*; Porson, following Eustathius, took *τὸ χρῆν* as = *τὸ χρῆναι*. But it is doubtful whether the true reading is not *τὸ χρή* (cp. Nauck, *Stud. Eur.* I. p. 7): and the same doubt applies to Eur. *H. F.* 828 *τὸ χρῆν* ('destiny') *νν̄ ἔξεσψεν*. As *τὸ χρή* could not there mean, 'the word *χρή*', it would show a consciousness that *χρή* was properly a noun.

To sum up, then:—the general view of Ahrens concerning *χρή* explains so much that it has at least a high degree of probability. At the same time, the evidence for the particular form *χρῆσται* is somewhat meagre and unsatisfactory,—as compared with that for *χρῆν*, etc.; and *χρῆσται* seems at any rate to have been an alternative form. I do not now feel warranted in removing *χρῆσται* from the text; but neither do I feel confident that it is right.

540 The mss. give: *δῶρον δὲ μήποτε ἐγὼ ταλακάρδιος | ἐπωφέληστα πόλεως ἔξελέσθαι*.—(1) The scholiast's view is simply that *ἐπωφέληστα* is used instead of *ἀφελον*. Such laxity of comment is not rare in the scholia, but the confusion which it supposes is altogether inconceivable for an Attic writer of the age of Sophocles. Though the verbs had a radical element in common, *δεβείλω*, 'I owe,' and *ἐπωφελέω*, 'I succour,' were utterly distinct in meaning. *μὴ ἀφελον ἔξελέσθαι* could express a *wish* only because it meant literally, 'I ought not to have received,' etc. (2) Hermann: 'Accepi donum, quod ego ut nunquam a civitate debuerim accipere, ei profui': i.e. 'a gift (Iocasta), which, by my services (to the city), I had merited not to have received from it.' But *ἐπωφέληστα τὴν πόλιν ὥστε μήποτε ἔξελέσθαι δῶρον* would be very strangely and obscurely said, if the sense were, 'I benefited the city, so as (to be deserving) not to receive such a gift.' The difficulty is to supply the notion which I place in brackets. (3) Campbell: 'I received a gift, which *would that I*, the much-enduring one, *had never so benefited* the state as to receive from her the privilege of choosing.' The italics, which are mine, indicate the difficulty. This version assumes that *μὴ ἐπωφέληστα* could stand for *μὴ ἀφελον ἐπωφελῆσται*, 'would that I had not succoured.'

Madvig conjectured *ἐπωφεληστα* in the sense of *ἀφελον*, 'owed,' 'ought.' Thuc. 8.5 § 5 *φόρους...οὖς...ἐπωφεληστα*, 'tribute-monies which he owed (to the Persian King) in addition' (to those which he had rendered). But the *ἐτί* has no force here, and the rare compound is decidedly prosaic; it also gives a long syllable where we need a short. Badham's emendation, *ἐπωφελήστας πόλιν ἔδοξε ἔλέσθαι*, is admirably ingenious; for if, in the letters ΟΞΕΛΕΣΘΑΙ, the Ο had once become Ε (making *ἔξελέσθαι*), then it is quite conceivable that ΠΟΛΙΝΕΔ should have been amended to ΠΟΛΕΟΣ. Nor can it be objected that *ἔλέσθαι* must mean 'to choose.' Cp. *Ph.* 365 *τὰλλα μὲν πάρεστί σοι | πατρῷ ἔλέσθαι* (not 'choose,' but 'take'): *Tr.* 162 *λέχους ἔλέσθαι κτῆσιν*. (For the aor. infin., without *ἄν*, after *ἔδοξα*, cp. Xen. *Ages.* 7. 6 *ἢ λπιζον ἔλειν τὰ τείχη*.)

The remedy which I suggest consists simply in reading ἐπωφελήσας, without further change, and taking ἔξελέσθαι as an absol. inf. expressing a wish. Dr Wecklein has objected (*Philologische Rundschau*, 1886, p. 385) that, when the inf. is so used, the subject stands in the *accus.* (not nomin.) when it refers to the 1st or 3rd pers., as in Aesch. *Th.* 253 θεοὶ πολῆται, μή με δουλείας τυχεῖν. Certainly this was the more frequent construction; perhaps because the mind so naturally supplied δός or δότω. Cp. Anthol. 9. 408 εἴθε με παντοίουσιν ἔτι πλάζεσθαι ἀγταῖς, | ἦ Δητοὶ στῆναι μάναν ἀλωμένη. All that I maintain is that the constr. with the nomin. was also permissible; and this, I venture to think, is clearly proved by the examples which I have given. With regard to the first of these, Aesch. *Cho.* 363 ff. (μηδ...οἱ κτανόντες...δαμῆναι), Dr Wecklein says (the italics are mine), ‘Eine Ausnahme macht *Cho.* 366 (οἱ κτανόντες) nur deshalb, weil es sich *an die zweite Person* anschliesst,—i.e., because it closely follows μηδ ὥπὸς Τρωίας | τεύχεσι φθίμενος, πάτερ, | ... τεθάφθαι. But, if a fixed rule required the acc. in reference to the 3rd person, an ‘exception’ to that rule cannot be explained by the mere neighbourhood of another subject referring to the 2nd person, and having a separate inf. of its own. Nor is there any apparent reason why the construction of nomin. and inf. (of *wish*) should be conceded to the 2nd person, if it is denied to the 1st and 3rd. As to my other example—*Od.* 24. 376, where an absol. inf. of wish has a subject in the nomin. referring to the 1st person—it is not sufficiently disposed of by saying (a) that αὐτὸς γάρ precedes the inf., and (b) that the example occurs in Homeric Greek. What it proves is that the Homeric poet could say αὐτὸς γάρ τοῖς ἐών ἀμύνειν, instead of αὐτὸς γάρ ὥφελον τοῖς ἐών ἀμύνειν. Now, this abbreviated form of expression appears so natural that, when we find it permitted by the genius of the language at one period (the Homeric), we may reasonably infer that it was permitted at other periods also; especially when we find such an Attic example of it as Aesch. *Cho.* 363 ff. And, if such a construction was possible in a wish introduced by εἰ γάρ, it must have been equally possible in one introduced by μή, as μή ὥφελον ποιῆσαι was the negative form corresponding to εἰ γάρ ὥφελον ποιῆσαι. *Ph.* 970 μῆποτ' ὥφελον λιπεῖν | τὴν Σκύρον. Cp. *Tr.* 997 ἦν μῆποτ' ἐγὼ προσιδεῦν ὁ τάλας | ὥφελον ὅσσοις.

866 ὃς μ', ὁ κάκιστε, ψιλὸν ὅμμα ἀποσπάσας | πρὸς ὅμμασιν τοῖς πρόσθεν ἔξοιχει βίᾳ. The word ψιλόν here can mean nothing but ‘defenceless.’ ‘Having plucked away my defenceless eye’ means ‘having carried off my helpless daughter.’ ὅμμα, or ὁφθαλμός, was often said in the fig. sense of ‘darling’ (‘the apple of mine eye’), but here of course there is a direct allusion to the blind man’s seeing by his daughter’s eyes (34), and this is developed by the next words, πρὸς ὅμμασιν τοῖς πρόσθεν.

Others have taken ψιλὸν ὅμμα to mean:—(1) ‘such sight as was left to me’: so Whitelaw very ingeniously renders, ‘who, when my eyes were out, | *These poor remains of sight* has plucked away.’ (2) ‘A mere eye,’—the daughter who was only my guide, and could not be my defender.

I think that both these versions involve a confusion between the proper sense of ψιλός and a special use of its ordinary English equiva-

lent, ‘bare.’ *ψιλός* means (1) ‘bare,’ as a treeless country is so, *χώρα ψιλή*. *Ant.* 426 *ψιλὸν...νέκυν*, the corpse when the dust has been swept off it. (2) With ref. to a fighting man’s equipment, ‘bare’ of *heavy* armour, merely light-armed: as *Ai.* 1123 *κἀν ψιλὸς ἀρκέσαιμι σοι γ' ὥπλισμένῳ*. (3) Then fig., ‘without protection,’ as *O. C.* 1029 *οὐ ψιλὸν οὐδὲ ἄσκενον*, ‘not without allies or resources.’ *Ph.* 953 *ψιλός, οὐκ ἔχων τροφήν* (Philoctetes robbed of his bow), ‘defenceless, with no means of support.’ (4) In a number of special phrases *ψιλός* expressed the absence of some possible or usual adjunct, which the mind could easily supply: e.g. *ψιλὴ μουσική*, instrumental music, without the voice: *ψιλὴ ποίησις*, poetry without music: *ψιλὸν ὕδωρ*, water alone (without wine). But if we wished to translate, ‘bare existence’ is a pleasure, it would not be Greek to say *ψιλὴ ζωὴ τέρπει*, any more than to render, ‘he barely escaped,’ by *ψιλῶς ἐσώθη*: we should rather say, *αὐτὸς τὸ ζῆν,—ἀγαπητῶς ἐσώθη*. So *ψιλὸν ὅμμα* could not mean, ‘that which barely enables me to see,’ ‘my last poor eye,’ etc. The word *ὅμμα* being poetical and figurative here, *ψιλόν* means ‘defenceless.’ But if, in prose, we met with this statement, *καίπερ γέρων ὦν, ψιλοῖς ὅμμασιν ἀναγιγνώσκω*, it would mean that the speaker did not use spectacles.

The text I hold to be sound, though I may remark that, with *ψιλὸν ὄντ' ἀποσπάσειν* and *ἐξεύχει*, we should obtain a sense better fitted to this point in the action,—Creon having just threatened to carry off *Oedipus* as well as the maidens:—‘who boastest that thou wilt carry me off, defenceless as I am, in addition to those who before were mine eyes.’

885 f. *πέραν | περῶστ' οἴδε δῆ*.—In classical Greek the difference between *πέρα* and *πέραν* is usually well-marked.

πέρα means: 1. As preposition with gen., ‘to some point beyond,’ *ultra*: *τούτου πέρα μὴ προβαίνειν* (*Arist. Pol.* 6. 4. 17), *πέρα δίκης* (*Aesch. P. V.* 30). 2. As adverb, ‘further,’ in relation to place, time, or degree.

πέραν means: 1. As preposition with gen., usually ‘on the other side of,’ *trans*; *πόντου πέραν τραφεῖσαν* (*Aesch. Ag.* 1200): more rarely, ‘to the other side of,’ still *trans*, *πέραν πόντου χωρέι* (*Ant.* 335). 2. As adverb, usually ‘on the other side,’ *πολλῶν ὄντων πέραν* (on the opposite bank of the river, *Xen. An.* 2. 4. 20): more rarely, ‘to the other side,’ as here, and *Xen. An.* 7. 2. 2 *διαβήναται πέραν...εἰς τὴν Ἀσίαν*.

πέρα never usurps, either as prep. or as adv., the *stationary* sense of *πέραν*. But when *πέραν* implies *motion*, the distinction between it and *πέρα*, though real, is naturally not always so obvious. In *Eur. Alc.* 585 *πέραν | βαίνοντος ἐλατᾶν* is anomalous. It ought to mean, ‘going to the other side of the firs,’ as if they formed a dividing barrier, like sea or river. But the sense is merely, ‘going beyond them,’ i.e. advancing from their covert; and we ought probably to read *πέρα*.

964 f. *θεοῖς γὰρ ἦν οὖτω φίλον
τάχ' ἀν τι μηγίστων εἰς γένος πάλαι.*

In my commentary on *O. T.* 523 (1st ed.), ἀλλ' ἥλθε μὲν δὴ τοῦτο τοῦνειδος *τάχ'* ἀν | δρυγῇ βιασθέν, I explained ἥλθε...ἄν as bearing its usual

sense, ‘*would have come*,’ and took τάχα separately, as ‘perhaps.’ ‘This taunt *would have come* under stress, perchance, of anger,’ would thus be a softened way of saying, ‘*probably came*.’ A similar explanation of our passage here, joining ἀν with ἦν and taking τάχα separately, would give:—‘For such *would perhaps have been* (*i.e.* ‘*probably was*’) the pleasure of the gods, wroth against the race from of old.’

This view is open, however, to an objection which was well pointed out by Professor Butcher in the *Fortnightly Review* for June, 1884 (p. 804). If ηλθεν ἄν, ἦν ἀν are treated as conditional statements of the ordinary kind, then they imply the thought, ‘but it did *not* come’; ‘but it was *not*.’ Prof. Butcher’s view is that ἀν belongs, indeed, to the verb, but here, as in some other instances which he quotes, cannot be brought under the head of the *unfulfilled condition*. Mr Whitelaw’s view is that ἀν ‘does not affect the meaning of the verb,’ and that the expression is ‘abbreviated’: and he, too, brings instances.

I think that we have to distinguish three classes of examples.

1. Along with a *simple statement of fact*, made by a verb in the indicative mood, we sometimes have an intimation of doubt as to the mode in which that fact occurred, or as to its *cause*. The *second* of two alternatives is then introduced by τάχ’ ἀν δέ with a participle. Thuc. 6. 2 § 4 Σικελοί δέ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν, φεύγοντες Ὀπικας, (1) ὡς μὲν εἰκὸς καὶ λέγεται, ἐπὶ σχεδιῶν, τηρήσαντες τὸν πορθμὸν κατόντως τοῦ ἀνέμου, (2) τάχα ἔν δέ καὶ ἄλλως πως ἐπιπλέοντες. Now here the elliptical or ‘abbreviated’ nature of the expression is perfectly clear. First we have the simple statement διέβησαν. About that *fact* there is no sort of doubt. Then, in the second conjecture as to *how* the fact happened, we have to supply διαβαίεν with τάχα ἀν δέ: ‘or perhaps (they *would cross*) by some other means of passage.’ Exactly similar is Plat. *Phaedr.* 265 B, except that the verb in the indicative happens to stand last: (1) ἵστως μὲν ἀληθοῦς τυος ἐφαπτόμενοι, (2) τάχα δέ καὶ ἄλλοσε παραφερόμενοι, ... μιθικόν τινα ὕμνον προστεταλσαμεν: where with τάχα δέ ἀν we have to supply προσπάσαιμεν.

Here, then, we have proof that τάχ’ ἀν could be used with an ellipse of the optative.

2. In a second class of examples there is still, as in the former, a simple statement of fact. But the added conjecture no longer concerns *alternative modes or causes*. It suggests only *one mode or cause*. Therefore we have not τάχ’ ἀν δέ, but merely τάχ’ ἀν. And hence the elliptical origin of the phrase is obscured, since ἀν might grammatically belong to the verb in the indicative; whereas, if a verb in the optative is to be supplied, we must also supply δέ. In other words, τάχ’ ἀν has become, in syntax, simply τάχα, ‘perhaps.’

So in Plat. *Phaedr.* 256 C ἐὰν δὲ δὴ διαιτή φορτικωτέρα τε καὶ ἀφιλοσόφῳ φιλοτίμῳ δὲ χρήσωνται, τάχ’ ἀν πον ἐν μέθαισ...τὴν ὑπὸ τῶν πολλῶν μακριστὴν αἴρεσιν εἰλέτην, etc. Here εἰλέτην is a simple statement of fact (gnomic aor.): τάχ’ ἀν = simply ‘*perhaps*,’ ἀν having no effect on the verb. In order to illustrate the *origin* of the ἀν, we must expand thus:—

εἰλέτην, τάχα δ' ἀν ἐν μέθαις (ἔλοιεν). So in *O. T.* 523 ηλθε...τάχ' ἀν βιασθέν may be regarded as shrunken from ηλθε, τάχα δ' ἀν (ἔλθοι) βιασθέν: and here, ην...φίλον τάχ' ἀν...μηνίουσιν, from ην φίλον, τάχα δ' ἀν (εἴη) φίλον μηνίουσιν.

3. In a third class of examples a *conjecture as to past fact* is expressed by ἀν (without τάχα) with the aor. or imperf. indicative. *Od.* 4. 546 f., quoted by Butcher, is a clear example (since no difference between ἀν and the Epic κεν there comes into account):—

ἢ γάρ μν ζωόν γε κικήσεαι· η κεν Ὁρέστης
κτεῖνεν ὑποθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαις:

'for either thou shalt find Aegisthus yet alive, or, *it may be*, Orestes was beforehand and slew him; and so thou mayest chance upon his funeral feast.' Here it is plain that κεν qualifies κτεῖνεν, and that no *ellipse* can be supposed, as in the examples with τάχ' ἀν.

Cp. Soph. *Phil.* 572 πρὸς ποῖον ἀν τόνδος αὐτὸς οὐδυσσεὺς ἔπλει; Here Dobree's αῦ for ἀν has been adopted by Dindorf: Dissen conjectured οὖν. If, however, ἀν is genuine, then two explanations are possible. (*a*) ἔπλει ἀν may mean, 'presumably sailed,' as κεν κτεῖνεν above meant, 'probably slew.' (*b*) We might take Whitelaw's view, that the expression is abbreviated: *i.e.* = ποῖος ἀν εἴη ὅδε, πρὸς οὖν ἔπλει; This amounts to saying that πρὸς ποῖον ἀν τόνδος is short for πρὸς ποῖον ἀν (ὄντα) τόνδος. I leave aside Aesch. *Ag.* 1252 η κάρτ' ἄρ' αν παρεσκόπεις χρησμῶν ἐμῶν, the discussion of which would carry us too far; merely remarking that, if ἀν were sound there, it would confirm view (*a*) of *Ph.* 572.

We are on firmer ground when we turn to the *iterative* aor. or impf. indic. with ἀν. In such a case as Thuc. 7. 71 εἰ μέν τινες ἴδοιέν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησαν...ἀν, 'if they saw any of their own side prevailing, *they were always encouraged*';—it is just as clear as in *Od.* 4. 546 that the aor. indic. with ἀν cannot be brought under the head of the 'unfulfilled condition.' The question raised by this 'iterative' use and the rare 'conjecturing' use in *Od.* 4. 546 is really this:—Has not *our* way of translating ἀν with aor. or impf. indic. led us to form too narrow a conception of the way in which the Greek idiom was used? When, *e.g.*, we translate εἰ ἐπεσεν, ἀπέθανεν ἀν, 'if he had fallen, *he would have died*', we provide an equivalent for ἀν with the aor. indic. which is not available in cases of the 'iterative' or the 'conjecturing' use. Suppose, however, that we treat ἀν as what, in fact, it is,—a separate word which qualifies the statement of fact, ἀπέθανεν, by introducing the notion of mere probability or contingency. 'If he fell, *on that hypothesis* (ἀν) he died.' Then we see how this use, though in practice commonly restricted to the 'unfulfilled condition,' is large enough to include κεν κτεῖνεν, 'he probably slew,' and ἀνεθάρσησαν ἀν, 'in that case they took courage.'

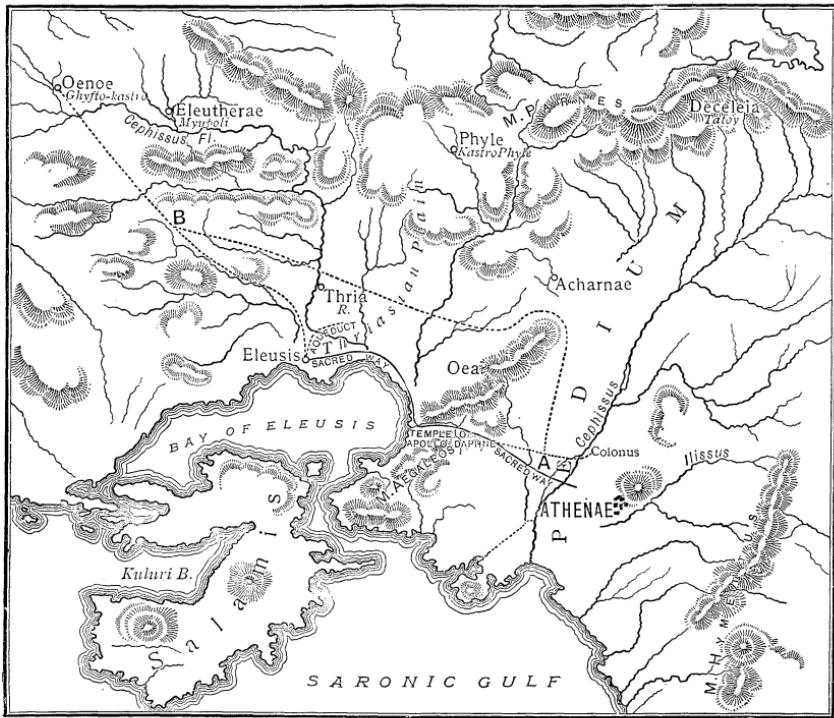
Hence ην τάχ' ἀν in *O. C.* 964 f., and ηλθε τάχ' ἀν in *O. T.* 523, *might* be so explained that ἀν should qualify the verb. But, if we ask what was the actual history of the idiom, we find that there is clear ground for distinguishing the examples with simple ἀν from those

with τάχ' ἄν. The former are covered by the inherent powers of ἄν. The latter had their origin in an ellipse.

1054 f. ἐνθ' οἷμαι τὸν ἐγρεμάχαν | Θησέα καὶ τὰς διστόλους κ.τ.λ.—The main source of difficulty has been the existence of the variant ὁρεβάταν for ἐγρεμάχαν. This has suggested the view that both are genuine, and that the words Θησέα καὶ are spurious. My own impression is rather that these two verses, as given above, are sound, and that the corruption is confined to the antistrophic words in 1068 f., κατ' ἀμπυκτήρια φάλαρα πώλων. But how, then, is the existence of the variant ὁρεβάταν to be explained? I can suggest what seems at least a possible account of it. In L, as in other MSS. of the same kind, the letters εγ are usually written in a contracted form which might sometimes be confused (especially before the letter ρ) with the contraction for ον. As for μ and β, their forms are frequently confused in minuscule cursive writing such as that of L: here, for instance, βέβακε (v. 1052), as written in L, might easily be taken for μέμακε by an unpractised eye. Thus out of ἐγρεμάχαν might have arisen, by simple errors in transcribing, οὐρεβάχαν, which, in turn, would become οὐριβάταν (a form used by Eur. in Lyrics), and then ὁρεβάταν. But, it may be said, perhaps we ought to reverse the process,—eject ἐγρεμάχαν, and read οὐριβάταν. I should reply that the ‘hill-traversing Theseus’ is hardly an appropriate epithet for the hero of a fight, the scene of which has hitherto been imagined as on the low shores of the Eleusinian bay (*ἄκταις*, 1049). The fact of reaching them by the road through Aegaleos would not justify the epithet.

1059 ff. The Chorus suggest two possible scenes for the fight between Creon's men,—carrying off the maidens to Thebes,—and the Athenian pursuers. (1) It may take place on the shores of the Eleusinian bay,—near the Temple of Apollo, in the pass of Mount Aegaleos, or further on, in the immediate neighbourhood of Eleusis. (2) ‘*Or perchance they (the Thebans) will soon draw nigh to the pastures on the west of Oea's snowy rock.*’

Our sole clue to the position of Oea consists in the statement of the scholiast on this passage, that Aegaleos bordered on it. The ‘snowy rock,’ he suggests, may be a rock on the summit of Aegaleos, which Istros—writing about 240 B.C. on the topography of Attica—called ‘the smooth rock.’ The value of the scholiast's statement about Oea rests on the inference, a reasonable one from the context, that his authority was either Istros, or some writer of approximately the same age and class. The scholiast simply states the fact as to Oea's position as if it were ascertained; whereas he is careful to let us know that the identification of the νηφὰς πέτρα with the λέια πέτρα was merely his own conjecture. Leake, after discussing the scholium and the passage of Sophocles to which it relates, concludes that Oea was probably situated ‘on the western face’ of Aegaleos. The ‘pastures to the west of Oea's snowy rock’ mean, he thinks, that part of the Thriasian plain which lies at the foot of Aegaleos on the west. This view has a double claim on our attention. It is the only one for which there is



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Map to illustrate Note on vv. 1059 ff.

ancient evidence, and in this case the evidence presumably dates from less than 200 years after the time of Sophocles. It is the view adopted by one who knew the ground so thoroughly and minutely as Leake did, —a man in whom the best qualities of explorer and critic were united.

On the accompanying map¹ I have traced two dotted lines, illustrating the view suggested in the commentary as to the alternative routes of the Thebans. (1) The first line runs from Colonus to the Temple of Apollo in the pass of Daphne. From that point to Eleusis it follows the course of the Sacred Way. From Eleusis it runs N.W. to Oenoe, which was near the pass of Dryoscephalae over Mt Cithaeron. About this first route there is no doubt, on any view. (2) The second dotted line diverges from the first at the point marked **A**. It goes round the N. end of Aegaleos, and comes out in 'the pastures to the W. of Oea's snowy rock,' i.e. in the Thriasian plain. It ultimately rejoins the first line at the point marked **B**. On this view, then, the two routes are alternative ways of reaching the same goal,—Oenoe. The second route is in the line of that taken by Archidamus in 431 B.C., when he advanced from Oenoe to Acharnae, 'keeping Aegaleos on the right hand' (Thuc. 2. 19 § 2).

At v. 900 Theseus sends the Athenian pursuers to the δίστομοι ὁδοί, 'in order that the maidens may not pass by.' Creon is still on the stage. Theseus seems to suppose (naturally enough) that Creon's guards are waiting for their master somewhere near, and hopes that the Athenians may be in time to arrive before them at the junction of the two roads. Where was this junction? On the view just stated, **B** might be the point meant. But the tone of vv. 900 ff. very clearly suggests that the point was one which could be speedily reached. It is the first precaution that occurs to Theseus,—it is to be taken instantly. I should therefore place the δίστομοι ὁδοί at **A**.

Besides the pass of Dryoscephalae, two others lead from Attica into Boeotia. One is at Phyle; the other, still further E., at Deceleia (see map). Deceleia is out of the question. But may not the pass of Phyle be the alternative route meant by the Chorus? Very possibly. This view has, however, its difficulties. It admits of two distinct hypotheses.

(i) Placing the δίστομοι ὁδοί at **A**, we may suppose that the second route runs direct to Phyle. Then the νηφὰς πέτρα will be the western end of Parnes. If χῶρον is understood with τὸν ἐφέσπερον (which I hold to be impossible), 'the place to the west' of the πέτρα is the pass of Phyle itself. Οἰάτιδος ἐν νομῷ will have to be rendered, 'leaving the pastures of the Oeatinid territory'; and the ancient notice as to the position of Oea must be left aside. Or if εἰς νομόν is read, then Οἰάτιδος will be a second epithet of πέτρας, which we cannot explain.

(ii) A compromise is suggested by Bellermann, who grants that the νομός is in the Thriasian plain to the W. of Aegaleos. He supposes the δίστομοι ὁδοί to be near *Thria*, and to mean (a) the road from Thria to

¹ Reduced from part of a map in Leake's *Demi of Attica*, vol. II., with the permission of the publisher, Mr John Murray.

Thebes, (b) a road from Thria to Eleusis. The Thebans take the coast-road, by the pass of Daphne. But on entering the Thriasian plain, they find the Athenians before them at Thria. So they turn off to the right (*i.e.* N.), and make for Phyle,—Οἰάτιδος ἐκ νομοῦ, leaving the pastures of Oea. On this ingenious hypothesis I would make two remarks. (1) If the δίστομοι ὅδοι are at Thria, then the two possible routes imagined by Theseus for the Thebans both lead to the pass of Dryoscephalae near Oenoe,—as I was supposing above. And we should expect the alternatives contemplated by Theseus to correspond with the alternatives suggested by the Chorus. But, on Bellermann's view, Phyle is a *third* resource, not contemplated by Theseus.—(2) This view involves the verbal difficulties noticed under (i).

Schneidewin imagined the νιφὰς πέτρα as near Oenoe,—suggesting that Mount Geraneia might be meant, and conjecturing Οἰάτιδος. This seems most improbable. We cannot infer, as he did, that φεύγοντες indicates the second scene to be further from Colonus than the first.

It is irrelevant to our purpose that two demes of Οἴη (of which one was also called "Oa") are noticed,—one belonging to the Pandionis tribe, the other to the Oeneis (Steph. Byz., Harpocr.). No one (except the schol. here) tells us *where* either Οἴη was.

The aim of this note is less to advocate a theory than to define the conditions of a question which, if a small one in itself, is not without interest for students of Attic topography. With our imperfect data, no solution can well claim to be more than probable.

1191 The following are the other passages in which θέμις has been regarded as indeclinable. (1) Plat. *Gorg.* 505 D ἀλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν. Here there is an evident alternative to the supposition that θέμις is a mistake for θέμιν. φασὶ may have been parenthetical, and εἶναι an interpolation by a corrector who did not perceive this. (2) Xen. *Oecon.* II § 11 πῶς ὑγείας ἐπιμελή; πῶς τῆς τοῦ σώματος ὥμητς; πῶς θέμις εἶναι σοι καὶ ἐκ πολέμου σφύζεσθαι; Here Hermann supposed, with some probability, that ἐντίμω (cp. § 8) had fallen out after θέμις, with which ἔστιν is to be supplied: *i.e.* 'how is it possible for you to retain your civic rights?' etc. (3) Aelian *Nat. Anim.* I. 60 μὴ γάρ θέμις εἶναι τὸν ἄρχοντα καὶ τὸν τοσούτων ἔφορον κακὸν ἐργάσασθαι. Here θέμις, if not sound, must be a simple error for θέμιν. (4) A fourth instance, usually quoted along with the rest, is of a totally different character, Aesch. *Suppl.* 335 πότερα κατ' ἔχθραν η̄ τὸ μὴ θέμις λέγεις; The substantive τὸ μὴ θέμις is an abbreviated phrase for ὃ μὴ θέμις ἔστι. Obviously one could not say τὸ μὴ θέμιν.

It will thus be seen that the evidence for θέμις instead of θέμιν with an infinitive verb is neither large nor altogether satisfactory.

1231 The ms. reading, τις πλάγχθη πολύμοχθος ἔξω, τίς οὐ καμάτων ἔνι, has been variously interpreted,—it being assumed that τις should be written in both places. (1) Hermann: 'What πολύμοχθος κάματος (to be supplied from καμάτων) ranges outside (of youth); what trouble is not in (youth)?' This is substantially Campbell's view, but he takes

πλάγχθη as = ‘misses its aim’ (the man’s life), and *ἐνι* as = ‘in life’ (not ‘in youth’). (2) Whitelaw: ‘Who wanders far to multiply vexations?’ (*i.e.* ὅστε πολύμοχθος εἴναι.) ‘What plague is not *there?*’ involved in the very march of years, so that there is no need to go further to seek for it. (3) Dindorf: ‘Who wanders outside of many troubles?’—as if *πολύμοχθος* *ἔξω* could stand for *ἔξω πολλῶν μόχθων*. This is essentially the same view as that of the second scholium: *τίς ἔξω τοῦ πολύμοχθος εἴναι ἐπλανήθη;* (4) The first scholium is ambiguous,—*τίς ἀν πλαγχθεῖ τῶν πολλῶν μόχθων*; for the writer may have meant either (a) ‘Who is likely to miss the many troubles?’ or (b) ‘Which of the many troubles is likely to miss (its mark)?’—viz., the man’s life. Besides Herwerden’s emendation, *πλαγά* for *πλάγχθη*, which I have provisionally adopted, we may notice two others. (1) Hartung reads *παρέις* for *παρῇ*, and *τίς πλαγχθῆ*, depending on *εὐτ’ αὖ*: ‘When, having let youth go by, a man wanders out (*ἔξω*) into life’s many troubles.’ This is ingenious and tempting. (2) Nauck (and Blaydes): *τίς μόχθος πολύπλαγκτος ἔξω*;

It may be remarked that, while such phrases as *ἔξω εἰμὶ κακῶν* are common, the converse *ἔξω κακόν* (*ἐστιν*) in the sense of *κακὸν ἀπεστιν* is at least unusual. If *ἔξω* is sound, it seems slightly to strengthen the case for *πλάγχθη*.—Reading *πλαγά*, I had thought of *ἔξης* as a possibility: ‘(when youth is past), *thereafter* what troublous affliction, what woe, is not in life?’

1436 Alleged elision of the dative *ι* in Attic tragedy.—As to the epic practice there is no doubt: *Il.* 5. 5 ἀστέρ̄ δπωριψ: 10. 277 χαῖρε δὲ τῷ ὄρνιθ̄ Ὀδυσσεύς: 16. 385 ηματ̄ δπωριψ. The following are the supposed Attic examples.

1. Aeschylus *Pers.* 850 ὑπαντιάζειν ἐμῷ παιδὶ πειράσομαι is L’s reading: other MSS. have *παιδὶ* ἐμῷ.—*παιδὶ* ἐμὸν Lobeck, comparing Her. 4. 121 οἱ Σκύθαι...ὑπηντίαζον τὴν Δαρείου στρατιήν. *παιδὶ* μον Dindorf.

2. *Pers.* 913 λέλυται γάρ ἐμοὶ γυίων ρώμη | τήνδ̄ ήλικίαν ἐσιδόντ̄ ἀστῶν. | εἴθ̄ ὄφελ̄, ὃ Ζεὺς, κάμε μετ̄ ἀνδρῶν | τῶν οἰχομένων | θανάτου κατὰ μοῖρα καλύψαι.—*ἐσιδόντ̄* is usu. explained as acc. κατὰ σύνεσιν, since λέλυται ἐμοὶ ρώμη = φόβος μὲν ἔχει. Cp. Soph. *El.* 479 ὕπεστί μοι θράσος ...κλύνουσαν: Eur. *Med.* 814 σοὶ δὲ συγγνώμη λέγειν | τᾶδ̄ ἐστί, μὴ πάσχονταν, ὡς ἔγω, κακῶς. There is, however, another possibility. If we point at ρώμη, not at ἀστῶν, *ἐσιδόντ̄* might be governed by καλύψαι.

3. *Suppl.* 7 οὐτιν̄ ἐφ’ αἴματι δημητλασίᾳ | ψήφῳ πόλεως γνωσθεῖσαι.—δημητλασίᾳ Auratus, Lobeck.

4. *Suppl.* 987 δορυκ (sic) ἀνημέρωι θανών L.—δορικανεῖ μόρῳ θανών Porson.

5. *Ag.* 1235 θύονταν “Αἰδον μητέρ̄”. The acc. has sometimes, but absurdly, been taken for a dat.

6. Sophocles *Tr.* 674 φ̄ γὰρ τὸν ἐνδυτῆρα πέπλον ἀρτίως | ἔχριον, ἀργῆτ̄ οἷος εὐέρον πόκω. Nauck and Wecklein place the comma after ἀργῆτ̄, making it the epithet of *πέπλον*. A much better remedy is Lobeck’s, ἀργῆς...πόκος.

7. In *Ai.* 191 μή, μή μ' ἄναξ κ.τ.λ., μ' has been taken for *μοι*: but see n. there.

8. Euripides *Alc.* 1118 καὶ δὴ προτείνω Γοργόν^ο ὡς καρατόμῳ.—καρατομῶν Lobeck.

9. Id. fr. 21. 5 ἀ μὴ γάρ ἐστι τῷ πένηθ' ὁ πλούσιος | διδωσι.—πένητι πλούσιος Erfurdt.

1491 ff. The ms. text here is:—

ἰώ πᾶν, βᾶθι, βᾶθ', εἴτ' ἄκραν
ἐπιγύαλον ἔναλίω
Ποσειδωνίῳ θεῷ τυγχάνεις
βούθυτον ἐστίαν ἀγίζων ἵκον (mis-accented ἵκον).

The corresponding verses of the strophe are 1477 ff.:—

ἢ ἔα· ἴδον μάλ' αὐθις ἀμφίσταται
διαπρύστιος ὅτιος.
ἴλαος, ὃ δαιμων, ἴλαος, εἴ τι γὰ
ματέρι τυγχάνεις ἀφεγγὲς φέρων.

Each verse is a dochmiac dimeter, of which the ground-form is

~ : -- ~ | -, ~ || -- ~ | - ^ ||.

An irrational syllable (a long treated as a short, and marked >) is occasionally substituted for a short; and any one of the long syllables can be resolved into two short. (See the scansion of these verses in the Metrical Analysis.) The variety of forms thus admitted by the dochmiac increases the difficulty of correcting the antistrophe here with any degree of certainty. Two preliminary points must first be noticed.

(1) On any view, it is necessary to read *ἴώ* twice, and not once only, in 1491.

(2) Schmidt deletes the second *ἴα* in 1477. If this is done, then in 1491 *ἴώ* *ἴώ*, *πᾶν*, *βᾶθι*, *βᾶθ'*, *εἴτ'* *ἄκραν* satisfies the metre. If, on the other hand, the *double ία* is kept in 1477, then there is a defect of ~— after *ἄκραν*. Though certainty is impossible, I think it more probable that Schmidt's deletion of the second *ἴα* is right. The treatment of such exclamations in our mss. constantly evinces much laxity and confusion. This is, however, a point of secondary moment. It does not affect the main lines on which the passage is to be treated. Few passages in Sophocles have provoked more difference of opinion, or have been handled with greater boldness. Before giving some of the chief remedies proposed by others, I will state my own view. I have come to it after long thought, and after trying many other resources. But I must say at once that it is only tentative and provisional. Its recommendations to me are that (*a*) it involves the least departure from the ms. tradition: (*b*) it satisfies metre: (*c*) it makes good sense.

I read:—

ἴώ ίώ, πᾶν, βᾶθι, βᾶθ', εἴτ' ἄκρα
περὶ γύαλ' ἔναλίω
Ποσειδωνίῳ θεῷ τυγχάνεις
βούθυτον ἐστίαν ἀγίζων, ἵκον.

Thus the only change is that of ἄκραν | ἐπὶ γύαλον into ἄκρα | περὶ γύαλ', and the omission of *a* in L's Ποσειδωνίῳ. (Ποσειδωνίῳ, sic, happens to occur in the Vat. ms., but that is of small consequence.) Wecklein, who, as we shall see, reads the passage quite differently, says in his note, 'Die Lesart ist fehlerhaft und unverständlich...cher könnte man περὶ γύαλα πετρᾶν verstehen.' My περὶ γύαλ' had, however, occurred to me independently, and was suggested by three distinct but converging considerations. (1) If 1491 is metrically complete, how are we to explain the fem. ἄκραν? It is at least possible that it originally came from ἄκρα, the last letter having been tacked on through some corruption. (2) ἐπιγύαλον ἐναλίῳ is too long for the dochmiac dimeter by one short syllable: but, in the tradition which L represents, ἐναλίῳ formed the end of this verse; and it is metrically suitable to that place. (3) A confusion of ἐπὶ with περὶ actually occurs in L, in the schol. on *Ai.* 32, τοιούτον γὰρ συμβαίνει ἐπὶ τὸν ἵψευτάς, where G (cod. Abbat. 152, in the Laurentian Library, dated 1282 A.D.) has the true περὶ. The source of the error *there* probably was that π(περὶ) was mistaken for ε(ἐπὶ). Here, it may have been either the same, or else connected with the change of ἄκρα into ἄκραν, which itself may have followed that of γύαλ' into γύαλον: for the genders of rare poetical words were not always familiar to the later transcribers.

The cardinal point in my view of the passage is the word τυγχάνεις in 1493. Many recent critics have either shifted it to another verse, or else treated it as a gloss on some other word. But does it not bear the strongest marks both of being genuine and of being rightly placed where the mss. place it? For (a) it exactly suits the sense, going with ἀγίζων: (b) it corresponds with εἰ τι γὰ at the end of the corresponding dochmiac in the strophe (1480). Its evident genuineness seems to me the very sheet-anchor of sound criticism in this passage. If once it is removed or changed, then the whole passage must be conjecturally reconstructed.

I said above that, before adopting my present view of this passage, I had tried other resources. If the ms. ἐπιγύαλον were assumed sound, then we might suppose the loss after it of a participle in the sense, 'having gone to': as

εἴτ' ἄκρον
ἐπὶ γύαλον <ἐπιβὰς>:

but then ἐναλίῳ Ποσειδωνίῳ θεῷ τυγχάνεις must be curtailed. Such abridgment might proceed on the view that Ποσειδωνίῳ θεῷ was either (a) an expansion, or (b) a mere gloss, which had supplanted a descriptive epithet: e.g. (a) ἐναλίῳ Ποσειδῶνι τυγχάνεις: or (b) ἐναλίῳ γαμάχῳ τυγχάνεις,—the first syllable of γαμάχῳ being irrational (cp. *Rhythmic and Metric* p. 77): or ἐναλίῳ χθονὸς φύλακι τυγχάνεις.

If the double ε̄ be kept in 1491, requiring υ— to be supplied here, then εἴτ' ἄκραν <πετρᾶν> would serve, either with περὶ γύαλ' or with ἐπὶ γύαλον. Lastly, as to εὔτ'. A change to εὐγ' (Γ for T) is tempting: but εὔτ' can be defended:—'Come, come,...or if thou art sacrificing, then

leave the altar.' They assume, of course, that Theseus is hard by : but they are not sure whether he is, or is not, occupied.

I once thought that ἄκραν concealed ἄγραν or ἄγρᾶν, and tried to get this general sense : 'if thou art making a thank-offering for the capture of the maidens.' But I could make nothing of ἐπιγύναλον which had sufficient palaeographic probability to be worth recording here.

It remains to exhibit the conjectures of some other critics :—

(1) Hermann (1841) :

ἴώ, ἵω παῖ, πρόβαθι, βᾶθ', εἴτ' ἄκραν
ἐπιγύναλον ἐναλί-
φ Ποσειδωνίψ θεῷ τυγχάνεις...

He thus makes ἐπιγύναλον an adjective.

(2) Dindorf :

ἴώ, ἵω παῖ, βᾶθι, βᾶθ', υ—υ— εἴτ' ἄκρον ἐπὶ γύναλον ἐναλίψ Ποσειδαο-
νίψ θεῷ etc.

He thinks, with Reiske, that after βᾶθι some syllables have been lost, containing the alternative to which εἴτ' answered. Of these lost syllables, the last two were κυρεῖς, on which the MS. τυγχάνεις in 1493 was a gloss.

(3) Bellermann develops this view by writing—

ἴώ, ἵω παῖ, βᾶθι, βᾶθ', <εἴτ' ἀγροῖς κυρεῖς>,
εἴτ' ἄκρον ἐπὶ γύναλον
ἐναλίψ Ποσειδαονίψ θεῷ.

With ἄκρον ἐπὶ γύναλον he *understands* a participle in the sense of ἔλθων. In his Appendix he suggests εἴτ' ἄκραν ἐπ' ἦ | γύναλον ἐναλίψ | Ποσειδαονίψ θεῷ τυγχάνεις...

(4) Wecklein :

ἵω, ἵω,
παῖ, βᾶθι, βᾶθ', ἔτ' εἰ τυγχάνεις ἐπὶ γύναλον ἄκραν
ἐναλίψ Ποσειδαονίψ θεῷ.

The idea of *motion* which ἐπὶ γύναλον ἄκραν involves has then to be evolved from τυγχάνεις ἀγίζων.

(5) Nauck for εἴτ' ἄκραν | ἐπὶ γύναλον conjectures εἰ πετρᾶν | ἐπὶ γύναλον <ἔμολες>, and suspects Ποσειδωνίψ as a gloss.

(6) Heinrich Schmidt reads εἴτ' ἄκρον | ἐπὶ γύναλον <ἔμολες> | ἐνα-
λίψ Ποσειδαονίψ θεῷ, and ejects τυγχάνεις altogether.

1561 L gives μήτ' ἐπιπόνω μήτ' ἐπιβαρναχεῖ (*sic*). The words of the antistrophe with which these ought to tally are (1572) ἀδάματον φύλακα παρ' Ἀιδη. (1) Seidler omitted the first μήτ', reading ἐπὶ πόνῳ. Then βαρνάχεῖ = παρ' Ἀιδη. But the correspondence is not exact, since μήτ' ἐπὶ = φύλακα. Dindorf follows Seidler, but writes ἐπιπόνῳ. (2) Bellermann adds τόν before φύλακα: then we have :

= ἀδάματον <τὸν> φύλακα παρ' Ἀιδη.

(3) Gleditsch :

$\mu\bar{\eta}\ \pi'\pi\sigma\alpha,\ \mu\bar{\eta}\ \pi'\beta\sigma\bar{v}\chi\epsilon\hat{\iota}$
 $=\bar{\alpha}\bar{\delta}\bar{\alpha}\mu\sigma\alpha\bar{v}\bar{\nu}\bar{\lambda}\bar{\alpha}\bar{\kappa}\bar{\alpha}\ \pi\bar{\alpha}'\bar{\alpha}\bar{\delta}\bar{\alpha}.$

The form $\bar{\nu}\bar{\lambda}\bar{\alpha}\bar{\xi}$ does not occur.

1676 $\bar{\iota}\bar{\delta}\bar{\o}\bar{n}\bar{\tau}\bar{\epsilon}$ καὶ παθούσα.—We may note these four points. (1) In participles belonging to the 3rd declens. the masc. form of the dual is frequently used as fem.: Plat. *Phaedr.* 237 δύο τινές ἔστον ὃδε ἄρχοντε καὶ ἄγοντε. So *Il.* 8. 455 πληγέντε: Hes. *Op.* 199 προλιπόντ': Soph. *El.* 980 ἀφειδήσαντε, 1003 πράσσοντε: Eur. *Alc.* 902 διαβάντε, *Hipp.* 387 ἔχοντε: Ar. *Eccl.* 1087 ἐλκοντε. Krüger (II. § 44. 2. 2) regards this use as confined to poetry, accounting for the examples in the *Phaedrus* (*I.c.*) by the poetical tone; but this seems most improbable. (2) Rather, as Bellermann says, it is the properly *fem.* form, such as παθούσα, which is actually rare in the extant literature, though it was unquestionably used. He and others cite an inscription of 398 B.C. (*C. I. A.* II. 652, 45) δύο σφραγίδες λιθίνω χρυσοῦν ἔχούσα τὸν δακτύλιον: where, however, Meisterhans (*Gram. Att. Inschr.*) holds that the context favours ξχούσα. A grammarian in Bekker *Anecd.* 367. 33 cites from the comic poet Hermippus ἀκολουθοῦντες ἀντὶ τοῦ ἀκολουθούσα δυκώς· καὶ γὰρ κέρηνται ταῖς ἀρσενικαῖς ἀντὶ θηλυκῶν πολλάκις. This writer, then, regarded the form in -ούσα as *normal*; that, however, proves nothing as to the practice of the classical age. (3) Brunck's παθόντε, which Cobet and Dindorf also approve, commends itself at first sight. Euphony does not suffer more than in δέσαντες ἢ στέρξαντες (*O. T.* 11), ποῦ βάντος ἢ ποῦ στάντος (*Ai.* 1237), and a hundred more instances. (4) If, however, παθούσα was a transcriber's conjecture, his sparing of ἰδόντε shows more regard for metre than such hands often exhibited when they touched the lyrics. And if it was a mere oversight, then again it is strange that ἰδόντε escaped. Lastly, in favour of ἰδόντε καὶ παθούσα, stress may justly be laid on the Attic example (Kaibel *Ezigr.* 1110) cited in the commentary.

1689 ff. A comparison of strophe with antistrophe shows the ms. text to be corrupt in one of them, if not in both. In the strophe L has

οὐ κάτοιδα· κατά με φόνιος
 ἀδάσ ἔλοι πατρὶ¹
 ἔνιθανεν γεραιῷ
 τάλαιναν· ως ἔμοιγ' ὁ μέλλων
 βίος οὐ βιωτός.

And in the antistrophe (1715 ff.),

ὦ τάλαινα· τίς ἄρα με πότμος
 αὐθίς ὡδὸς ἔρημος ἀπόρος
 ἐπιμένει σέ τ' ὁ φίλα
 πατρὸς ὡδὸς ἔρημας;

In the antistrophe two points, at least, are certain. (1) The words

ἔρημος ἄπορος must be ejected: they came in from 1735, as Lachmann saw. (2) For ἐπαμένει we must, with Hermann, read ἐπαμμένει.

These two points having been gained, it remains to consider how the metrical correspondence of strophe and antistrophe is to be restored.

(1) The view to which I incline, and which my printed text exhibits, is that the strophe is sound as it stands, but that the antistrophe has lost the words answering to ἔλοι | πατρὶ ἔννθανεν γεραιῷ, and one syllable before πατρὸς (*tās* Hermann). The intrusion of ἔρημος ἄπορος was probably a clumsy attempt to fill the gap. A strong recommendation of this view is the apparently natural connection of the language in the strophe. As we shall see, difficulties arise if it is curtailed¹.

(2) Dindorf omits ἔννθανεν γεραιῷ in the strophe, and αὐθίς ὁδὸς in the antistrophe, thus leaving in the latter a blank space equal to Ἀΐδας ἔλοι πατρὶ.

(3) Heinrich Schmidt follows Dindorf, except that he more judiciously retains αὐθίς ὁδὸς in the antistrophe, thus leaving a blank equal only to ἔλοι πατρὶ. To fill it, he suggests ἀνόλβιος.

ἔννθανεν γεραιῷ having disappeared, the question then is how we are to construe ἔλοι πατρὶ. It could not mean, 'for my father,'—i.e. to please his spirit; still less, 'to' or 'with' him. Perhaps it was a sense of this which led Dindorf to conjecture ἔλοι πάρος, as it stands in the 5th ed. of his *Poetae Scenici* (1869); but the last Teubner ed. of his text (edited by S. Mekler, 1885) retains ἔλοι πατρὶ. It is a dilemma. If ἔννθανεν γεραιῷ is omitted, then πατρὶ must be either omitted or altered.

(4) Wecklein (ed. 1880) reads in the strophe,

οὐ κάτοιδα· κατά με φόνιος Ἀΐδας
ἔλοι [πατρὶ ἔννθανεν γεραιῷ]
τάλαιναν· ως ἔμοι [γ' ὁ μέλλων] βίος οὐ βιωτός.

In the antistrophe,

ὦ τάλαινα, τίς ἄρα με πότμος αὐθίς [ὁδὸς
ἔρημος ἄπορος]
ἐπαμμένει σέ τ', ω φίλα, πατρὸς ὁδὸς ἔρήμας;

Thus two verses are left, which in his *Ars Soph. em.* (p. 157) he gives thus:—

1689 οὐ κάτοιδα· κατά με φόνιος Ἀΐδας (*sic!*)
ἔλοι τάλαιναν· ως ἔμοι βίος οὐ βιωτός.
1715 ὦ τάλαινα· τίς ἄρα με πότμος αὐθίς
ἐπαμμένει σέ τ' ω φίλα πατρὸς ὁδὸς ἔρήμας;

¹ Bellermann spares the strophe, as I do; but in the antistrophe, through omitting to insert a syllable, such as Hermann's *tās*, after φίλα, he leaves the latter word answering to the strophic ὁ μέλλων.

1752 ξύν' ἀπόκειται, for the MS. ξυναπόκειται, is Reisig's. It is a curious instance of a probably true emendation being made by a critic whose own interpretation of it was untenable. Reisig took the sense to be : 'where the *favour to the land* (conferred by Oedipus) is laid up as a public possession.' The true meaning of the words was seen by Hermann.

Martin's conjecture, νὺξ ἀπόκειται, has been improved by Wecklein into νὺξ ἐπίκειται, which is adopted by Hartung and Bellermann. This is interpreted : 'Where the night of the nether world covers the dead *as a kindness*' (*χάρις*) : *i.e.* where death is seen to be a blessing. The mode of expression is (to my feeling) very strange ; and a corruption of νὺξ into ξυν does not seem very probable.

INDICES.

I. GREEK.

The number denotes the verse, in the English note on which the word or matter is illustrated. When the reference is to a *page*, p. is prefixed to the number.)(means, ‘as distinguished from.’

A

- a** before *γν*, quantity of, 547
- α*, final, in *Θησέα*, 1055
- ἀβρύπνεοθαι*, 1338 f.
- ἄγειν*, to take captive, 916
- ἄγέλαστος πέτρα*, 1594
- ἄγνώμων*, 86
- ἄγρευτής*, epith. of Apollo, 1091
- ἄγων*, quasi-pleonastic, 910
- ἄγων*, senses of, 587
- ἄδεια γῆς*, 447
- ἀδελφός*, with gen. or dat., 1262
- ἀδηλέω*, 35
- ἀδῆνος*, 1533 ff.
- ἀείρυτος*, not *ἀείρυντος*, 469
- ἀελλαῖος*, 1081
- ἄζω*, the active, only in 134
- ἄθικτος*, pass., 1520
- ἀθρεῖν*, 252
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